



LETTER

AFRO AMERICAN GENEALOGICAL SOCIETY
OF
SOUTHERN CALIFORNIA
c/o California Afro-American Museum
600 State Drive, Exposition Park
Los Angeles, California 90037

FEBRUARY 1989

February Meeting

The AFRO-AMERICAN GENEALOGICAL SOCIETY OF SOUTHERN CALIFORNIA will meet at 10:00 a.m., February 25, 1989 at the CALIFORNIA AFRO-AMERICAN MUSEUM, 600 State Drive, Exposition Park, Los Angeles, California. Lonnie Bunch, our featured speaker, will discuss the importance of oral history to black genealogy and will also tell how to preserve our treasured documents.



SPECIAL EVENT

A SPECIAL FIELD TRIP

At our January meeting members expressed interest in making a field trip to the National Archive branch at Laguna Niguel, which is about sixty miles from Los Angeles. Thanks to the efforts of Jamie Hammon arrangements have been made for our association to visit this archives. Archive personnel will give us a special lecture on the material and the archive and will take us on a tour of the building. You will have an opportunity to use the material at the archives. The National Archive field trip will be on APRIL 29, 1989. We are expected to be at Laguna Nagel at 8:00 A.m. on that date. At our February meeting, we will discuss car pooling and related matters of this field trip. If you are interested in making this field trip, please indicate same to us at our February meeting or call Edgar Love, 775-7862.



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**AFRO-AMERICAN GENEALOGICAL SOCIETY
OF
SOUTHERN CALIFORNIA
c/o California Afro-American Museum
600 State Drive, Exposition Park
Los Angeles, California 90037**

March 1989

The Afro-American Genealogical Society of Southern California will meet at 10:00 a.m., **March 25, 1989**, at the **California Afro-American Museum**, 600 State Drive, Exposition Park, Los Angeles. Lonnie Bunch will discuss the importance of oral history to black genealogy.

An extremely important matter will be discussed and voted on at the March meeting. We will have to decide on whether to continue meeting at the California Afro-American Museum. Recently, the Museum decided that organizations meeting at the museum would have to have a rule that members of their organization would also have to be members of the California Afro-American Museum organization. Our organization must make a decision on this matter.

In a few months the Library of the California Afro-American Museum will be formally opened. Jayne Sinegal, the librarian, will, at the March meeting, tell us about the library opening and the facilities of the library. Tentatively, the formal dedication of the library will be on May 26, 1989.

NATIONAL ARCHIVES FIELD TRIP

Mark Your Calendar

On **April 29, 1989** we are making a field trip to the National Archives, 24000 Avila Road, Laguna Niguel. At our March meeting, we will make arrangements for setting up a car pool for this trip. In the event that you cannot attend the March meeting, but want to make this trip, please fill out the attached questionnaire. We will meet at the Archives at **8:00 a.m.** on April 29th.



How to Get to the Archives

The National Archives is located half-way between the cities of Los Angeles and San Diego, in Laguna Niguel. Driving from North or

South, exit Interstate 5 at Pacific Park. Travel west on Pacific Park about two miles. Turn left on La Paz. The large stepped-pyramid building in which the Archives is located can be seen on the right. The second street on the right will be Allegra. Turn right on Allegra and park in any nonreserved space outside the Chet Holifield Federal Building. Proceed on foot past the guard station, up the ramp, and inside the door. The entrance to the Archives is located on the first floor, immediately inside the building.

Other Organizations

The Southwest Oral History Association is holding its annual spring meeting at the California Afro-American Museum on April 14 and 15. The theme of this year's meeting is Documenting Diversity: Oral History and the People of the Los Angeles Basin. A number of the panels will be of particular interest to black genealogists.



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AFRO-AMERICAN GENEALOGICAL SOCIETY
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600 State Drive, Exposition Park
Los Angeles, California 90037

April 1989

NATIONAL ARCHIVES FIELD TRIP

The Afro-American Genealogical Society of Southern California is not holding a formal meeting this month. Instead of our usually meeting, on April 29, 1989 we will have a field trip to the National Archives, 24000 Avila Road, Laguna Niguel. Please be at the National Archives at 8:00 a.m.

How to Get to the Archives

The National Archives is located half-way between the cities of Los Angeles and San Diego, in Laguna Niguel. From Los Angeles, take the San Diego Freeway (405) south to Interstate 5. Continue on Interstate 5 to the Pacific Park exit in Laguna Niguel. Travel West on Pacific Park about two miles. Turn left on La Paz. The large stepped-pyramid building in which the Archives is located can be seen on the right. The second street on the right will be Allegra. Turn right on Allegra and park in any nonreserved space outside the Chet Holifield Federal Building. Proceed on foot past the guard station, up the ramp, and inside the door. The entrance to the Archives is located on the first floor, immediately inside the building.

IMPORTANT ANNOUNCEMENT

As indicated in the March Newsletter, an important decision had to be made regarding membership requirements. The members voted that to participate as a member of our organization, one must also be a member of California Afro-American Museum. The basic fee for being a member of the Museum organization is \$35.00 per annum and the annual dues for the Afro-American Genealogical Society of Southern California is \$10 per year. We will continue to meet at the California Afro-American Museum.



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Los Angeles, California 90037

May 1989

The AFRO-AMERICAN GENEALOGICAL SOCIETY OF SOUTHERN CALIFORNIA will meet at 10:00 a.m., May 20, 1989, at the CALIFORNIA AFRO-AMERICAN MUSEUM, 600 State Drive, Exposition Park, Los Angeles. George Jenkins, our featured speaker, will talk about "The Black Experience in Gold Rush California: Genealogical Notes of a Black Native Son." George's lecture will consist of two parts, the second of which will be given at our June meeting.

Our field trip last month to the National Archives at Laguna Niguel was an exciting and genealogically helpful event. More than thirty-five hearty souls got up very early and drove some sixty miles to visit an archive. It was well worth the trip. The archive officials rolled out the red carpet for us and we also got a chance to use the facilities of the archives. Our program committee is working on programs for the ensuing year and will, I am sure, come up with some more field trips.

ANNOUNCEMENT

The California Afro-American Museum Library will be formally opened this month. A reception to dedicate the Library will be held on May 26th, 7-9:30 p.m., at the California Afro-American Museum. Our Society is serving as one of the host for this affair.

AFRO-AMERICAN GENEALOGICAL SOCIETY
OF
SOUTHERN CALIFORNIA

NEWSLETTER

Volume 1

Los Angeles, CA

May 1989

JUNE MEETING

The AFRO-AMERICAN GENEALOGICAL SOCIETY OF SOUTHERN CALIFORNIA will meet at 10:00 a.m., June 17, 1989, at the CALIFORNIA AFRO-AMERICAN MUSEUM, 600 State Drive, Exposition Park, Los Angeles. The meeting will be held in the Conference Room of the museum. George Jenkins will present the second part of his lecture "The Black Experience in Gold Rush California: Genealogical Notes of a Black Native Son."

TRACING YOUR ANCESTORS

The following letter from James Walters, 6681 Olive Ave, Long Beach, California 90805, contains some interesting genealogical information:

April 24, 1989

George B. Jenkins
1480 A Morton Circle
Claremont, Calif. 91711

Dear Mr. Jenkins:

I enjoyed our brief talk at the genealogical jamboree in Pasadena yesterday and want to get this note out to you about my Guilford, Conn., ancestors before it gets lost in the shuffle.

Madame Ruth Naughty who lived at the southeast corner of the village green died in 1773. Her will, dated Dec. 14, 1771, freed her slaves -- Pompey, Moses, Aaron and Candace -- were indentured for life among her friends and neighbors.

Candace, who was born about 1751, came to live with the elderly Ebenezer and Anna Parmelee, my ancestors, at the family home called Hyland House, which is still standing. The Parmelees outlived all their children, and after their deaths Candace became a free woman in 1789 at the age of 38.

A deed of land in the Nut Plains part of Guilford, a gift of land to Montross and sold by Candace and her brothers, reveals that she had become the wife of Thomas Bow. An 1810 history of the Fowler family mentions Candace doing washing and baking for families.

AFRO-AMERICAN GENEALOGICAL SOCIETY
OF
SOUTHERN CALIFORNIA

NEWSLETTER

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July 1989

The Afro-American Genealogical Society of Southern California will meet at 10:00 a.m., July 15, 1989, at the California Afro-American Museum, 600 State Drive, Exposition Park, Los Angeles. Renee Cochee and George Jenkins will give a demonstration on photo and slide presentation of your genealogical material. Several very important business items will be discussed and voted upon in this meeting.

Black Family Reunion

Our society will again participate in the Black Family Reunion. The Reunion, which will be held in Exposition Park near the California Afro-American Museum, will be held on July 28, 29, 30. We will have a table at this affair and are in need of volunteers to man our table during these dates. Please sign up as a volunteer at our July meeting.

Christmas Project

I know that Christmas is not just around the corner. As you know, a research library has been opened at the California Afro-American Museum. It has been suggested by one of our members that individual members donate books and other material relating to African-American genealogy to the Research Library. Johann Hassan will collect your donated items for a presentation to the Library in December.

Future Events

The August meeting of the society will feature SHOW AND TELL. You will have an opportunity to show us some of the techniques you use in your genealogical research and tell us how you employ these methods. We hope that all of the members will actively participate to show and tell how it can be done.



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August 1989

The AFRO-AMERICAN GENEALOGICAL SOCIETY OF SOUTHERN CALIFORNIA will meet at 10:00 a.m., August 19, 1989, at the CALIFORNIA AFRO-AMERICAN MUSEUM, 600 State Drive, Exposition Park, Los Angeles. The meeting will feature a "Show and Tell" session, in which members will have an opportunity to explain their approach to genealogy by showing us how they conduct their research. Last year our "Show and Tell" session was quite exciting.

BLACK FAMILY REUNION

The Afro-American Genealogical Society, for the second time, participated in the Black Family Reunion at Exposition Park. Some of the members also attended the reception that was held the night before the reunion. This year the California Afro-American Museum also participated in the Black Family Reunion. The Los Angeles Times had a nice article about this reunion.

BLACK HISTORY MONTH AND GENEALOGY

One of our members, Marilyn White, has revealed to us how she got hooked on genealogy during Black History Month 1988. Marilyn describes this feeling in the commentary that follows:

I have always felt that Black History Month should last all year and thanks to genealogy, that is now reality for me. I have discovered the joy of encountering, in print, proof that a real part of me has been part of history through the centuries.

As a child, I can remember being told that my great-grandfather, William White and his wife Phoebe, had been sent to Fletcher, Canada by his slave master, so that he would not have to serve in the Civil War. I did not understand the significance of even knowing his name, until Black History Month, 1988. It was that month that I picked up a newspaper and read that the Afro-American Genealogical Society would be presenting a series of lectures on how to search for our Black roots.

After the first meeting, I found myself "hooked on genealogy." I went straight to my mother and excitedly explained this new "mystery game" I had discovered. Five hours later, I left my mother's house with two gigantic-boxes of "stuff" which had been miraculously preserved in her garage without harm. In the "stuff" I found over two hundred labeled pictures (one of which was a picture of my great-grandfather), death certificates, deeds, jewelry, a family bible, a quilt, my grandmother's doll and much more. Needless to say, I was stunned.

I was further blessed when I made my first visit to the Mormon Temple Library. Within thirty minutes of census search, I had not only found my grandfather, George Paris White, on the 1880 census, but miracle of miracles, I had also found William and Phoebe White, their six children and a nephew on the 1870 census. I was so moved that all I could do was sit there and cry.

I won't pretend that it has remained as easy as the first time. I've had many frustrations since then, but the search itself is a commitment of encouragement not only to my son, but to your sons and daughters also. I have found through genealogy that our wonderful and awe-filled Black History is the glue that holds us together as a people. Black History will indeed last the whole year through, if we pass it on.

Marilyn Elaine White
Amateur Genealogist

NEWSLETTER

September 1989
j. hassan, Editor

CALIFORNIA AFRICAN AMERICAN GENEALOGICAL SOCIETY

California Afro-American Museum
600 State Dr. (Exposition Park)
Los Angeles, CA., 90037
213-744-7432

Our meeting officially starts at 10 am., on the Third SATURDAY of each month.
I thank you in advance for being prompt.

President's Message

Have we been busy! Enclosed you will find an application form. We are up-dating our files. Please take the time and fill in all spaces. Return the form by Oct. 1st. with your membership check, made payable to the Calif. Afro-American Museum to Jamie Hammons, 1508 W, 145th. St., Compton, CA., 90220. We are excited about our anticipated planned activity for Sept. See - Program.
Sincerely, Dr. Edgar Love.

FAMILY

A F F A I R

Society members were swinging from the rafters as they squeezed into the Museum's Library in August. Fans were fashioned from bits of paper, the space was warmed by body heat and the summer sun. It was a family affair. The response to "Show & Tell" was overwhelming. The legacy and heritage of the members was brought to "life" through visual aids, charts, booklets and oral History. We are descendant from a rich and powerful lineage. The acceptance of this agenda indicates that future sharing experiences will be planned.



A proposed goal for next year. Recruit a potential dues paying member for the Society.

Program

16 SEPTEMBER 1989

RESEARCH SESSION:

Our meeting this month will be held at The Church of Jesus Christ of Latter-Day Saints (Mormon Temple), Genealogy Library, 10777 Santa Monica Blvd., West L.A. Saturday Library hours are 9am-3pm. We will begin documenting those African-Americans who inhabited the City of L.A., between 1850 - 1910. This is the Society's first group project and will not supercede your research efforts in recording your ancestors. We do need as many participants as possible for the project. It must be informative, accurate, documented and professionally rendered. The projected target date is 1993. The completed Historical data will be bound in a readable format and presented to the California Afro-American Museum Library Director, Jayne Senegal.

21 OCTOBER

ORGANIZATION FORMAT:

The Constitution and By-Laws that will govern the Society will be discussed, revised and implemented. Be prepared - read and make corrections before this meeting, so we can proceed as rapidly as possible.

Meeting held at the California Afro-American Museum - Multi Purpose Room.

18 NOVEMBER

VOTING and WORKSHOP:

The revised Constitution and By-Laws will be voted as the Society's policy.

Workshop;

Tentative schedule for a planned visual pedigree chart. See; Up-Coming. This would make an unusual gift for a family member next month.



CHARLES HILLINGER

Mazie Brown, a South Carolina basket weaver since the age of 8, plies her trade at roadside stand.

Basket Weavers' Thread to Africa

South Carolina Town Keeps Tradition From Slaves Alive

By CHARLES HILLINGER, *Times Staff Writer*

MT. PLEASANT, S.C.—Along a four-mile stretch of Highway 17 in this Atlantic coastal town, there are 60 family-operated sweetgrass basket stands. Mazie Brown sits on a chair in the shade of Mazie's Sweetgrass Baskets, weaving her latest basket.

Behind the basket weaver are scores of baskets she has created—bread baskets, casserole baskets, fruit baskets, flower baskets, knitting baskets, cookie baskets and planter baskets. They are all made of sweetgrass, a soft pliable wild grass, gathered from sand dunes, swamps and marshes. Priced from \$25 to \$200, each one is a little different, reflecting the way Mazie stitches in bulrush reeds, pine needles and fiber strips from palmetto trees for added color and design.

Slaves brought the art of sweetgrass basket making from the West African countries of Ivory Coast and Senegal. "This is my heritage, something my ancestors who came from Africa as far back as the 1600s gave to me. It is an art form that must never be lost for it never lets us forget how our people came to this country in chains and shackles. It is our direct link to Africa," the 46-year-old basket maker explains.

In the plantation days, the men made huge baskets for storing and winnowing grain and for shipping cotton and indigo. A few of the large 16th- and 17th-Century baskets are museum pieces.

After the Civil War, the art of sweetgrass basket making died out except in Mt. Pleasant where it continued as a family tradition.

"I have been weaving sweetgrass baskets since I was 8," says the basket maker whose mother and grandmother were also named Mazie. "My mother taught me, and her mother taught her, and it goes on and on for generations in my family. My mother did this until she

died two years ago when she was 72."

But now the three-century-old legacy is endangered. A year and a half ago, 100 black families, all living in Mt. Pleasant, formed the Sweetgrass Basket Makers Assn. to encourage younger women to take up the craft.

"We formed the association to make certain this tradition does not die," says Mary Jackson, 44, founder-president of the group who is known as the Ambassador of Sweetgrass Baskets. "Most of the basket makers are older women. In many families where basket mak-

ing has been a tradition, handed down grandmother-to-mother-to-daughter, younger women no longer are interested in doing this.

"We are encouraging the younger women, who work at something else, to spend at least a few hours a week weaving sweetgrass baskets and to teach their daughters the art as their mothers taught them," says Jackson, a master craftsman whose baskets sell for as much as \$3,000 and are displayed in a number of museums around the country.

Charles Hillinger's America

But now those men have been forced to travel hundreds of miles in both directions up and down the Atlantic seashore to find enough sweetgrass to take care of their needs. Last year, they were running so short of the wild grass that the Sweetgrass Basket Makers Assn. held a conference in Charleston to call public attention to the dwindling supplies.

Hearing about the search for new sources of the wild grass, Fred Marland of the Georgia Department of Natural Resources told the basket makers about a private island off the Georgia coast with an abundant supply. The basket weavers of Mt. Pleasant contacted the owners of Little St. Simons Island who gave them permission to harvest the grass.

"On hearing of our search for sweetgrass, Ben Gibbens, the manager of the island, said he would be delighted to have the men come out and harvest all the sweetgrass they needed," says Jackson.

Now every Saturday, men of Mt. Pleasant drive 200 miles north, where owners of little St. Simons provide them with boats without charge to go to and from island beaches covered with sweetgrass. They pull bunches of grass by hand, leaving the roots to produce more grass for later harvest.

Little St. Simons is undeveloped except for a small resort with only a dozen rooms. Every other week, sweetgrass basket weavers go to the island and tell the history of their craft and demonstrate their weaving skills. Their baskets are sold at a gift shop at the island inn.

"Finding the island has been a godsend," Jackson says. "It ensures the continuance of our legacy as there is more than enough sweetgrass on Little St. Simons to fill the needs of the basket makers.

"Now the important thing is for the next generations to carry on so we do not lose our direct link with our African ancestors."

Then there has been the gradual disappearance of sweetgrass in Mt. Pleasant, due to rapid beachfront development in recent years.

While grandmothers, mothers and daughters have made the baskets, grandfathers, fathers and sons gather sweetgrass in swamps and on dunes along the beaches where the grass grows.

"We let the men gather the grass. That's hard work. Rattlesnakes, mosquitoes and other bugs abound where the grass is harvested. We stay home and do the weaving," Mazie Brown laughs.

CALIFORNIA AFRICAN AMERICAN GENEALOGY SOCIETY

NEWSLETTER

EDITOR: Gerri Johnson

October, 1989

SOCIETY MEETING: Our monthly meeting will be held on Saturday, October 21, 1989 at 10:00 a.m. at the California Afro American Museum in the Multi purpose room.

We will be discussing and voting on the Constitution and Bylaws for our organization. Please be prepared before the meeting with your questions, comments and input so that this matter can be quickly expedited and voted upon.

All members who haven't meet with us recently, please try and attend this meeting.

New Members

We will also be having a Beginning Genealogy Workshop the second half of our meeting.

PREVIOUS MEETING: Our infant project is thriving and the parents are expected to recover! Bright and early on Saturday, September 16, numerous members of the California African American Genealogy Society gathered at the Family History Center ("Mormon Genealogical Library") to launch the first phase of our "Blacks in Los Angeles" project, an extraction of specific social data from the U.S. Census rolls pertaining to Black residents of Los Angeles from 1850 through 1900.

The following people aided in the planning and/or execution of this activity, and the Planning Committee thanks them for their participation:

Melanie Blocker	Josephine Burch	Marianna Cushnie
Frederick Dumas	Rozella Hall	Jamie Hammons
Johann Hassan	Marjorie Higgins	Emmett Knox
Herbert Laffoon	Sandra Phillips	Marilyn White

Many of the census extract forms and instruction sheets distributed could not be returned at the end of the day because of the emergency departure of Saturday's coordinator, George Jenkins. George requests that all survey participants still in possession of extract forms (completed or not) and instruction sheets turn them in at our meeting on October 21, 1989. At that time George will furnish a brief review and update report.

HISTORICAL NOTES

Red Black & Green - Did you know, it was Marcus Garvey who came forth with the Red, Black and Green as the colors to symbolize the history and aspirations of Africans in America. Red symbolizes the blood and suffering of our people. Black is for the people, our culture and history. Green is for the land our homeland Mother Africa.

Gustavus Vassa - aka Olaudah Equiano - Kidnaped in 1756 at the age of 11 and shipped to America. He was named Gustavus Vassa by one of his owners. He eventually earned his freedom and achieved success as a seafarer, author and civil servant. Wrote a book entitled Autobiography of Olaudah Equiano. (From: An Illustrated History of Black Americans by John Hope Franklin and the Editors of time Life Books).

LOS ANGELES PUBLIC LIBRARY -- DOWNTOWN

L.A. Public Library 433 S. Spring Street Los Angeles, CA. Phone Number: 213-612-0503 Hours: Monday - Thursday 10 a.m. - 8 p.m. Friday - 10 a.m. - 5:30 p.m. Saturday - 10 a.m. - 5:30 p.m.
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The Genealogy Department is located on the 2nd floor, contains an extensive collection of family histories, local histories, county histories, and Shire/Parish histories. Other resources include Census: 1850, 1900 and most of 1910; City Directories, California death index from 1940 until 1986, IGI Index thru 1988, Surname Index, Patriotic Organizations Indexes, Civil War Indexes, and a collection of Coat of Arms. They also have computerized Card Catalogs and microfilm readers. Geneological Magazines are located on 3rd floor.

IDEAS.....IDEAS.....IDEAS

LOGO CONTEST: How about some creative brainstorming to come up with a Logo for our group. DETAILS TO FOLLOW.

FUND RAISING IDEAS: Do you have a good Fund Raising Idea, let us hear about it. You can call Gerri Johnson, who will be keeping a list of ideas, at 213-733-1835.

WHEN THE HILL WAS HAYTI

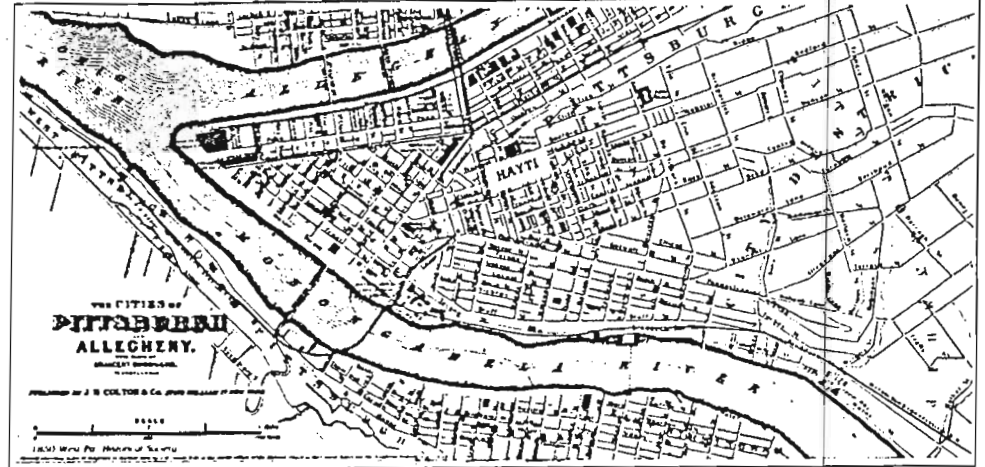
A Brief Historical Sketch

The history of blacks in Pittsburgh spans a period of over 225 years. Blacks arrived in the area with the first military expeditions. They were officers' men, workers around the forts and settlements, pack-horse drivers for Indian traders, and slaves and servants on frontier farms. Very early, a few blacks such as Benjamin and Charles Richards settled at the frontier trading post at Pittsburgh as free townsmen.

Because Pittsburgh was once claimed as part of Virginia, slavery existed in the area. For years newspapers carried advertisements of slave sales and runaways. However, in 1780 Pennsylvania passed the Gradual Emancipation Act, under which children born to slaves were given their freedom at age 28. The U. S. Census for Allegheny County shows no slaves after 1820.

By the 1850's, approximately 2,000 blacks lived in Pittsburgh, most of them in the third, sixth and seventh wards along Wiley Avenue in the lower Hill. This section was known as "Hayti." Most blacks were listed in records as unskilled workers and all seemed self-sufficient—an average of only three blacks a year were listed as official paupers and supported by the general population. Other blacks in need found help from one of the four black benevolent societies in the area.

A number of blacks rose to prominence during this period. Among them were Martin Robison Delany, a black physician, who began the study of medicine in Pittsburgh in 1835 under the tutelage of Dr. Joseph P. Gazzam and Dr. F. Julius LeMoine, both white physicians. Delaney interrupted this study for a time to work as a cupper and leecher, but resumed study in 1849. He entered Harvard Medical School in 1850, but less than a year later, pressure on the administration from the white students who objected to the presence of a black man forced him out of the school. Delany published a black newspaper in Pitts-



burgh, the MYSTERY, from 1843-1847 and co-edited the NORTH STAR with Frederick Douglass until 1849.

The Reverend Lewis Woodson served the Black community as a minister in the A.M.E. Church, a teacher, and a barber. The son of Virginia slaves who had bought their freedom, Woodson came to Pittsburgh in 1831. Upon arriving in the city, he established a school for the education of black children. In order to support his wife and children he also worked as a barber.

John B. Vashon, the son of a white Indian agent and a black woman, spent his formative years in Virginia and later moved to Carlisle, Pennsylvania, with his family. Sometime afterward he moved to Pittsburgh, where he owned and operated a barber shop. His son, George Vashon, had the distinction of being the first black graduate of Oberlin College (A.B., 1844; A.M., 1849). In 1847 the New York bar admitted him to practice law in that state. He practiced law in Syracuse for a time and then returned to Pittsburgh where he became president of Avery College—a black college in Allegheny City which had been estab-

lished by Charles Avery, a white philanthropist. In 1868 the Pittsburgh Bar denied Vashon admission because of his color. Afterwards, he went to Washington, D.C., to practice law and to teach at Howard University.

John Peck, another black leader in Pittsburgh, arrived shortly after Lewis Woodson and, as many other blacks, opened a barber shop. He went on to become a leading wig maker. His son, David, studied at Rush Medical College in Chicago and became one of the first blacks to earn a medical degree.

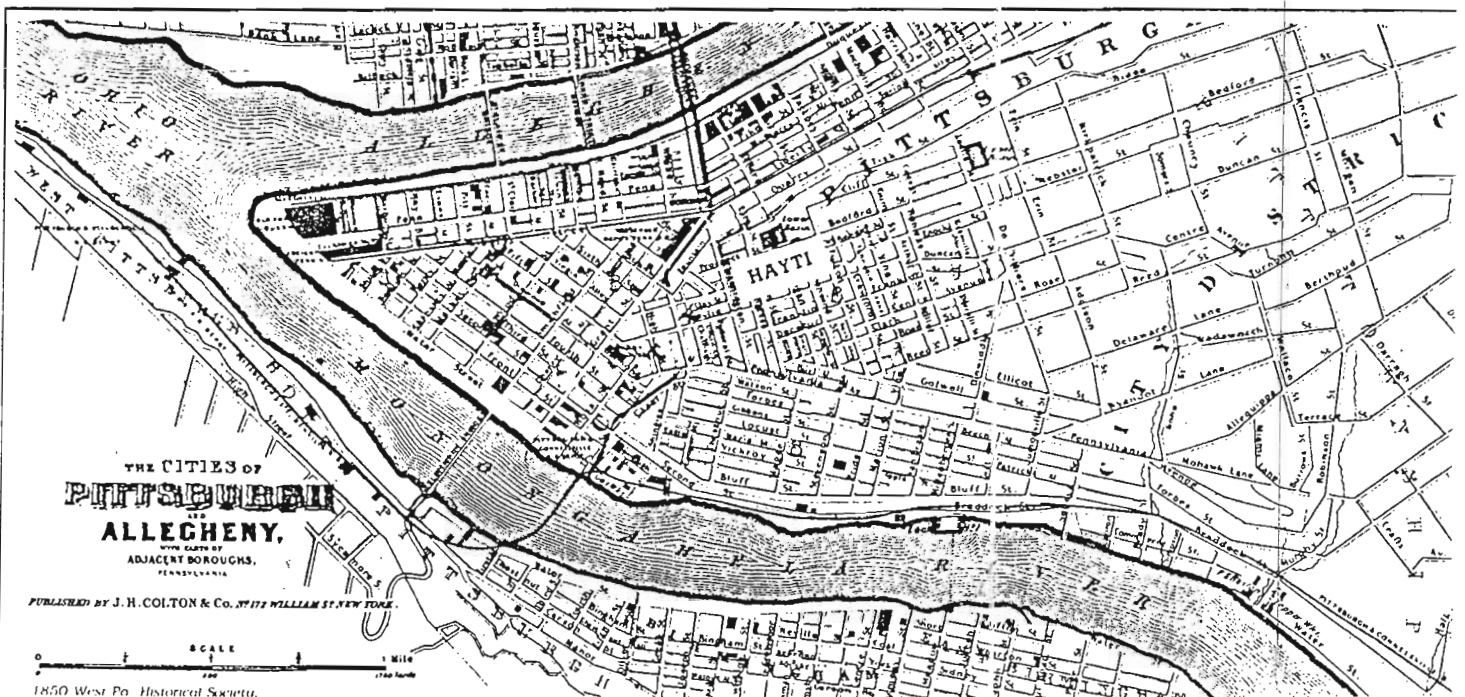
These leaders came forward and participated in temperance, moral reform, abolition, and women's rights.

Since the 1880's northern industry had depended on immigration from Europe to supply it with unskilled workers. World War I interrupted that supply. Faced with fewer workers and an expanded wartime demand for steel, industry recruited southern blacks through labor agents and ads in southern newspapers. Before 1910 fewer than 500 blacks were working in the steel industry throughout western Pennsylvania. By 1923 that number had grown to almost 17,000. Blacks responded because their main source

of employment in the South, agricultural, had been devastated by floods, low crop prices and the boll weevil. They also hoped to improve their social condition by moving out of Jim Crow south. From Alabama, Georgia and Tennessee, from Texas through Arizona and Oklahoma, and from the tobacco fields, sugar farms and rice swamps of the Eastern seaboard, thousands of black workers made their way to Pittsburgh.

This migration continued. By 1930, 50,000 black people lived in Pittsburgh. Unlike Chicago's Southside and New York's Harlem, Pittsburgh did not have one central concentration of black people. Although many blacks stayed in the Hill, others moved to the Strip, East Liberty and Homewood-Brushton. Some think this scattered residential pattern, which remains today, diminished the strength and cohesiveness of the city's black community. □

The information in this article was provided by Rollo Turner, Lecturer, Dept. of Sociology, University of Pittsburgh, and from an article titled "TOWARD FREEDOM" written by Dr. Ann Wilmoth, for the Penna. Historical and Museum Commission.



IN PITTSBURGH

Facts About Pittsburgh's Blacks: A Chronology

1755 - 1983

Prepared by The Historical Society of Western Pennsylvania
4338 Bigelow Boulevard, Oakland.

- 1765 (July 9) - Blacks fight alongside British and colonial troops at the Battle of the Monongahela - Braddock's defeat.
- 1767 - Francois, a black slave, escapes from Fort Duquesne, reports to Virginia military authorities on the condition of the French garrison.
- 1768 (Nov. 26) - More than fifty blacks are with Gen. John Forbes' army as it marches into the ruins of Fort Duquesne.
- 1768 (Nov. 9) - Col. Henry Bouquet's troops take in prisoners formerly held by the Indians in the Ohio country. Among those released are blacks captured in raids around Fort Pitt.
- 1760 (March 1) - The Pennsylvania assembly passes "An Act for the Gradual Abolition of Slavery."
- 1790 - The first U.S. census lists ten free blacks in Pittsburgh and no slaves. There are 169 slaves listed for Allegheny County.
- 1793 (Feb. 12) - The first national fugitive slave act is approved.
- 1795 - A map of Pittsburgh property owners shows the tavern of Charles Richards and lists Benjamin Richards.
- 1800 - The census lists 20 free blacks in Pittsburgh and 10 slaves.
- 1810 - The census lists 68 free blacks in Pittsburgh.
- 1812 (May 6) - Martin R. Delany is born in Virginia, he comes to Pittsburgh in 1831.
- 1816 - Lewis Frederick Woodson, anti-slavery author and later minister of the Bethel A. M. E. Church, arrives in Pittsburgh.
- 1818 - The Bethel A. M. E. Church, located on Front Street, is chartered.
- 1820 - The census lists 176 free blacks in Pittsburgh.
- 1829 - John B. Vashon, a prominent black businessman in early Pittsburgh, arrives in the city.
- 1830 - The census lists 362 free blacks in Pittsburgh.
- 1832 (Jan. 16) - The African Education Society meets for the first time.
- 1833 (May 5) - The Pittsburgh Gazette reports favorably on John B. Vashon's City
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1852 (Aug. 2) - Pittsburgh blacks gather to celebrate the emancipation of slaves in the British West Indies.

1855 (March 8) - Blacks enter the St. Charles Hotel in Pittsburgh to rescue the suspected slave of Lloyd Boyd.

1858 (Feb.) - Dismayed by the Fugitive Slave Act and the failure of abolitionism, Martin R. Delany leaves Pittsburgh for Canada.

1859 (June 21) - Painter Henry O. Tanner is born.

1860 - The census lists 1,149 blacks in Pittsburgh.

1863 (March 16) - Alexander Jones, a Pittsburgh waiter, enlists in the 54th Massachusetts Regiment to fight in the Civil War.

1865 (Feb. 9) - John Peck, president of the Pennsylvania Equal Rights League, petitions the house and senate for restoration of blacks' right to vote.

1868 - The Grace Memorial Presbyterian Church is founded in the Hill District.

1870 - The census lists 1,998 blacks in Pittsburgh.

1871 (April 3) - Pittsburgh's blacks are permitted to vote for the first time since 1838.

1875 (Feb. 28) - The Pittsburgh Leader notes that black printers are to be brought to Ironworkers from Virginia to break a strike of ironworkers.

1880 - The census lists 3,077 blacks in Pittsburgh.

1881 - The Amalgamated Association of Iron and Steel Workers makes blacks eligible for membership.

1881 - Benjamin A. Lewis is the first black to join the Pittsburgh Police Department.

1880 - The census records that 10,359 blacks are living in Pittsburgh.

1880 - Capt. Cumberland W. Posey forms the Diamond Coal and Coke Company in Homestead.

1891 (Dec. 19) - J. Welford Holmes and William M. Randolph are the first blacks admitted to the Allegheny County bar.

1887 - The Afro-American Financial, Accumulating Merchandise and Business Association is formed.

- The Loendi Club, a black men's organization, is formed.

1900 - The census lists 21,355 blacks living in Pittsburgh.

1908 - The Delany Rifles, a black club, is founded by Capt. Frank Steward.

1910 - The census lists 25,623 blacks in Pittsburgh.

1911 (Jan. 18) - Robert L. Vain publishes the Pittsburgh Courier.

1911 (Sept.) - Charles W. Peters, a black aviator from Pittsburgh, agrees to fly at the Colored State Fair in Savannah, Georgia.

1914 (July 8) - Billy Eckstine is born.

1918 (Jan. 15) - The Urban League of Pittsburgh is created from the Pittsburgh Council for Social Service among Negroes.

1919 (Sept.) - Blacks are involved in the Great Steel Strike.

1920 (Nov. 17) - The Steel City Jank is founded.

1920 - The census lists 37,725 blacks in Pittsburgh.

1923 (June 15) - Erroll Garner is born.

1925 - Teams from Watt and McKinley schools join to form a sandlot baseball team. Later, as the Pittsburgh Crawfords, the team later the Homestead Grays' for supremacy in black baseball.

1928 (Sept. 17) - The Rev. A. V. B. Highower is the first black to run for Pittsburgh city council.

1930 - The census records that Pittsburgh has 53,983 black residents.

1931 (Nov. 4) - Walter E. Turkey is the first black elected to the Pennsylvania state legislature.

1931 (June 30) - The NAACP opens its 22nd annual national conference in Pittsburgh.

1932 (April 8) - The Negro Drama League, created in 1931, performs at Fifth Avenue High School.

1936 (Aug. 4) - John Woodruff of the University of Pittsburgh wins an Olympic gold medal in the 800-meter run.

1937 (July 21) - Lawrence Pooler is hired as a full-time teacher after the Pittsburgh school board is found guilty of discrimination in hiring.

1938 (Dec. 18) - Ground is broken for the Pittsburgh Housing Authority Bedford-Dwainings in the Hill District.

1940 - The census lists 62,210 blacks in Pittsburgh.

1941 (Oct. 11) - President Franklin D. Roosevelt dedicates the Terrace Village housing project.

1943 (Nov.) - Woodall I. Marsh receives a Silver Star for gallantry in action in Italy.

1948 (Aug. 22) - Riots break out as blacks and Progressives attempt to integrate the Highland Park Pool.

1950 - The census shows that 84,453 blacks are living in Pittsburgh.

1951 (Jan. 3) - Judge Homer S. Brown is the first black to take a county court seat.

1954 (April 13) - Second baseman Curtis Roberts is the first black to play for the Pittsburgh Pirates.

1956 (Nov. 4) - K. Leroy Irvis is elected to the state house of representatives for the first time.

1960 - The census lists 101,739 blacks in Pittsburgh.

1964 (Memorial Day) - Sully Pool in South Park is fully integrated.

1968 (April 8-10) - Riots protesting the assassination of Martin Luther King break out in Pittsburgh's black neighborhoods.

1969 (Aug. 25) - The Black Construction Coalition begins work on ten building projects in downtown Pittsburgh.

1970 - The census records 104,904 blacks living in Pittsburgh.

1970 (Oct. 20) - The U.S. Department of Labor approves the Pittsburgh Plan to provide federal money for minority hiring in the construction industry.

1972 (March 27) - The Urban League of Pittsburgh criticizes the Pittsburgh school board for moving slowly on integration plans.

1979 (Aug. 17) - The Western Pennsylvania Black People's Assembly begins a series of workshops in Pittsburgh to develop plans to combat discrimination in business, politics, and education.

1980 - The census lists 101,813 blacks in Pittsburgh.

1981 (Nov. 9) - Pittsburgh schools open registration for "magnet schools" as an alternative to forced busing.

1982 (Dec. 8) - The Urban League of Pittsburgh proposes low-cost "Shelter Kits" to help the need for black housing in the city.

1983 (Aug. 8) - The Pennsylvania Historical and Museum Commission dedicates a marker on Webster Avenue to honor Daisy E. Lampkin, organizer of the NAACP and vice president of the Pittsburgh Courier.

CALIFORNIA AFRICAN AMERICAN GENEALOGICAL SOCIETY

NEWSLETTER

EDITOR: Gerri Johnson

NOVEMBER, 1989

SOCIETY MEETING The monthly meeting of the California African American Genealogical Society will be on Saturday, November 18, 1989 at 10:00 A.M. in the Multi-purpose room of the California Afro-American Museum, 600 State Drive, L.A., CA. The nomination of organization Officers for 1990 will take place at this time.

PREVIOUS MEETING - The Constitution and Bylaws for our organization were discussed and voted upon. Any questions regarding this should be discussed with George Jenkins at our next meeting.

HISTORICAL NOTES

How does the word "Gullah" pertain to our heritage?

GULLAH - \gel-e\ (1822) 1. a member of a group of Negroes inhabiting the sea islands and coastal districts of So. Carolina, Georgia, and Northeastern Florida; 2. the English dialect of the Gullahs is marked by an admixture of vocabulary and grammatical elements from various African languages. (Websters Ninth New Collegiate Dictionary)

The words freedman and freeman do not have the same meaning.

FREEDMAN: slave who is emancipated. "Free man of color": black who is free from birth or freed many years prior to the civil war. Both are different from a Freeman who is always white in a legal sense. In Pennsylvania a freeman is a single, white male over twenty-one years of age. In New York, a freeman is a citizen or man free to ply a trade within city limits. In Massachusetts, a freeman is white, age twenty-one and owns enough land to vote.

BLACKS IN THE CENSUS

The first listing of all blacks by name in a federal census was made in 1870, in the first federal census taken after the civil War. In 1850 and 1860, slave statistics were gathered, but the census schedules did not list slaves by name; they were tallied unnamed in age and sex categories. These slave schedules are useful, however, as circumstantial evidence that a slave of a certain age and sex was the property of a particular owner in 1850 and 1860.

SSN cont'd

Until 1972, the area number indicated the location of the social security office that issued the SSN. This was usually, but not always, the area where the recipient lived and worked.

Since 1972, the SSNs have been issued centrally and the area code now represents the person's state of residence as shown on the SSN application. Also, railroad workers assigned numbers before 1964 had a separate "area code" -- 700 to 728.

The group number in the SSN, the two-digit part in the middle, has no special geographical meaning. Instead, it is a solid indicator of how long ago a person received an SSN -- if you are aware of the sequence by which the group numbers are used.

Here is the order in which SSNs in any particular area are issued: For each area, the group number follows a particular sequence seemingly designed to discourage outsiders from thinking about it. The group sequences begins with odd numbers 01 through 09, then goes through even numbers 10 through 98, then even numbers 01 to 08, and finally odd numbers 11 to 99.

Each state goes through all of its area numbers with group numbers 01 and serial numbers 0001-9999 before starting to use group number 03.

For instance, the first SSN issued in New Hampshire was 001-01-0001, the second was 002-01-0001, the third was 003-01-0001 and the fourth was 001-01-0002. The fifth (remember that special sample category for every fifth SSN) was 001-01-2001. After the SSNs reached 003-01-9999, the next issued was 001-03-0001, and so on. Serial number 0000 is never used. (Printed by division of Rental Property Management, Sacramento, April 1987).

Valid Social Security Numbers	
001 to 003	New Hampshire
004 to 007	Maine
008 to 009	Vermont
010 to 034	Massachusetts
035 to 039	Rhode Island
040 to 049	Connecticut
050 to 134	New York
135 to 158	New Jersey
159 to 211	Pennsylvania
212 to 220	Maryland
221 to 222	Delaware
223 to 231	Virginia
232 to 236	West Virginia
237 to 245	No. Carolina
247 to 251	So. Carolina
252 to 260	Georgia
261 to 267	Florida
268 to 302	Ohio
303 to 317	Indiana
318 to 361	Illinois
362 to 386	Michigan
387 to 399	Wisconsin
400 to 407	Kentucky
408 to 415	Tennessee
416 to 424	Alabama
425 to 428, 587	Mississippi
429 to 432	Arkansas
433 to 439	Louisiana
440 to 448	Oklahoma
449 to 467	Texas
468 to 477	Minnesota
478 to 485	Iowa
480 to 500	Missouri
501 to 502	North Dakota
503 to 504	South Dakota
505 to 508	Nebraska
509 to 515	Kansas
516 to 517	Montana
518 to 519	Idaho
520	Wyoming
521 to 524	Colorado
525, 585	New Mexico
526 to 527	Arizona
528 to 529	Utah
530	Nevada
531 to 539	Washington
540 to 544	Oregon
545 to 573	California
574	Alaska
575 to 576	Hawaii
577 to 579	Dist. of Columbia
580	Virgin Islands
580 to 585	Puerto Rico
586	Guam
	American Samoa,
	Phillippine Islands
700 to 729	Railroad

CALIFORNIA AFRICAN AMERICAN GENEALOGICAL SOCIETY

NEWSLETTER

EDITOR: Gerri Johnson

DECEMBER, 1989

SOCIETY MEETING: Instead of holding our monthly meeting on December 16th at 10:00 a.m. we will be having a **CHRISTMAS PARTY** starting at 7:00 p.m. on December 16th at the home one of our members Johann Hassan. **SEE THE INVITATION BELOW FOR DETAILS**

DUES: Membership Dues for 1990 will be due in January. The fee is \$10.00 for the year.

CHRISTMAS PARTY: This is a **POTLUCK** affair. It is suggested that you come dressed in Period or Ancestral attire which is optional. You are also welcome to bring a guest along with you. Please R.S.V.P. to Johann Hassan (213) 731-7584 or you can call Gerri Johnson (213) 733-1835.



CHRISTMAS PARTY

WHERE: Home of Johann Hassan
2523 10th Avenue
L.A., CA 90016
(One Block North of Adams Blvd.)
(213) 731-7584

WHEN: December 16, 1989

TIME: 7:00 P.M.

PLEASE R.S.V.P

CALIFORNIA AFRICAN AMERICAN GENEALOGICAL SOCIETY

NEWSLETTER

EDITOR: Gerri Johnson

DECEMBER, 1989

SOCIETY MEETING - CORRECTION - There will be a regular meeting of the CAAGS on Saturday, December 16th at 10:00 a.m. We will be ratifying the Constitution and Bylaws and holding the Installation of newly elected Officers.

The Christmas Party will still be held at 7:00 p.m. at the home of Johann Hassan as reviously announced.

HOLIDAY TRADITIONS - Do you celebrate the Holidays Christmas/New Years, and others in a special way? If you do then why not put together a keepsake book documenting your style or type of celebration, include (receipes, family gatherings, parties, picnics, baby showers, etc.), have your guest sign your guest book. This will make an excellent historical record of events.

If you don't have any special Holiday traditions then think about creating one.

M E R R Y C H R I S T M A S - H A P P Y N E W Y E A R