



Honoring the past to move into the future.



Assumptions may lead you astray, but solid research will bring you home.



Words that still resonate today.



Not all family stories are passed down.

# the Baobab Tree

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2	1	50	F	13					1	22	F	13						2
3	1	45	F	13					1	21	F	16	1					3
4	1	37	F	13					1	18	F	13						4
5	1	30	m	16	1				1	18	m	13						5
6	1	28	m	16	1				1	10	F	16	1					6
7	1	23	m	16	1				1	9	F	13						7
8	1	21	m	13					1	8	F	13						8
9	1	14	m	13					1	7	F	13						9
10	1	35	F	13					1	4	m	13						10
11	1	26	F	13					1	2	m	13						11
12	1	22	F	13					1	2	F	13						12
13	1	18	F	13					1	1	m	13					4	13
14	1	16	F	13					1	14	m	13						14
15	1	14	F	13					1	10	F	13						15
16	1	8	F	13					1	35	m	13						16
17	1	4	m	13					1	33	F	13						17
18	1	10	F	13					1	28	F	13						18
19	1	1	F	13					1	25	F	13						19
20	1	1	F	13					1	24	m	13						20
21	1	1	F	13					1	20	F	13						21
22	1	22	m	13					1	17	F	13						22

## Don't Guess Blindly When You Trace Slaveholders

Nicka Smith  
AAGSNC Board Member

Assuming a line on a slave schedule is an ancestor or that the nearest white person is a former slaveholder without supporting documentation bastardizes all the family historians and genealogists who have spent decades conducting legitimate black American genealogy.

In the third season of *Finding Your Roots*, Episode 3 featured comedians Maya Rudolph and Keenan Ivory

Wayans along with writer/producer Shonda Rhimes. An awesome set of folks to document, right? We had some photos, some stories, some new discoveries, and then . . . and then . . .

We were shown a blank line.

With an age.

With a sex.

With a race.

And the guests were told that “this was their ancestor.”

And a couple of them cried.

Now, even if you don't do black genealogy, this sounds fishy, right? I mean, how does someone know that a blank line with just an age, a sex,



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*It's Your History*

Isn't it time you told **your**  
story?

The African-American Genealogical Society of Northern California (AAGSNC) is a 501(c)(3) nonprofit 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.

### Membership and Its Benefits

Any person interested in furthering the objectives of AAGSNC is eligible for membership upon submission and acceptance of a completed application form and payment of dues.

Membership categories are as follows:

- Regular Membership: Age 17 and Over
- Family Membership
- Youth Membership: Age 16 and Under
- Organization Membership: Association, Library, Society, Nonprofit Group
- Lifetime Regular Membership: Age 17 and Over
- Lifetime Family Membership

Meetings: AAGSNC holds monthly meetings that include guest speakers, workshops, seminars, and networking with other members. Meetings are held on the third Saturday of each month (except July and August) from 1:30 p.m. to 4:00 p.m. at the Oakland Public Library Dimond Branch, 3565 Fruitvale Avenue, Oakland, CA 94602.

Field Trips and Support: Members can attend regularly scheduled trips to the Oakland FamilySearch Library and receive assistance with their research projects. Participation in organized research trips to the Salt Lake City Family History Library and taking part in events with other genealogical and historical organizations are included in our program.

Members Only Section of Our Web Site: Compiled databases, *The Baobab Tree* archive, meeting presentations (PDF's, video, and podcasts), ancestral charts, and more.

To join, please visit <http://www.aagsnc.org/>.

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## Happy Birthday to Us!



Photo courtesy of M. Howard Edwards

by M. Howard Edwards  
President, AAGSNC

### Welcome Back!

By now the memories of the visits to the old country are fading, the reunions are over, the driving and riding have ended, and you are settling back into real life. Before the great adventure of the summer recedes into fall, do yourself and the entire family a favor: **Make a record of your adventure!**

If you listened carefully to the advice from any number of sources beside AAGSNC, you have taken many photographs, written many notes, made a lot of photocopies, met new friends, met new relatives, recorded many e-mail addresses, and shared family information with many folks you were unaware even cared.

Before this wealth of information escapes you completely, organize it and write down your recollections. Annotate dates, who participated, and where. The record need not be flawless; just make memory joggers (it may need to be more extensive than just a jogger for the memory for some of us). Once you are satisfied that nothing has escaped your grasp (if it has, call somebody!), polish your work into some appropriate presentation form. Send copies to all of those who contributed to your story, even the county clerk who helped you navigate through those big binders. He or she will be delighted to hear of your success.

Finally, when the dust has settled and you have heard from all the recipients of your story, consider doing a version for publication in *The Baobab Tree*. The membership of AAGSNC and other readers will be inspired to write a story of their own based upon your example. You will be making history by publishing your history. And then you can rest and recover.

The African American Genealogical Society of Northern California was founded October 26, 1995. The Executive Committee has recognized as the society's official founders these individuals:

- Kathryn Burgess Smith
- Electra Kimble Price
- Charlesetta Braggs-Ford
- Jeanette Braxton-Secret
- Rainie Smith
- Charles T. Brown
- Rayford Bullock

Instrumental in the organization of the society in its early years was Ronald Higgins, former president of Los Angeles' California African American Genealogical Society (CAAGS), founded nine years earlier.

The Executive Committee also acknowledges the Oakland Public Library, Dimond Branch, where the society has met for seventeen of its twenty years, and the Oakland FamilySearch Library, which has supported and encouraged the society in a myriad of ways.

The history of the organization will be covered, and these founders and organizations will be feted, by AAGSNC at its September 17, 2016 meeting. A great turn-out is anticipated.

HAPPY BIRTHDAY TO US! ..... 3

CORRECTION ..... 3

CELEBRATING AAGSNC'S 20TH ANNIVERSARY BY REMEMBERING ITS HISTORY: PART 2 ..... 4

RACE, RELIGION, AND READING RECORDS RIGHT: PART 2 ..... 6

BURY ME IN A FREE LAND ..... 9

UNSPOKEN TRAGEDIES ..... 14

ANCESTRY DAY BY THE BAY ..... 15

WEB NOTES ..... 18

BAOBAB WRITER'S GUIDELINES ..... 18

## Correction

In the Spring 2016 issue of *The Baobab Tree* (Volume 21, Number 2), a mistake was made in the identification of a photograph from the 2016 Sacramento African American Seminar (pages 6-7). Photo #3 is of Kenyatta Berry with members of St. Paul Baptist Church, not with the seminar organizers.

## 2016 Calendar of Events

Meetings are held from 1:30–4:00 p.m. at the Oakland Public Library, Dimond Branch, 3565 Fruitvale Avenue, Oakland, unless otherwise noted.

**September 17, 2016**  
20th Anniversary Celebration

**October 15, 2016**  
Records Analysis

**November 19, 2016**  
USCT Military Research

**December 17, 2016**  
Annual Holiday Party / Black Elephant Sale

Meeting program topics are subject to change. For more information and updates on our events and meetings, visit <http://www.AAGSNC.org/>

## Solano County

### Discussion Group

## 2016 Calendar

The Solano County Discussion Group is a regional group of family history researchers that is part of the African American Genealogical Society of Northern California. Meetings are held from 1:00–3:00 p.m. at Solano Community College, Fairfield Campus, Building 400 1st Floor, unless otherwise noted.

**October 8, 2016**

**November 12, 2016**

The meetings have open discussion and on-site computer research. For more information, contact facilitator Corvin Tademay at [tadcor@aol.com](mailto:tadcor@aol.com).

# Celebrating AAGSNC's 20th Anniversary by Remembering Its History: Part 2

*Honoring the past to move into the future*

**Jacqueline Chauhan**  
AAGSNC Historian

This is the second installment of highlights of AAGSNC history to commemorate our 20th anniversary. I look forward to sharing more in the next issue of the *The Baobab Tree*.

## 2001

The year 2001 started off for AAGSNC with anticipation of the West Coast Summit on African American Genealogy. To help enhance the summit, AAGSNC members were given a discount for the book *Black Slaves and Early Freemen of Hempstead County, Arkansas 1819–1850*. Twenty books were given on consignment to the Summit.

The first annual Baobab Tree Award for Outstanding Service to AAGSNC was given to Carole Neal for her contribution to the organization as Recording Secretary and former Membership Chairperson. The award was also given to Jim Neal (not related to Carole) for his contribution as Webmaster and Third Vice-President at the January 20 regular meeting.

Electra, having volunteered for six years at the Family History Center, emphasized the importance and merits of state study groups. The goal was to share information that would help all move on with their research. The “Just Us Nights” were no longer available pending construction at the FHC.

The February *From the Baobab Tree* announced that the AAGSNC online store was open for business. Credit cards could be used through PayPal. AAGSNC members could also pay their annual membership dues online.

Lisa Lee was appointed to the Board of Directors of the California

Genealogical Society for a two-year term.

The March 17 meeting was cancelled due to the third annual Finding Your Roots: African American Family History Research (March 10) and the West Coast Summit on African American Genealogy (March 31) events.

On March 29 *Family Tree Magazine* chose AAGSNC's site as the Website of the Day. The magazine highlighted the Web site on its homepage. It was mentioned again in the weekly newsletter and indexed in the Select Site Resource Guide.

On March 31, 2001, AAGSNC received a commendation from the Honorable Barbara Lee, U.S. House of Representatives.

At the April 21 meeting at the Dimond Branch Library, Electra Price gave a recap of the Summit from the evaluation meeting held at her home. Ninety-seven feedback forms were turned in from 227 registered attendees. A videotape of the Summit was made, and one copy was to go to each genealogy group.

April was the last month Electra was volunteering at FHC. Beginning in May, from 3:00–5:00 p.m. she was to have sessions at Dimond Branch Library for members only.

The President's message in the May issue of *From the Baobab Tree* said that membership had grown from six original members to well over 120 within five years.

Starting with the April issue the logo changed on *From the Baobab Tree*, and logo items were sold on the Web site. In addition, Annette Madden's book, *In Her Footsteps: 101 Remarkable Black*

*Women from the Queen of Sheba to Queen Latifah*, was added to the AAGSNC online store.

In May, the Board of Directors decided to meet on the first Saturday of the month at Electra's house. A form was approved for check requests and reimbursements, and checks required two AAGSNC officers' signatures.

An assistant treasurer position was needed, and Marcheta Mines accepted.

The June 16 meeting brought an update on the African American Museum and Library of Oakland (AAMLO) and AAGSNC connection. The Board of Directors meeting was cancelled in June.

July was the time for financial decisions for the Society. The bank account was close to the amount of \$10,000 that was filed under the original articles of incorporation. A discussion was held on the process of raising the account ceiling, drafting a financial transaction procedure for incorporation into AAGSNC operating procedures, meeting with a CPA for auditing, and developing a complete physical inventory of saleable merchandise.

The Board voted not to have term limits. The monthly meeting date was changed to the fourth Saturday of each month. The "Working Board of Directors" concept was reaffirmed. Board members had designated assignments. The Board approved sending out AAGSNC membership cards with an upcoming newsletter mailing. The Board approved the purchase of software for nonprofit organizations. The purchase was to be for a 500-member version.

Forty-seven book purchases were processed through the Web site.

*From the Baobab Tree* published an overview of the four AAGSNC mailing lists from the Webmaster, which were:

AAGSNC-Research@yahoogroups.com (members only): all members who voluntarily added their names.

AAGSNC-Membership@yahoogroups.com (members only): all members who provided the membership committee with their e-mail addresses. This is the official mailing list. The general membership cannot post messages.

AAGSNC-Staff@yahoogroups.com (staff members only)

AAGSNC-Friends@yahoogroups.com (general public): The purpose of this list is to provide those who are not AAGSNC members with up-to-date information about programs and events.

In Fall 2001 the society published the AAGSNC Surname Directory, which showed surname, state/province, county/parish/township, and researcher and the AAGSNC Member Directory, a list of lifetime members, members, and visitors with their e-mail addresses.

No October monthly meeting was held, in lieu of the Founder's Day Luncheon.

In November came a review and ratification of bylaws. The revisions were of Article 3, Section 1, Directors: Candidate Nominations for Board of Directors, Voting for the Board of Directors, and Automatic Candidate for Board of Directors; Section 8, Regular Meetings of Directors; and Section 10, Notice of Meetings.

Lisa Lee converted *From the Baobab Tree* into a journal when she became editor.

## 2002

At the January 26 Board of Directors meeting it was announced that the Web page was updated with new officers, and the automatic announcement of meeting notices was fixed. It was decided that future general meetings would be held at 1:30 p.m.

The February 16 general meeting was held at the Dimond Branch Library. The topic was "Family History Fundamentals." There were three focuses: Basic Forms and Terms,

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CONTINUED ON PAGE 13

# Race, Religion, and Reading Records Right: Part 2

Assumptions may lead you astray, but solid research will bring you home

Lavinia Schwarz  
Contributor

## Our Rosetta Stone: Martha Bauduc Cresap's Will

It occurred to me that I knew when Martha died and where. Maybe she had left a will! I wrote to the courthouse in Cincinnati, and a few weeks later her will arrived. Items one and seven showed her to be Catholic. Goal accomplished!

Item I . . . it is my wish and request that **Masses** may be said for the repose of my soul.

Item VII. To my granddaughter Eloise Josephine Cresap, I give the oil Portrait of myself. The **Statue of the Blessed Virgin** with the Box in which it is contained, and my black walnut work box.

Even Grandad received a bequest:

Item VI. To **my grandson Andrew Bruce Cresap**, I give my gold Pen, and the picture of DeSoto discovering the Mississippi River.

But—what was this—?

Item IV. . . . to my son John Van Cresap, my French mirror, a group of Photographs of myself and sons, an Album, the Photograph of **my brother James Desban** and my Cameo Ring.

Item V. To my son Robert James Cresap, I give my arm chair, the portrait of **my brother Joseph Theodore Burdeau**, an Album, and my Garnet Ring.

Her name was Bauduc, but she had brothers named Desban and Burdeau?

**Reviewing again:** Our great-great-grandfather James William Cresap moved from western Maryland to New Orleans and married Martha Bauduc, a French-speaking Catholic. They had two sons. The birth record of their



second son (our ancestor, Robert James Cresap), a legal document, recorded in the ledgers of white residents, said James and Martha were legally married and she was born in France. James died. Widowed Martha moved to Cincinnati. Stopping in St. Louis on her way north she lived with another widow, Louise J. Nadaud, close in age and also born in Louisiana.

Martha worked as a couturier, never remarried, and died in Cincinnati in 1891. Her will stated that she had two brothers, James Desban and Joseph Theodore Burdeau, but her son's birth record gave her maiden name as Bauduc. Might the colorful paddlewheel captain Joseph Theodore Burdeau, inspector on the Mississippi and Ohio rivers and born in New Orleans two years before Martha, have been her brother? There are no Burdeau listings in the early Archdiocese of New Orleans sacramental records. The birth record for a Marthe Bauduc, who had the same birthdate as our Martha, is from the ledgers of slaves and free people of color. (You'd think this would have been when I rethought my earlier rejection of that record, but my presumptions were so deep it never occurred to me.)

Another cautionary note: I should have been reading history books and legal books about New Orleans. I might have learned that the Douay Bible is the Catholic version of the Bible. I would have known that the records in New Orleans were likely to be in French, Spanish, or English, depending on what government ruled when the records were made and on who the priest was in a particular parish. This applies to the church records as well. The priests wrote in their own language. Luckily, I did have Arlene Eakle's *Immigration Digest* 7, published in 1996 by the Genealogical Institute, which includes a section titled "Foreign Versions of English Names", so at least I could translate names.

## The Pieces Begin to Fall in Place

I knew I had to search in the sacramental records for James Desban, the brother Martha named in her will. So I went straight back to the Oakland Family History Center. Sitting at my usual table I excitedly found Santiago Desban. I looked up the name translation: Santiago (Spanish) is James (English) is Jacques (French).

DESBAN

— Santiago (Miguel, native of Paris, and Pulcheria CASSOU, native of Jeremie on Santo Domingo, both residents of this city) b. Oct. 18, 1815, bn. Dec 25, 1813, pgg. Louis Desban and Maria Delord, mgp. Juan Cassou and Lorenza LaClotte, s. Santiago Coussou, infant's uncle, and Maria Francisca Cassau [sic], infant's aunt (SLC., B28, 16)

Catholic records can be a treasure trove. They name what event took place where and when, who the person was, who the parents and grandparents were, and if others in the record were related. James Desban's baptism took place in Saint Louis Cathedral in New Orleans. He was born December 25, 1813, the son of Miguel Desban, a native of Paris, France, and Pulcheria Cassou, a native



1809] [ed. note: entered into St. Louis Cathedral register in Mar. 1823] vol 15, p 116

Note on pages xvi-xvii:

This volume includes several pre-1822 sacramental acts. . . . Jeanne Desbant was baptized in 1809 by C. THOMAS, pastor of [the parish of] La Croix des Bouquets [Santo Domingo], and a copy was entered into the cathedral register in 1823; Maria Michaela Desbant was baptized in 1806, by Juan Francisco SANCHEZ Y DIAZ, Rev. Pastor for His Majesty of the holy Metropolitan church of the city of Santiago de Cuba, and a copy was entered in to the cathedral register in 1823 . . . .

of Jeremie in Santo Domingo. His paternal and maternal grandparents are named. His sponsors (godparents) were his uncle Santiago Coussou and his aunt Maria Francisca Cassau. The original record is in Book 28 on page 16, a book not coded by race.

Three more Desban children were born to the same parents, two in Santiago de Cuba, Cuba. Each record adds more specifics about the parents' nativity and that they were refugees in Cuba from "Santo Domingo" (today Haiti).

DESBAN

Maria Luisa (Miguel, native of Clermon in Auvergne [Clermont-Ferrand, dept of Puy-de-Dome], and Marie Pulcherie CASAU, native of Jeremie on the island of Santo Domingo, both residents of this city, b. Jan. 20, 1814, bn. Jan 7, 1811, ppg. Luis DESBAN and Maria DELOR, mgp Juan CASOU and Maria Francisco LACLOT, s. Pedro GAUTHIER and Maria Luisa [sic] LACLOT, child's maternal grandmother (SLC, B25, 107) [note: father's signature may be Desbans, uncertain]

DESBANT

Jeanne (Michel and Pulcherie CASSOU, [both] residents of Jérémie [Santo Domingo]), b. Apr. 1809, by [Rev.] C. Thomas pastor of [the parish of] La Croix de Bouquets [Santo Domingo],

bn. Aug. 12, 1808, s. Jean DINET and Jeanne LACLAUTE, all residents of Jérémie [Santo Domingo], all refugees in this city of Santiago de Cuba (SLC, B33, 31) [marginal note: copy, certified by Claude Thomas, bachelor in theology of the former faculty of Paris, exercising ecclesiastical functions for the French, Santiago de Cuba, Apr. 21, 1809; witnessed by Jacques Tyran and [o] Lacroix] [ed. note: entered into St. Louis Cathedral register in Mar. 1823]

The sponsors for this baptism, John Dinet and Jeanne Laclaute, figured later in a family lawsuit.

Maria Michaela (Miguel and Maria Pulcheria Cassou), b. Sept 10, 1806, by Juan Francisco Sanchez y Diaz, Rev. Pastor for His Majesty of the holy Metropolitan church of this city of Santiago de Cuba, bn. Apr. 29, 1806, s. Geronimo Marson and Maria Polinette (SLC, B33, 31) [marginal note: copy, certified by Miguel De Herrera Y Cangas, Rev. Pastor for His Majesty of the holy Metropolitan Cathedral church of this city of Santiago de Cuba, Apr. 21,

Finally, I decided to check the Bauduc sacramental references again. I took one glance at the record for Marthe Bauduc and the light bulb went on over my head. Immediately, I heard in my memory a woman saying, "Can you believe it, some white people can't even imagine having black ancestors." I had found our Martha that first day a few years earlier but had rejected the record because she was listed as a person of color.

BAUDUC

Marthe (Joseph Theodor and Pulcherie Cassau), b. Jan, 22, 1822, bn. Jul. 10, 1819, s. Pierre Bauduc and Jeanne Desbanc (SLC, B32, 107)

Code SLC, B32, 107: [St Louis Cathedral] libro decimo septimo de bautismos de sola gente de color. . . . It includes baptisms of slaves and free people of color from Aug. 2, 1820, to Feb. 2, 1823.

Two more Bauduc children were born to Pulcherie Cassou. The recorded birthdate of the son, Joseph Theodore Bauduc, Jr., matches what the descendants listed in the book about the paddlewheel captain. Moreover, the daughter's age and given names match the Louise Nadaud living with Martha in the 1850 census in St. Louis, Missouri. I would later learn they were there during the time after their brother's wife and one child had died.

1. Martha (Bauduc) Cresap and sons, Robert James Cresap (standing) and John Van Cresap (seated)
2. *Discovery of the Mississippi by De Soto* (1853) by William Henry Powell (1823-1879)
3. Captain Joseph Theodore Burdeau, Certified U.S. Inspector and steamboat captain on the Ohio and Mississippi rivers



Photo courtesy of Lavinia Schwarz

native of Jeremie on Santo Domingo, both residents of this city), b. May 29, 1826, bn. Dec. 9 1825, s. Frederico Lepine and Maria Luisa Desban (SLC, B35, 272) [marginal note: died]

Maria's godmother was another older Desban sister (Maria Luisa Desban, above).

From these records I could make a matriarchal family chart.

- Pulcherie Cassou had four children with a Frenchman, Michel Desban, two in Cuba when they were refugees from Haiti and two after they were exiled to New Orleans. One was the James Desban named in the will of her daughter Martha Bauduc Cresap.

- Pulcherie Cassou then had three children with a fellow Saint Domingue/Haiti native, Joseph Theodore Bauduc, all three born in New Orleans. One was our Martha and one was the paddlewheel captain who changed his name to Burdeau.

- Pulcherie Cassou had one more child with another fellow Haiti native, Jean Villatte. That child died young.

- Pulcherie Cassou was born in Jeremie, "Santo Domingo" to Jean Cassou and Laurence LaClotte.

### Why Review Again? I Had Succeeded!

Martha Bauduc Cresap was a Catholic, French-speaking *femme de couleur libre* (a term I had never heard of before embarking on this quest) born in New Orleans (not France, as her son's birth record says). She supposedly married a man from Maryland, in Bay St. Louis, Mississippi (except no records have been found except the family Bible entry).

Martha came from a blended family. Her mother, grandmother, aunts, and uncles had come to New Orleans via Cuba as refugees from Haiti.

I had proven that my grandfather's beloved grandmother was a Catholic. But why stop there? I had so many new questions:

- Why were they refugees? Where was Jeremie, Pulcherie Cassou's home town? When did they go to Cuba? How? Why did they come to New Orleans?

- Why was there only one Joseph T. Bauduc in the New Orleans directories and censuses when there seem to be two in the sacramental records—one with a wife named Caroline Epinette with many children and a big tomb, and one having three children with Pulcherie Cassou, one being our Martha?

- When and why did Martha's brother the paddlewheel captain change his name from Bauduc to Burdeau?

- When did the family stop telling their story? Martha Bauduc Cresap made sure her children and grandchildren knew the names of her brothers. Her will made it clear for all descendants to know for eternity. She was proud of them and her family.

- What was a free person of color? What did that mean?

- Who were these people? My people. What was life like for these ancestors?

- Researching *gens de couleur libres* led to looking up *plaçage*, a "recognized extralegal system in which white French and Spanish and later Creole men entered into the equivalent of common-law marriages with women of African, Indian and white (European) Creole descent" (Wikipedia). Was Pulcherie *placée*?

- What was the tignon law? What was the *code noir*?

*More to come . . .*

Part 1 of this story appeared in *The Baobab Tree*, Volume 21, Number 2, Spring 2016.



Photo courtesy of Lavinia Schwarz

A third-generation Californian, Lavinia "Vinnie" Schwarz has researched her family history since 1999. She has a BA in English literature from UC Berkeley and an MA in education from Tufts University. A

few years spent as a paralegal has been a great help in her genealogical research. She has done most of her research on ancestors who lived in California, Ohio, Maryland, Pennsylvania, New York, Louisiana, England, France, and Haiti.

### BAUDUC [@BAUDNE]

Jose Theodoro (Jose Theodoro, native of Les Cayes on Santo Domingo, and Maria Pulchery Cassou, native of Jeremie on the same island, both residents of this parish), b Dec. 6, 1817, bn. Jul. 29, 1817, s. Juan Bautista LaClote and Ursula Scot (SLC, B29, 188)

Luisa Josephina (Jose Theodoro, native of Les Cayes on Santo Domingo, and Maria Pulchery Cassou, native of Santo Domingo [Jeremie and Cap Francais were written in and crossed out], both residents of this city), b. Dec. 6, 1817, bn. Jan. 24 1806 [sic--should read 1816] s. Luis Augusto L[acen?] and Maria Michel Derban (SLC, B29, 188)

Louise's godmother was an older Desban sister (Maria Michaela Desbant, above). Louise turned out to be the Louise J. Nadaud on the 1850 St. Louis census living with Martha.

I looked for everyone with Marie Pulcherie Cassou as a mother and found another child. When Martha was 7 her mother had a daughter who did not live long. So Pulcherie's family has one more name, Villatte.

### VILLATTE

Maria Antoinia (Juan, native of Agen in France, and Maria Pulcherie Cassou,



# Bury Me in a Free Land

*Words that still resonate today*

## Bury Me in a Free Land

Frances Eellen Watkins

Make me a grave where'er you will,  
In a lowly plain, or a lofty hill;  
Make it among earth's humblest graves,  
But not in a land where men are slaves.

I could not rest if around my grave  
I heard the steps of a trembling slave;  
His shadow above my silent tomb  
Would make it a place of fearful gloom.

I could not rest if I heard the tread  
Of a coffle gang to the shambles led,  
And the mother's shriek of wild despair  
Rise like a curse on the trembling air.

I could not sleep if I saw the lash  
Drinking her blood at each fearful gash,  
And I saw her babes torn from her breast,  
Like trembling doves from their parent nest.

I'd shudder and start if I heard the bay  
Of bloodhounds seizing their human prey,  
And I heard the captive plead in vain  
As they bound afresh his galling chain.

If I saw young girls from their mother's arms  
Bartered and sold for their youthful charms,  
My eye would flash with a mournful flame,  
My death-paled cheek grow red with shame.

I would sleep, dear friends, where bloated might  
Can rob no man of his dearest right;  
My rest shall be calm in any grave  
Where none can call his brother a slave.

I ask no monument, proud and high,  
To arrest the gaze of the passers-by;  
All that my yearning spirit craves,  
Is bury me not in a land of slaves.

"Bury Me in a Free Land" was published in 1854 under Frances E. W. Harper's maiden name, Frances Ellen Watkins (she was not yet married), in her poetry collection *Poems on Miscellaneous Subjects* (<http://goo.gl/0aUAbz>).

Frances Ellen Watkins Harper (September 24, 1825–February 22, 1911) was born free in Baltimore, Maryland. She was an abolitionist, a suffragist, a poet, and an author. She refused to give up her seat on a segregated trolley in 1858 in Philadelphia. In 1894 she helped organize the National Association of Colored Women.

## Resources

[https://en.wikipedia.org/wiki/Frances\\_Harper](https://en.wikipedia.org/wiki/Frances_Harper)

<http://yourblackeducation.com/before-there-was-a-zora-neale-hurston-or-toni-morrison-there-was-frances-e-w-harper/>



Photograph courtesy of Wikimedia Commons

# Don't Guess Blindly When You Trace Slaveholders

continued from cover

and a race is an ancestor? Believe it or not, this is a tactic that has been used MANY times over the years.

## A Hurdle, Not a Brick Wall

Researchers near and far have tried their hardest to get their black American ancestry traced back to the 1870 U.S. census—the first federal census that was conducted following the 13th Amendment, or the end of slavery as it was known. This census is often looked at as having the most clues for being able to determine if ancestors were former slaves who were emancipated by the 13th Amendment, former slaves who were emancipated before the 13th Amendment, ancestors who were born into or during slavery, or even ancestors who were born free.

The 13th Amendment to the Constitution declared, “Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.” Formally abolishing slavery in the United States, the 13th Amendment was passed by Congress on January 31, 1865 and ratified by the states on December 6, 1865.<sup>1</sup>

## Pull Out the Wizardly Signs and Random Name Generator

Once a researcher finds ancestors on the 1870 U.S. Census, the next goal is usually to track down possible slaveholders for those ancestors. One of the ways I've seen MANY people attempt to do this is by searching for the “nearest white person” who carries the same surname as the black ancestor and lives in the same county or region. Some have also looked at the “nearest white person” without the same surname who lives close by a black ancestor (on the same page, a page before, after, etc.) who may have a sizable amount of personal or real estate (which is captured on the 1870 U.S. census) and may have had that property before the 13th Amendment, or 1865.

Then, using this logic, a researcher may choose to search the 1850 and 1860 United States Census Slave Schedules for the previously identified “nearest white person” and home in on one of that person's formerly enslaved who is the same sex and race and around the same age as the later emancipated black ancestor. But you see I didn't mention that any other evidence was used to verify that this was in fact the case, right?

No oral history.

No will.

No estate inventory.

No probate record.

No bill of sale.

No account books.

No insurance paperwork.

No Dawes application packet or card.

No Freedmen's Bureau document.

Nothing other than a hunch, the same surname, and/or being neighbors, along with that blank line. That's it. I should hit the jackpot based on what was shown on *Finding Your Roots*, right?

I know the names of many of my formerly enslaved ancestors, going back to my great-great-grandparents, or my grandparents' grandparents. The table on pages 11–12 shows just how jacked up I would be if I followed the “nearest white person” and how you'd need to perform an intervention if I tried researching all these dead-end leads. Keep in mind that a slave child took on the disposition of her mother, so her mother's owner was her owner.

Out of 16 people, I could use the “nearest white person” theory on one ancestor, possibly two if I were being generous.

The point is, unless you have supporting information or documentation, there is no way to confirm a slaveholder using this theory or with only a blank line on a slave schedule. It makes it look as though the field of black genealogy is neither needed nor based in solid scholarship when we make hasty conclusions.

Please, let's stop prostituting the slave schedules for questionable agendas.

## Reference

1. “13th Amendment to the U.S. Constitution.” Primary Documents in American History. Library of Congress, 30 November 2015, <https://www.loc.gov/rr/program/bib/ourdocs/13thamendment.html>. Accessed 19 January 2016.

This article was first published at <http://www.whoisnickasmith.com/genealogy/no-wizardary-voodoo-slaveholders/> on January 19, 2016.

*[Editor's note: Tony Burroughs has estimated that only about 15% of emancipated slaves took their former owners' last names. Those are pretty bad odds if you want to rely on the “nearest white person” theory.]*



**Nicka Smith** is a board member of the African American Genealogical Society of Northern California. She has been researching her family for 14 years. E-mail her at [me@whoisnickasmith.com](mailto:me@whoisnickasmith.com).

Cover image: Slave Schedule, Going Snake district, Cherokee Nation, Indian Territory, page 21. United States of America, Bureau of the Census. *Eighth Census of the United States, 1860*. Washington, D.C.: National Archives and Records Administration, 1860. M653, 1,438 rolls. Accessed online January 19, 2016: Ancestry.com. *1860 U.S. Federal Census Slave Schedules* (database online). Provo, Utah: Ancestry.com Operations, Inc., 2010. Image has been edited.

Name	Birth Date and Location	1870 U.S. Census Location	“Nearest White Person” on the 1870 Census or 1850 or 1860 Slave Schedules	Confirmed?
King Atlas, Jr.	1840–1845, Arkansas	Carroll Parish, Louisiana	There aren't any. Not a single person of European descent is listed on the two pages that make up “Balfour Plantation.” No European Atlases are in the parish, although some Attalis individuals, whom I have never found owning slaves, are in southern Louisiana in 1870.	Nope. Beat this horse, dead, deader, and deadeast. Mother was allegedly a Dugan, but no “nearest white person” on the slave schedules nearby has that name.
Alice Smith	1850–1853, Alabama	Not located. Relationship and name based on 1880 U.S. census, oral history, and vital records.	None located	Nope. Mother's maiden name unknown as of today.
John Lee	Likely 1850–1860 in southeast Arkansas (Desha, Chicot, Drew, or Ashley County, based on DNA matches)	Not located. Relationship and name based on labor contracts, oral history, and vital records. DNA confirmed to be biracial; may have been a free person of color.	<ul style="list-style-type: none"> <li>• Worked land owned by William Alling of Carroll Parish, Louisiana.</li> <li>• A W. H. Lee in Washington County, Mississippi in the 1850 slave schedule</li> </ul>	Nope. Not more than a potential blank line to go on. Mother's maiden name unknown as of today.
Clora Evans	1850–1860, Carroll Parish, Louisiana	Carroll Parish, Louisiana	<ul style="list-style-type: none"> <li>• J. H. Frelsen</li> <li>• W. H. Wood</li> </ul>	Neither J. H. Frelsen nor W. H. Wood was her slaveholder. Confirmed slaveholders: Lucinda Bullock (maiden name; married names Brashears, Bush, Jacobs, and Grace) and William D. Bush. Based on U.S. Civil War pension file of uncle, oral history, estate inventories, and deeds.
Robert Taylor OR Thomas Jefferson Chisum	1850–1858, Virginia OR January 3, 1852, Texas	Not located. Relationship and name based on 1880 U.S. census and oral history. OR Limestone County, Texas	Not located. 1860 slave schedules note a LOT of Taylors in Pointe Coupee Parish, Louisiana and Natchez, Adams County, Mississippi, but is that enough? OR Was never enslaved.	Nope for either
Amanda Jackson	About 1850, Mississippi	Not located. Relationship and name based on 1880 U.S. census.	Not located	Nope. Mother's maiden name unknown as of today.
George Barber	About 1834, Virginia	Catahoula Parish, Louisiana	<ul style="list-style-type: none"> <li>• Wm. Clark</li> <li>• M. H. Erwin</li> <li>• Tilman Gilbert</li> <li>• No Barbers on the Catahoula Parish 1850 and 1860 slave schedules</li> </ul>	Nope. Mother's maiden name unknown as of today.

Name	Birth Date and Location	1870 U.S. Census Location	“Nearest White Person” on the 1870 Census or 1850 or 1860 Slave Schedules	Confirmed?
Susie <i>Unknown</i>	About 1840, Kentucky	Catahoula Parish, Louisiana	Same as George Barber. Since her maiden name is unknown, Tilman Gilbert could have been her slaveholder since they were born in the same state, but is that enough?	Nope
Benjamin James Sewell	About 1859, Louisiana	Not located. Relationship and name based on 1880 U.S. census and vital records.	Benjamin Sewell on 1860 slave schedule in Pointe Coupee Parish, Louisiana	Nothing to go on other than surname and proximity.
Easter Parker	1857–1864, Mississippi	Not located. Relationship and name based on 1880 U.S. census, oral history, and vital records.	No one with surname similar to that of her mother, Fountain, found on the 1860 slave schedules in the area.	Nope
John Holmes	Unknown	Not located. Relationship and name based on vital records.	Should I throw something at the wall to see if it sticks?	Nope
Eliza <i>Unknown</i>	Unknown	Not located. Relationship and name based on vital records.	See notation for John Holmes. Also, no maiden name yet.	Nope
Isaac Rogers	About 1850, Cherokee Nation (now northeast Oklahoma)	Miami, Osawatomie County, Kansas	<ul style="list-style-type: none"> <li>• Frederick Russell</li> <li>• Mahala Hopkins</li> <li>• Asael Hunt</li> <li>• John Merritt</li> <li>• Smith Williams</li> <li>• No slave schedules exist for the state of Kansas</li> </ul>	None of these people was his slaveholder. Confirmed slaveholder: Alzira May Price. Based on mother’s and children’s Dawes application packets and cards. Slaveholder’s slave schedules included in Arkansas.
Sarah Vann	About 1860, Cherokee Nation (now northeast Oklahoma)	1865 Kansas State Census: Miami, Osawatomie County, Kansas	<ul style="list-style-type: none"> <li>• Frederick Russell</li> <li>• Mahala Hopkins</li> <li>• Asael Hunt</li> <li>• John Merritt</li> <li>• Smith Williams</li> <li>• No slave schedules exist for the state of Kansas</li> </ul>	None of these people was her slaveholder. Confirmed slaveholder: Rider Fields. Based on brother’s Dawes application packet and card, Eastern Cherokee application. Slaveholder’s slave schedules included in Arkansas.
John Walter Allen	Unknown	Not located. Relationship and name based on Dawes application packet and card, oral history, and vital records.	N/A	Not enslaved. Based on Dawes application packet and card of daughter.
Sarah Bean	1850–1858, United States	Not located. Relationship and name based on 1880 U.S. census and Dawes application packet and card.	1860 slave schedules show Mark Bean, Ruth Bean, Leonidas Bean, E. Bean, all living in Arkansas, not the Cherokee Nation.	None of these people was her slaveholder. Confirmed slaveholder: Mary Pauline Starr Rider. Based on Dawes application packet and card. Slaveholder’s slave schedules included in Arkansas.

# AAGSNC History

continued from page 5

Research Plans and Resources, and Slave Genealogy Prior to Emancipation.

At the February 23 Board of Directors meeting a recap was given of the Black History Month meeting at the Family History Center. Email notifications were sent to 160 names, which included “friends” (60) and membership (100).

The AAGSNC official motto became “It’s Your History. Isn’t It Time You Told Your Story?”

Copies of *From the Baobab Tree* were placed at Sutro Library in San Francisco.

At the March 23 Board meeting there was an extensive discussion of the current membership. 163 members paid in 2001 and 2002 (current), 43 had expired during January–March 2002 (grace period), and 55 others hadn’t paid in more than two years (delinquent).

A \$100 donation for the Sacramento West Coast Summit was approved.

In April the Board approved the renewal of “one Box” to protect the aagsnc.net and aagsnc.com domains. The New Members Packet was to be revised. The April general meeting was held at the newly renovated Family History Center.

On May 18 at the general meeting an updated list of duties and responsibilities for the following committees was submitted: Fund Raising, Nomination, Website, Membership, Program, and Archiving (Historian). Already submitted were the duties of the 2nd Vice President, Bylaws Section 7.1.1, and duties of the Webmaster and Website Committee.

May 25 at the Board meeting the Board reviewed the standing committees list and assigned a board member to chair each committee. At this meeting Thelma Elbert was filling in as Secretary.

At the Board meeting of June 29 it was mentioned that the Society had

donated the complete California 1930 U.S. census on microfilm to the African American Museum and Library of Oakland. The cost was \$1,935.00. An anonymous \$1,000 donation was received to be used toward this purchase.

Juliet Crutchfield shared a Resolution that was given to her by the State of California for service in the public school system as an educator. AAGSNC was referenced.

The Society collected \$1,028 at the 2nd Annual West Coast Summit by selling books by Dee Woodtor, Tony Burroughs, and Annette Madden.

The Society sent a message to the California State Legislature in opposition to SB1614, which intended to eliminate access to vital records information. This was announced at the July Board of Directors meeting.

The Board meeting on August 24 was held at the East Oakland Senior Center, so a tour of the facility would be included for the upcoming event.

Juliet Crutchfield became the delegate to the Federation of Genealogical Societies (FGS). For its upcoming national conference in Ontario, California, AAGSNC was contacted for a minimal role (videotaped presentation). The society wanted a more active role. Nevertheless, a complaint letter was sent to FGS regarding its refusal to allow the sale of AAGSNC items at the event while other societies were not banned.

A request was made for an inventory of AAGSNC saleable items before submitting a Statement of Non-profit to the State of California.

The October Board meeting was canceled due to lack of a quorum.

At the November Board meeting it was announced that “Just Us Nights” were renamed “Research Assistance Nights.” They will no longer be held on Fridays but will take place on the first Wednesday of every month.

The Board agreed to allow Lisa Lee to rename the quarterly newsletter a

“journal.”

At the December meeting it was reported that AAGSNC published its first Annual Report in the Winter 2002 issue of *From the Baobab Tree*.

The annual dues were raised to \$25.00. It was announced that AAGSNC had 15 lifetime members. The Board approved a 5-year membership record-retention policy for registration and related forms.

## 2001 Officers

President, Ranie George Smith  
1st Vice President, Electra Kimble Price  
2nd Vice President, Barbara Dunn  
3rd Vice President, Jim Neal  
Treasurer, Samuel Golden  
Assistant Treasurer, Marcheta Mines  
Recording Secretary, Carole Neal/[open]  
Correspondence Secretary, Jackie Stewart

## 2002 Officers

President, Juliet E. Culliver Crutchfield  
1st Vice President, Barbara Shepherd  
Dunn  
2nd Vice President, Jim Neal/M.  
Howard Edwards  
3rd Vice President, Cleveland Smith  
Treasurer, Ranie G. Smith  
Recording Secretary, Lisa B. Lee  
Correspondence Secretary, Jackie Stewart

The first installment in the history of AAGSNC appeared in *The Baobab Tree*, Volume 21, Number 2, Spring 2016.



**Jacqueline “Jackie” Chauhan** has had a passion for genealogy since 2001. Her research mostly has been in the Houston area of Texas because both her paternal and maternal ancestors are from there. Jackie was born in San Francisco, California and raised in the Bay Area. Her e-mail address is [thefamilypath@yahoo.com](mailto:thefamilypath@yahoo.com).

# Unspoken Tragedies

Recovering stories that families didn't talk about

Angela Williams Brown  
Contributor

Janice M. Sellers  
Editor, *The Baobab Tree*

For many black folks, one of the biggest barriers to uncovering roots is that oral history was just not shared. The atrocities of slavery and Jim Crow were often so painful that no one talked about what had taken place. For instance, two of my (Angela's) grandmother's siblings were clearly biracial. I found in the census that my great-grandmother had lived with a white man as his cook around the time my great-aunt and -uncle were born, and for years after was still with him. Was this a love match that had to be kept undercover? Was it an unbalanced relationship born out of desperation for housing and employment, which is more likely? No one ever said. No one ever mentioned it. And these are things that it's likely no written records will be able to tell us.

Another previously untold story in my family is one that was uncovered by working with my shirttail cousin, a professional genealogist. During the height of Jim Crow, in 1917, my 2x-great-frandfather, an illiterate former slave, sued Standard Oil Company and won. Well, by won I mean settled. And by settled, I mean sort of got screwed. But he had the courage to take on a national company and in the end actually got some money out of them. And that is a source of pride, and also sadness because of what prompted the lawsuit.

The story is horrific. Per the court filings, on the evening of September 29, 1916, as my 2x-great-frandfather Henry Crawford and his family were preparing for supper, his granddaughter Mondus Crawford went to fill the lamp with what they had purchased as being "kerosene oil." The kerosene, however, had been replaced/cheapened with

\$47,500 IN SUIT FILED AGAINST STANDARD OIL CO.  
REVEALS THE DEATH OF THREE IN OIL EXPLOSION  
Negroes Allege That Exploding "Kerosene" Oil Killed 3, Wounded Others  
[ . . . ]  
Against Standard Oil Company

Judge J. L. Willis, attorney for the petitioners filed five suits in the superior court against the Standard Oil company, charging the defendant with gross negligence.

The petitions were filed following an explosion at the home of a negro by the name of Henry Crawford, living in the eastern part of the county who charges that the explosion was caused from oil sold to him by G. H. Lowe, of Box Springs, Ga., it being represented as kerosene oil. It is averred that the oil was sold to the Hot Springs merchant by the Standard Oil company.

Three Killed by Explosion

It is stated in the petitions that three children died as the result of the burns suffered by the explosion. It is stated that Modus Crawford, aged 19, grand daughter of Henry Crawford, was in the act of filling a lamp when the vapor ignited from a light that was some distance away. It is stated that Modus Crawford, Henry Small and Mary Crawford, grand children of Henry Crawford's died as a result of burns suffered by the explosion, which is said to have taken place on September 29th, 1916. The gallon of oil is said to have been purchased from the Box Springs merchant on September 23rd.

The largest suit filed against the company is the one filed by America Crawford, Henry Crawford's wife, in which she asks for damages to the amount of \$20,000. It is averred in her suit that she was badly burned in the eyes, face, hands, before she could escape from the room, where she was at the time of the explosion.

Thoy Crawford, a minor, through his next best friend, Henry Crawford, asks for \$5,000 damages, he claiming also to have been in the room at the time of the explosion, being severely burned on his hands and feet.

Henry Crawford, on the grounds that he had to pay the doctor's bills of Thoy and America Crawford, and that he had to pay for the coffins in which the three victims of the explosion were buried, and that he lost the services of Thoy Crawford for about a month, filed suit for damages of \$2,500.

Harriett Malone, Mondus Crawford's mother asked for \$10,000. She claims that she was dependent upon her daughter for support, among the other allegations that are set forth.

Mattie Williams, mother of another victim of the explosion, Henry Small yesterday filed a petition for \$10,000 against the oil company.

The suits claim gross negligence on the part of the Standard Oil company for selling such a high explosive for kerosene.

*Columbus (Georgia) Daily Enquirer,*  
January 17, 1917, page 1

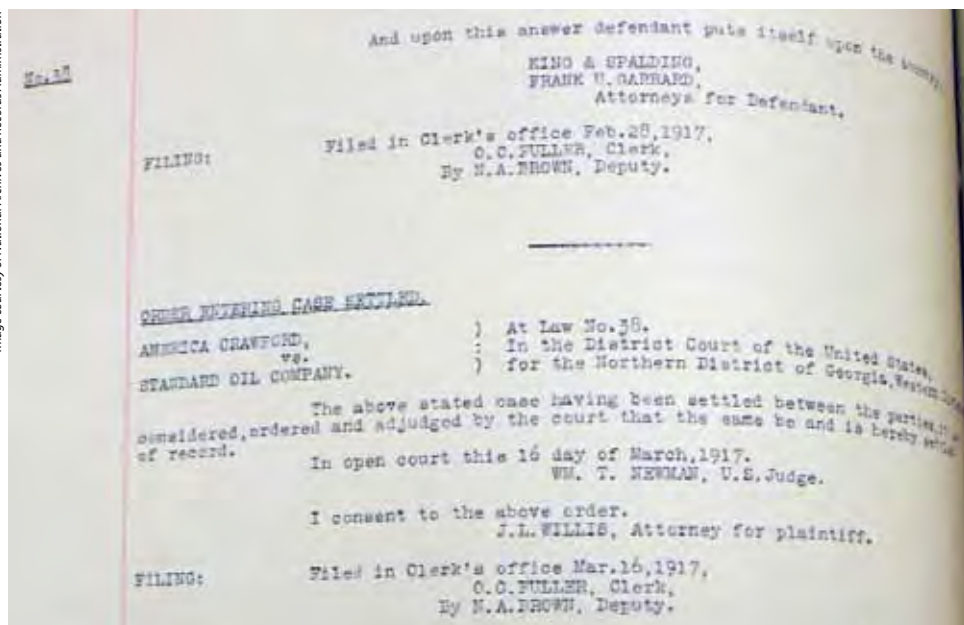
some other liquid which was extremely flammable. Lighting the oil caused a huge explosion, killing three of Henry's grandchildren and severely burning his son Thoy and his wife, America (Brooks) Crawford. So egregious was this event that a local white judge agreed to represent Henry in court (no mention, but I'm assuming he got his 33.3%). Local papers reported the lawsuit; so

far no newspaper article has been found reporting the original accident, however. Three young black lives gone, and their names were not carried forward to the succeeding generations. None of them appeared in a census with the family, so if not for the newspaper coverage of the lawsuits and the scant remaining court evidence, their very existence would not be remembered today.

Five lawsuits were filed against Standard Oil, asking for a total of \$47,500 (equivalent to approximately \$960,000 today). Two were by the mothers of two of the deceased children, who had helped support their families. America and Thoy each filed for the injuries they had suffered. The final lawsuit was filed by Henry himself, for the losses he incurred in caring for his family members after the accident, including the need to purchase three coffins for his deceased grandchildren. All five suits were settled out of court for \$6,900 (about \$140,000 today), only 16% of the original requested amount. While this is only a small portion of the original amount filed for, Standard Oil was still a powerful monopoly at that time, and for someone like Henry to win anything would appear to be a significant victory. It was considered important enough that news of the settlement was carried in at least one out-of-state newspaper, the Pickens, South Carolina *Keowee Courier*.

Our research on this family event is not finished. We plan to dig deeper to try to determine how Henry's settlement compares with those of any white plaintiffs who might have sued Standard Oil, and also whether any other Southern blacks sued the company, successfully or otherwise. In addition,

Image courtesy of National Archives and Records Administration



*America Crawford v. Standard Oil Company*, No. 38, U.S. District Court of Georgia, Western Division, Northern District, order entering case settled, March 16, 1917; in unindexed Law and Equity Docket Book, held at National Archives and Records Administration, Morrow, Georgia.

there is the matter of why Henry's lawyer stepped up to handle the cases for the family. Did he have some connection to the Crawfords or Brooks? Was he

involved in helping other black families with legal matters? Was he just a nice guy? We hope future research helps answer these and other questions.

## Ancestry Day by the Bay

*Spreading the word about AAGSNC*

### \$6,000 for Deaths in Lamp Explosion

Columbus, Ga., March 22.—Suits aggregating \$25,000, instituted by Henry Crawford, colored, against the Standard Oil Company for the death of three children of his family caused by the explosion of a lamp which had apparently been filled with kerosene oil, have been withdrawn from the United States docket, Crawford accepting a compromise offer of \$6,900 in settlement of the suits.

One suit for \$5,000, instituted for Thoy Crawford by Henry Crawford, was not settled, as the plaintiff is a minor. Agreement on a consent verdict, to be taken at the May term of the United States Court, however, has been made.

The explosion of the lamp filled with kerosene, occurred at Box Springs last September, when two children of Henry Crawford and a relative lost their lives.

*Keowee Courier* (Pickens, South Carolina),  
March 28, 1917



Ancestry.com visited the Bay Area on June 18, 2016. Outreach and Education Chair Alvis Ward, Board member Felicia Addison, *Baobab*

editor Janice M. Sellers, and member Patrice Anderson spent the day telling people about AAGSNC and answering questions about black genealogy.



### AAGSNC Merchandise Price List

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.



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 March 1, 2016.



# Tell us your delivery preference for *The Baobab Tree* . . .

*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.

If a member elects to change his or her mind later, the member should contact the Journal Committee by mail: *The Baobab Tree*, c/o AAGSNC, P.O. Box 27485, Oakland, CA 94602-0985, or by e-mail: [journal@aagsnc.org](mailto:journal@aagsnc.org) Requests will be honored at any time.

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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 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 credits 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](mailto:journal@aagsnc.org).

# Web Notes

*Events, resources, and stories found while wandering the Web*

**Janice M. Sellers**  
Editor, *The Baobab Tree*

Note: All URL's are valid as of the date of publication.

"Roots at 40: Reflections & Remembrances" call for papers, deadline **November 1, 2016**  
<http://digitalcommons.goodwin.edu/roots/>

New metasearch engine for African-American archives  
<http://www.startribune.com/african-american-history-is-the-focus-of-online-search-tool-at-the-university-of-minnesota/384617221/>

Using 3D modeling to map the Atlantic slave trade  
<http://www.engineering.com/BIM/ArticleID/12012/Using-3D-Modeling-to-Map-the-Atlantic-Slave-Trade.aspx>

Some 18th-century thinkers truly saw slavery as a good example of global free trade  
<https://aeon.co/essays/why-the-original-laissez-faire-economists-loved-slavery>

Two letters regarding abuse of female slaves  
<http://www.pbs.org/wgbh/aia/part4/4h3436.html>

Michael Twitty calls out Bill O'Reilly for saying that slaves were "well fed"  
<https://www.theguardian.com/commentisfree/2016/jul/27/bill-oreilly-slaves-eat-well>

Sojourner Truth used photography to help end slavery  
<http://www.smithsonianmag.com/smart-news/how-sojourner-truth-used-photography-help-end-slavery-180959952/>

*Reminiscences of My Life in Camp with the 33d United States Colored Troops* (digitized book)  
<http://docsouth.unc.edu/neh/taylorsu/taylorsu.html>

"Finding Black Civil War Soldiers on the Internet" (Word document)  
<http://www.rootsweb.ancestry.com/~copgs/presentations/20140412/474.doc>

Proposal for book to refute myth of black Confederate soldiers  
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- Documentation of African oral traditions and African writings
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- Miscellaneous topics of interest in researching black ancestors
- Resources and methods of research in Africa
- Mystery photos

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- Church records (baptisms, burials, marriages, etc.)
- Court records
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- Missionary and benevolent society records
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- Plantation family papers relating to slaves
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