

CALIFORNIA AFRICAN AMERICAN GENEALOGICAL SOCIETY

HERITAGE NEWSLETTER

Post Office Box 8442 - Los Angeles, CA 90008-0442

Website Address: <http://www.members.tripod.com/~CAAGS2000/index.html>

EDITOR R. McMurray, ISSN 1083-8937, Vol. 12, No. 1, January 2000

Disclaimer: The Editor nor CAAGS assumes any responsibility for articles submitted to the Newsletter by its members.

Newsletter Articles Deadline is the 22nd of each month.

CAAGS MEETING

January 15, 2000

**Martin Luther King, Jr.
United Methodist Church
6625 4th Avenue & 67th Street
Los Angeles, CA 90043**

General Schedule

9:00 - 10:30

**Beginner & Intermediate Instructor
Dorothy Sands**

10:30AM - 11:00AM

Business Meeting and Break

11:00AM - 1:00PM

Roundtable Discussion

(Schedule is subject to change without notice.)

HOSPITALITY COMMITTEE

Cecelia Alleyne

Vera Merritt

NEW MEMBERS - WELCOME!

RAYDONNA (DONNA) S. ADAMS is researching Eastland and McCloud.

EARNESTENE McNEIL is researching Porter and Storey from Oklahoma, and Scott from Kansas City, Kansas.

THANK YOU

Charles Meigs for being our guest speaker during the December meeting.

Submitted by the Board Members

EDITOR'S MESSAGE

Due to uncontrollable events, I would like to apologize for the delay in the late arrival and shorten version of this month's Newsletter.

PRESIDENT'S MESSAGE

Welcome to the 21st Century.

For the other recently elected Officers, and myself, we want to thank you for your support and confidence in us. As with any organization, our common welfare comes first and we need all of you to remind us of what it is you want us to do. This is your organization and we are trusted servants.

This means that you must be as willing to put into the communal "pot" as you are to take out. In the Year 2000, I would like to propose "**Initiative 2000**". If each of us commits to work on a CAAGS Committee for 30 minutes a week, at year's end, we will all have volunteered 2000 hours.

If you discover a new book, let us know about it. Write a review for the Newsletter. Help a newcomer get organized. Serve on a committee. Recommend speakers. Teach the beginner's or intermediate class. Help clean up after the meeting. Present a paper at a national or regional conference or most importantly, recruit a new member, we will accomplish our goal.

To paraphrase a popular advertisement, all we ask is a half-hour a week.

Our plans this year call for more emphasis on genealogy and research. We are planning sessions on military research, writing the family history, cemetery research, church records, and possible trips to some of the special libraries and research centers in the area.

On **February 5, 2000, between 2PM - 5PM**, Tony Burroughs, perhaps the leading African-American Genealogist will speak to us in a special presentation at The Church of Jesus Christ of Latter Day Saints, Family History Center. The church address is 10741 Santa Monica Blvd. (corner of Santa Monica and Overland), Los Angeles, CA 90025, (310) 474-9990 or (310) 474-2202.

Admission is strictly limited to 50 people. Tickets will be \$15 and **NONE** will be sold at the door.

The last hour of his three-hour talk will be question-and-answer. This is an incredible opportunity to get some answers and direction from one of the country's top genealogists that understands the special problems we face. **For tickets, call me at (626) 797-2839 or email me at Ronbatiste@aol.com.**

We will be also be exhibiting at GenTech2000 in San

Diego on **January 28-29, 2000**. If you are able to help please let Ron Higgins know your availability.

Later this year, we will participate in the Southern California Genealogy Society's Jamboree.

I am looking forward to the challenge and the opportunity of working with all of you and of serving the Society. We need each other to prove to everyone that this is the **BEST** group of genealogists in the United States.

Ronald Batiste

BIRTHDAY WISHES!

Cecelia Alleyne	DeVaughn Lee
Darnell Bell	Charles Meigs
Ada Dunlap	Yvonne Oby
Ronald Higgins	Clifton Lee
James Hunt	Lucille Williams
George Jenkins	

2000 MEMBERSHIP DUES

Bylaws, Article I, Section 3

Membership fees are due and payable in January of each year. Members whose dues have not been paid to the Treasurer by March 1st will have their names removed from all the Organization's mailing and membership lists. A member removed for non-payment of dues will be reinstated after paying the delinquent dues.

NEW MEMBERS joining in November or December dues shall apply to subsequent year.

MAMA ROSE

Bernadene Coleman, our October 2000 guest speaker will appear on Connie Martinson Talks Books, Channel 35 (City View) at 3:00PM & 11:30PM on January 26, 2000.

CAAGS CALENDAR

January 15, 2000 - Roundtable Discussion.

January 17-21, 2000 - Salt Lake City, UT Institute on Genealogy.

January 29-30, 2000 - Gentech 2000 in San Diego, CA.

February 4-5, 2000 - National Genealogical Society (NGS) Conference at the Torrance Marriott in Torrance, CA.

February 5, 2000 - Tony Burroughs will speak at The Church of Jesus Christ of Latter Day Saints.

February 10-21, 2000 - "Illuminating the Future" - The Pan African Film Festival at the Magic Johnson Theatres in Los Angeles, CA.

February 19, 2000 - Black History Month Celebration. Our guest speaker will be Michael Henderson.

March 18, 2000 - CAAGS 14th Anniversary month. Our guest speaker will be Stephanie Waxman.

March 23-26, 2000 - Middle Passage Research Group & Soukeyna Enterprises Trip to Salt Lake City, UT.

BOARD MEETINGS

MEMBERS ARE WELCOME TO THE BOARD MEETINGS, THE FIRST FRIDAY OF EACH MONTH AT 6:30 PM., EXCEPT HOLIDAY WEEKENDS, THE MEETING MOVES TO THE SECOND FRIDAY OF THE MONTH.

The February Board Meeting shall be held on Monday, January 31, 2000 at the Martin Luther King, Jr., United Methodist Church, 6625 4th Avenue & 67th Street, Los Angeles, CA 90043

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Hospitality Chairperson, **Vacant**

CALIFORNIA AFRICAN AMERICAN GENEALOGICAL SOCIETY
Post Office Box 8442
Los Angeles, CA 90008-0442

ATTENTION: 2ND VICE PRESIDENT/MEMBERSHIP

2000 NEW/RENEWAL MEMBERSHIP APPLICATION
(PLEASE CIRCLE ONE)

Check # _____ Date _____ [] Cash Received By _____ Date _____

[] Student \$10.00 [] Individual \$20.00 [] Family \$25.00

[] Organization & Libraries \$30.00 [] Advertisement

NAME: _____ Birth (MM/DD) _____

ADDRESS: _____

CITY: _____ STATE _____ ZIP: _____

HOME: _____ BUSINESS: _____ FAX: _____
(Home/Business)

E-MAIL ADDRESS: _____

SURNAMES AND LOCATIONS YOU ARE RESEARCHING: _____

SPECIAL SKILLS: _____ OCCUPATION: _____

VOLUNTEER ACTIVITIES:

- [] Serve as an Officer
- [] Serve on a Committee, i.e., Fundraising, Black History Month, Hospitality, etc.
- [] Write articles/book reviews for the Newsletter
- [] Research Special Projects
- [] Computer Input of Special Projects
- [] Public Speaking
- [] Other _____

Speakers/Program Suggestions: _____

Fundraising Suggestions: _____

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Alva Griffith**

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Business Meeting and Break

11:00AM - 1:00PM

Black History Month Celebration.

**Our guest speaker, Michael Henderson, will discuss
"My Journey, My Discoveries, My Blessings:
A Purpose By Much Passion."**

(Schedule is subject to change without notice.)

ONCE UPON A TIME IN AMERICA

...a proud and strong people graced the shoreline with their arrival and despite efforts to shackle their dreams, the human spirit would not be contained. They refused limitations and replaced them with genius. For what they had to offer was a treasure that knew no bounds. And that treasure was to touch every walk of life. They helped settle the West. They invented America's original music. Through simple acts of courage they stood up for all human dignity. And they've cultivated leaders for the new millennium.

By Chevrolet

THANK YOU

Hospitality

Vera Merritt for being a great Hospitality Hostess.

GENTECH2000

Ronald Higgins for representing CAAGS at the conference in San Diego, CA.

Submitted by the Board Members

NOMINATING COMMITTEE

As part of its examination of CAAGS activities, the Nominating Committee may have left the impression that Erma Hurse, Parliamentarian, and Charlotte Bocage, Fund Raising Chairperson, were conducting their responsibilities inappropriately.

The Committee and CAAGS apologizes to them for any misunderstanding that may have occurred.

NEW MEMBERS - WELCOME!

MELBA BASS is researching Moors and Price from Oklahoma, and Boyd, McGillery and Nauls from Texas.

CAROLYN M. BRIGHT is researching Bowles, Bright and Johnson.

CORRECTION

LUCILLE WILLIAMS is researching Mack from Louisiana.

HOSPITALITY COMMITTEE

Melba Bass	Francis Stubblefield
Mattie Hunt	Geraldine Thompson
Betty Lawson	Lucille Williams
Surah LeNoir-Mfume	

Please don't forget to bring refreshments for the February meeting.

BIRTHDAY WISHES!

Cubia L. Bryant Bolden	Don Goodwin
Lois Cason	Dorothy Jackson
George Cohen	Pamela McClester
Sarah Cooper	Electra Kimble Price
Ella Daniels	Ozziel Smith
Ethel Dillon	Francis Stubblefield

COMMITTEE MEETING

The Bylaws Committee will meet after each General Meeting for one hour until the Bylaws are ratified by the Society.

R. J. TAYLOR, JR. FOUNDATION

The Internet

The purpose of the R. J. Taylor, Jr. Foundation Trust is to promote genealogical research and study in Georgia in conjunction with the Georgia Genealogical Society and the Georgia Department of Archives and History. In order to secure information of genealogical nature from public and private records by way of indexing, abstracting, and historical research, and to provide for the preservation and publication of the results of such work by appropriate means.

Written correspondence should be sent to SunTrust Bank, Atlanta, R. J. Taylor, Jr. Foundation, Post Office Box 4655, MC 221, Atlanta, GA 30302, or for an application <http://www.taylorfoundation.org>.

LIFTING VOICES: THE BLACK NATIONAL ANTHEM'S 100TH BIRTHDAY

BET Weekend Magazine, February 2000

A century ago this month, when James Weldon Johnson and his brother, J. Rosamond Johnson, wrote "*Lift Ev'ry Voice and Sing*," they could not have known that their song would evolve into a beloved standard.

Asked to speak at a celebration of Abraham Lincoln's birthday, James Weldon Johnson, the Harlem Renaissance novelist and poet, decided to write a song for 500 school children to sing. "I got my first line: Lift ev'ry voice and sing," Johnson wrote in his 1933 autobiography, *Along This Way* (Viking). "Not a startling line; but I worked along grinding out the next five." By the time he finished the first verse, "the spirit of the poem had taken hold of me."

Johnson gave the stanza to his brother, a composer, and completed the other two verses without pen or paper at his home in New York. Upon finishing the song, "I could not keep back the tears, and made no effort to do so," he wrote. "I was experiencing the transports of the poem's ecstasy."

Might that same ecstasy continue to inspire generations of sojourners in a nation where race still matters? "The struggle continues in one way or the other. And it will continue," says Rebecca Steele, Ph.D., a music professor at Bethune-Cookman College in Daytona Beach, Florida. "We just have to teach our children how to cope with it--and to know that education is the key."

Originally called "*The Negro National Hymn*," the three verses of "*Lift Ev'ry Voice*" add the fervor of a battle cry to the reverence of a hymn. Its waltzing rhythm, chromatic harmony and bridge sung in a deeper voice--"*Sing a song full of the faith that the dark past has taught us/Sing a song full of the hope that the present has brought us*"--set what has come to be called "*The Black National Anthem*" apart from its traditional counterparts, "*America the Beautiful*" and "*The Star-Spangled Banner*." The song's lyrics speak of hope, triumph and joy.

"*Lift Ev'ry Voice*" became a tradition in the South because Black history was taught in segregated schools. It grew to become an anthem of the Civil Rights Movement and is now standard at almost any Black event, including

marches, school programs and church activities. Some of the nation's historically Black colleges have developed their own traditions to accompany the song. At Howard University in Washington, D.C., for instance, students sing with fists raised at programs and sporting events.

J. Weldon Norris, Ph.D., who directs the Howard University Choir, believes the song's longevity stems from its lyrics. "Johnson didn't use any words that indicated race, because he did not have to," he says. "He simply asked that young Black people sing it with pride."

Howard's choir did just that in West Africa last year. On a stop in Gabon, the group was greeted at the airport by a crowd of well wishers. Norris led the choir in "*Lift Ev'ry Voice*." The 24 students, holding on to one another, sang it in tears. "It was one of the most heart-wrenching experiences of my life," the professor says.

Despite the power of its lyrics, many Blacks have never heard of "*Lift Ev'ry Voice*." Melba Moore had not. The singer discovered it while traveling with the National Council of Negro Women in the 1980s. "People always asked for a song, and I didn't have any music," says Moore, 54. "Someone said, 'Why don't you sing the Negro National Anthem?' I said I didn't know what that was. I got a piece of sheet music and began to sing it a cappella. The first time I sang it, I didn't know that many people knew the song. Everyone stood up."

The Tony Award-winning actress became so enamored of the song that she recorded it in 1990 with a bevy of artists--including BeBe and CeCe Winans, Stevie Wonder and Bobby Brown. "It is a song of God," Moore says. "It is a song of praise and worship--and it encourages everyone to come together and sing in harmony, and let the hardships of the past bring hope for the future."

Johnson, who was 67 when he died in 1938, later became executive secretary of the NAACP, as well as the first Black professor at New York University and the first African-American admitted to the Florida Bar Association. But the legacy he and his brother, who died in 1954 at age 81, established in "*Lift Ev'ry Voice*" had a greater impact than any of his other accomplishments. "Nothing that I have done has paid me back so fully in satisfaction as being part-creator of this song," he wrote in *Along This Way*. "I am always thrilled deeply when I hear it sung by Negro children. We wrote better than we knew."

By Peggy M. Peterman
A writer based in St. Petersburg, Florida

UNDELIVERABLE E-MAIL ADDRESSES

Many individuals still have not responded to my request that the following individual e-mail addresses have been returned as undeliverable. I would appreciate you e-mailing the Editor, Rachele McMurray at RMcMurray001@yahoo.com with your correct e-mail address.

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Vanessa Hunter - Vhunter777@aol.com

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Clifton Lee - cvlee@
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Arlene Rieux - library05@lacera.com
Doris Russell - DorIRusi@aol.com
William Slaton - wslaton@aol.com
Joyce Sumbi - mutua@msn.com

If these addresses are correct, even though they have been returned as undeliverable, please respond by e-mail.

HELPFUL WEBSITES

<http://www.blackvoices.com>
<http://www.glorerecords.blm.gov>
<http://www.archives.state.al.us>

THE FAMILY

Chains and Images of Psychological Slavery

Probably the most serious effect of all was the effect that slavery had on the African-American family. The family is the very foundation of healthy, constructive, personal and community life. Without a strong family, individual life and community life are likely to become very unstable. The destruction or damage to the African-American was accomplished by destroying marriage, fatherhood and motherhood.

William Goodell (1853), describes the institution of marriage as it was viewed by the slaveholders:

The slave has no rights, of course, he or she cannot have the rights of a husband or a wife. The slave is a chattel and chattels do not marry. The slave is not ranked among sentient beings, but among things, and things are not married. (9)

Goodell continues in his graphic description of slave marriages:

The obligations of marriage are evidently inconsistent with the conditions of slavery, and cannot be performed by a slave. The husband promises to protect his wife and provide for her. The wife promises to be the helpmeet of her husband. They mutually promise to live with and cherish each other, 'til parted by death. But what can such promises by slaves mean? The legal relation of master and slave renders them void! It forbids the slave to protect even himself. It clothes his master with authority to bid him inflict deadly blows on the woman he has sworn to protect. It prohibits his possession of any property wherewith to sustain her... It gives master unlimited control and full possession of her own person and forbids her, on pains of death, to resist him, if he drags her to his bed! It severs the plighted pair at the will of their master, occasionally or forever. (10)

This rather lengthy quote graphically illustrate the ultimate meaninglessness of marriage for the slaves. Even under circumstances where the marriage ties were not arbitrarily violated, the very condition of slavery contradicted much about the vital and fundamental conditions of marriage.

The African-American man was evaluated by his ability to endure strenuous work and to produce children. He was viewed by the slave master as a "stud" and a workhorse. The stronger and more children he could sire, the greater the expansion of the master's slave-holdings and the greater was his financial worth. The more work the slave could perform, the greater the production, the greater were the

profits that came to the master. African-American manhood was defined by the ability to impregnate a woman and the degree of his physical strength.

The virtues of being able to protect, support, and provide for one's offspring, which is the cornerstone of true fatherhood, was not considered the mark of a man. In fact, the slave who sought to assert such rights for his offspring was likely to be branded as a troublemaker and either punished or killed. After several generations of such unnatural treatment, the African-American man adapted and began to avoid the role of a true father.

Today in African-American communities around America, we carry the mark of the strong-armed stud from slavery. He occurs as the modern-day pimp or the man who delights in leaving neglected babies dispersed around town. He is the man who feels that he is a man only by his physical, violent or sexual exploits. He leaves welfare or chances to father his children--and he fathers his "ride," his "vines," or his "pad." This peculiar behavior is often characterized as a racial trait attributable to some type of moral weakness in African-American people. Such conclusions fail to identify the real origin of such traits. Such family irresponsibility does not occur among African people who have not endured the ravages of slavery.

The African-American woman was valued primarily as a breeder or sexual receptacle to show the capacity to have healthy children. Again, Goodell (1853) offers an example of a newspaper advertisement for an African woman which demonstrates the desirable qualities of the slave woman:

A girl, about 20 years of age (raised in Virginia), and her two female children, one four and the other two years old, is remarkably strong and healthy, never having had a day's sickness, with the exception of the smallpox, in her life. The Children are find and healthy. She is very prolific in her generating qualities (italic mine) and affords a rare opportunity to any person who wishes to raise a family of healthy servants for their own use. (11)

Her work as a human being was reduced to the particular financial value or personal pleasure she could hold for the master. As a breeder she was to be mated with the plantation's strongest "studs" regardless of human attachment. She was also usually expected to be receptive to the sexual exploitation of the slave master. Goodell (1853) documents this point:

Forced concubinage of slave women with their masters and overseers, often coerced by the lash, contributed another class of facts, equally undesirable. Rape committed on a female slave is an offense not recognized by law! (12)

Such abuse of African-American woman began to damage the natural nurturance and dignity of motherhood. Children were conceived out of convenience for an oppressor -- not even at the level of animal lust. The child was doomed to continue in the very conditions, which had bred him. Many women either became abusive to their children or over-protective of them in response to such inhuman conditions.

Even today, we find too many frustrated young African-American women choosing to become breeders in their search for an identity. Too many of those young mothers become abusers of those children, or turn them into delicate pimps by indulgently protecting them against a cruel world.

The massive confusion around sexual identity too often addressed in the African-American media and periodicals, has its foundation in the conditions of slavery. Men seeking to be men through physical exploits, sexual exploits or even deviation, is predictable in a setting where natural avenues to manhood have been systematically blocked. Women will experience inevitable frustration of their natural feminine aspirations when the paths to womanhood have been blocked.

The historical images, which we have inherited, continue to sabotage many of our efforts for true manhood (fatherhood) and womanhood (motherhood). In nature, and throughout the historical development of cultured people, the roles of man and father, woman and mother, have been inextricably bound. Only in instances of decaying culture, such as ancient Greece, Rome, and modern Euro-American has this bond been broken. With its break has come family dissolution, followed closely by total societal dissolution.

Though current attitudes and conditions (such as unemployment) feed these patterns and keep them growing, the origins of the African-American family problems rest in the plague of slavery. If we understand these historical routines and patterns, then perhaps we can try to avoid continuing to play them.

9. Goodell, W. *The American Slave Code*, New York: *American and Foreign Anti-Slavery Society*, 1853, p. 105.
10. Goodell, N. *Ibid*, p. 107.
11. Goodell, N. *Ibid*, p. 84.
12. Goodell, W. *Ibid*, p. 86.

By Na'im Akbar, Ph.D.
Clinical Psychologist

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Bylaws, Article I, Section 3

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February 26, 2000 - Council of African American Parents (CAAP), 8th Annual Cultural Fair at Heritage Park in Diamond Bar. Call (310) 522-7996 or (909) 860-4993 for more information.

March 18, 2000 - CAAGS 14th Anniversary month. Our guest speaker will be Stephanie Waxman.

March 23-26, 2000 - Middle Passage Research Group & Soukeyna Enterprises Trip to Salt Lake City, UT.

April 28-30, 2000 - Middle Passage Research Group & Soukeyna Enterprises, Weekend Retreat at La Casa de Maria in Santa Barbara, CA.

April 15, 2000 - Our guest speaker will be Los Angeles Times Staff Writer, Lisa Richardson, who will discuss her article *"Going Back to Find Lavinia."*

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Treasurer, **Vera Merritt**
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Fundraising Chairperson, **Charlotte Bocage**
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Hospitality Chairperson, **Vacant**

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George Cohen

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CAAGS 14th Anniversary Month

Our guest speaker, Stephanie Waxman, an instructor from UCLA, will discuss "Writing The Family History."

(Schedule is subject to change without notice.)

HISTORICALLY SPEAKING

Too often events in our history are forgotten because they have not been recorded. The stories of grandparents and great-grandparents are themselves history lessons. Record those histories, either on a tape recorder or in writing. Once history has been recorded, it cannot be forgotten. To ensure that our history is recorded correctly, we must emphasize the importance of recording oral histories or writing it ourselves, rather than leaving this important task to others' interpretation and possible distribution to those less informed.

By Karen Grigsby Bates and Karen Elyse Hudson

THANK YOU

Tony Burroughs for being our guest speaker in February.

HOSPITALITY COMMITTEE

LaVerne Anderson	Ladonna Hightower
Gloria Bryant	Joyce Sumbi
Carolyn Conway	Velma Thompson

Please don't forget to bring refreshments to the meeting.

THIS IS THE LAST MONTH TO RENEW YOUR 2000 MEMBERSHIP DUES OR YOU WILL BE DROPPED FROM THE ROSTER

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NEW MEMBERS - WELCOME!

GERALD M. BROWN is researching Brown, Mason, and Spivy.

AARON L. DAY is researching Banks, Bondurant, Bumpers, and Day.

LADONNA HIGHTOWER is researching Holman from Tennessee and Samuels from Georgia and Tennessee.

BERNADINE SONNIER is researching Ecby, Holmes, Sonnier, and Sentimore.

RUTH STUBBLEFIELD is researching McCowan, Stubblefield, and Whiting from Texas.

DARELL WHITE is researching Andrews (paternal side), Hooper, McConnell, and Pratt (mother side).

BIRTHDAY WISHES!

Marianna Cushnie
Daniel Davis
Ethel Jones

Isaac Miller
Evelyn Ross

OFFICER APPRENTORSHIP

If you are interested in the future of CAAGS, this is the position for you. The Board is looking for members, both new and old who are interested in becoming Officers of the Society, but don't feel they have the right stuff to hold the position.

Holding the position as an Officer apprenticeship will give you this opportunity. It is simple to apply, you must have an interest in the future of CAAGS, be willing to come to the Board meetings and pick the position you have interest in. The current Officer will take you under his/her wing and train you. Its simple and it will also look good on your portfolio.

INGLEWOOD LIBRARY
ORAL HISTORY PROJECT

Taped stories of the elders who have settled in Inglewood can be found in the Inglewood Public Library. The transcribed tapes are "available to researchers, artists, educators and others."

For more information about the tapes, contact the Inglewood Public Library, 101 West Manchester Blvd., Inglewood, CA 90301, (310) 412-5380 or <http://www.cityofinglewood.org>.

FOLLOWING UP ON DEATH RECORD CLUES

Seven Steps to a Family Tree

With a death certificate in hand, you will now have some specific tasks to perform. For each death record, you need to follow up on the clues you have learned and start acquiring other types of records.

BIRTH RECORD - If the death certificate gives a date and place of birth, you can now write for a copy of the birth certificate. If the date of birth precedes statewide registration (about 1900-1920), a birth record may still be available from a county courthouse near the place of birth. In the New England states, birth records before about 1900 will be in the Town Hall.

FUNERAL RECORD - Contact the funeral home and ask if they maintain records concerning a person's death and funeral service. Funeral directors are usually quite cooperative with such requests (they want your family's business). To get an address for a funeral home anywhere in the U.S. or Canada, call or visit any funeral director in your area and ask if you can use his directory of funeral homes. This directory is called *The Yellow Book*. It gives the name, address, and phone number of every funeral home in North America. When you write to a funeral director, include a self-addressed stamped envelope (SASE) as a courtesy and to make it easy for him to return the information to you. Funeral directors are well acquainted with the other funeral home businesses in their areas, including those that may have changed their names since a death certificate was issued. They are also experts on the location of cemeteries in their area. Ask about the cemetery where the person was buried. Find out if they can provide an address or phone number for the cemetery office.

CEMETERY RECORD - The cemetery is now a source of information as well. There may be a record in the office of the cemetery. Many gravestones often have inscriptions that may be quite helpful. If the cemetery does not have its own office, see if a funeral director in the area might know the keeper of records for the cemetery.

OBITUARY - A newspaper obituary was probably published soon after the person's death. Old newspapers from the town where the person died are usually available in the local library. They may be on microfilm. Go to your own library and ask for the *Directory of Libraries* which is published by the American Library Association. Virtually every library in the country has this book. Get the address for the library nearest the place your subject died, and write a letter requesting a copy of that person's obituary from the local newspaper. Again, send a self-addressed, stamped envelope.

SOCIAL SECURITY RECORD - If a person died within the last 30 years or so, the death certificate includes his social security number. If so, you are in luck. You can write for a copy of the

deceased's original application for a Social Security card, called a form SS-5. For any person who was employed from 1936 forward, your chances of getting this record are very good. The SS-5 card was filled out by the person and includes his own signature. It also gives the name of the person's father, maiden name of mother, date of birth, address at time of application, occupation, and name and address of employer. This is primary evidence because it was written by the person himself/herself. To obtain a copy, write to:

Social Security Administration
Office of the Controller of Record Operations
The FOI Workgroup
Post Office Box 17772
300 North Greene Street
Baltimore, MD 21201

No special application form is needed. Write a letter and provide the subject's full name, date of birth, name of parents, and any other information about the person, even if you do not know the person's social security number. You will be quoted a fee.

OTHER RECORDS - There are many other records you can acquire. They are records of marriage, taxes, probates, deeds, divorces, bankruptcies, adoptions, christenings, and baptisms to name a few. The list is long, but the principles are the same. Obtain as many types of records as possible. Each may give you different ideas and help substantiate the accuracy of the elements you seek.

By William Dollarhide

NEW ADDITIONS TO CAABS LIBRARY

A Survey of American Church Records. Vol. 1 by E. Kay Kirkham, c.1971. Published by Everton Publishers, Inc. (donated by Ron Batiste).

Atlas of American History. 2nd Revised Edition. c.1984. Scribners & Sons.

The Ebony Success Library. 3 Volumes, by the Editors of *Ebony Magazine*. c.1953. The Johnson Publishing Company.

The Negro Almanac. First Edition. Compiled and Edited by Harry A. Ploski and Roscoe C. Brown. 1966. Bellwether Publishing Company, Inc.

A Pictorial History of Black Americans. 5th Revised Edition. By Langston Hughes, Milton Meltzer, and C. Eric Lincoln. 1963. Crown Publishers, Inc.

(The above 4 titles were donated by Vera Merritt)

Genealogy and Technology Conference (GENTECH) 28-29 January 2000, San Diego, California. Syllabus and Program.

Marriages of People of Color: Ex-Slaves, St. Charles County, Missouri, 1865-1871.

Submitted by Evelyn Ross, Librarian

**CENSUS 2000: STAND UP AND BE COUNTED,
OR BE COUNTED OUT!**

Turning Point, Aug/Sep/Oct 1999

Shortly after the dawn of the 20th century, W.E.B. DuBois observed: "The problem of the twentieth century is the problem of

the color-line – the relation of the darker to the lighter races of men." Race matters in American life, now as then. As we approach the new millennium, race will matter all the more if African American communities throughout the nation are to get the most from Census 2000.

African American elected officials, civil rights organizations and community-based groups nationwide are concerned that a repeat of the 1990 census, considered the worst under-count in the 200-year history of the decennial census, will have a devastating impact on the Black community. At stake are political representation and a fair share in the allocation of billions in federal funds. Matching the intensity of a get-out-the-vote campaign, a nationwide push is on to urge Blacks to "stand up and be counted" during Census 2000 or "be counted out" in the arenas of political empowerment and vital federal funding for another decade.

Black leaders are concerned that another undercount would jeopardize Black political representation, and the Census Bureau's proven inability to reach out and count minority Americans and new racial categories on the census form might seriously dilute the count of Black Americans. Minorities, children and Native Americans featured prominently in the group of "invisible" Americans missed during the 1990 census.

"It's a voting rights issue," says Erica Teaseley, NAACP Legal Defense Fund Western Regional Counsel, as population figures determine how the 435 Congressional seats are allocated among the states, and statewide redistricting, from the Senate and Assembly to local city council districts, affecting who is elected.

"We lost an Assembly District 10 years ago in South Central Los Angeles (shifted to Carson)," says Mervyn Dymally of the United Diaspora Coalition. "My concern is that we can lose another one if there is another undercount. Rep. Barbara Lee's district in Northern California might be threatened by an undercount. For the first time in California history, we have a net decrease in Black representation in the California Legislature." The United Diaspora Coalition of Africans, West Indians and African Americans was founded expressly to ensure an accurate count of Blacks in America during Census 2000 to avoid the disastrous results of the 1990 census.

An analysis of the 1990 census reveals: An estimated 8.4 million people were not counted. In California alone, 834,000 people were missed, including 371,900 Whites, 181,400 African Americans, 397,500 Latinos, 63,400 Asian Americans, and more than 8,000 Native Americans. African Americans were undercounted by 4.4 percent; Hispanics by 5 percent; and Asians and Pacific Islanders were undercounted by 2.3 percent. More than four times as many African Americans as Whites were undercounted. And, the undercount in California costs the state more than \$220 million in federal funds each year.

In Rep. Lee's 9th Congressional District, an estimated 24,700 individuals were missed, including enough children to fill 14 schools staffed by 398 teachers, according to the Children's Defense Fund.

A fair share of more than \$180 billion in federal funds is also at stake for minorities and the state of California, says the LDF's Teaseley, as the allocation of those funds earmarked for schools, senior citizens programs, and more, is dependent on race and population figures.

"Funding depends on numbers," Rep. Maxine Waters, D-35th District, said during a "Census 2000" Town Hall meeting earlier

this year in South Central Los Angeles. "We have the numbers to demand the funding for vital community programs, but don't get counted. We have to encourage people to be counted, if we are going to get our fair share of the dollars for the programs that will help to move our communities forward."

The tabulation of race data is also a major Census 2000 concern, says Todd Cox of the LDF's Washington, D.C., office. For the first time, the census form will allow people to identify themselves as being of more than one race. For example, a person might check both the Black and the White categories, if of mixed parentage. Though questions about race have been asked since the first census in 1790, there is serious concern that the count of Blacks could be diluted depending on how the multi-racial information is tabulated.

"Self-identification is fine and appropriate," says Cox. "What Black elected officials and civil rights organizations are concerned about is, how do you tabulate those numbers for civil rights enforcement? Civil rights organizations are urging that for civil rights purposes and consistency, the Census Bureau should do its best to allocate those multiple responses back into the traditional categories" and compare them to the 1990 census.

An accurate count of Blacks in America is important because there is a direct relationship between how citizens are classified racially and political representation, according to Rep. Donald Payne of New Jersey, a Congressional Black Caucus member. He has cautioned that "by 2010, maybe no one will be counted as Black."

"Some advocacy groups feel that the ability to mark more than one category would dilute their numbers no matter how that data is tabulated," according to John Reeder, Census Bureau regional director. "Because of its ethnic diversity, California gets hurt in an undercount more than any other state." The Office of Management and Budget has yet to decide how the multi-racial category will affect the official count of Americans by primary racial affiliation, he says.

The Census Bureau will keep a count of the number of persons who report a single racial tabulation – White, Black, Asian, etc., according to a Census Bureau spokesperson in Washington, D.C. The Bureau is also proposing to show, at a minimum, the count of the number of persons who report White in combination with any other race group, Black in combination with any other race group, Asian in combination with any other race group, etc.

Civil rights groups also are aggressively challenging traditional methods of counting Americans (which missed more than 8.4 million Americans in 1990), arguing modern scientific methods and technology must be employed. To ensure a more accurate count of Blacks, the Congressional Black Caucus supports statistical sampling, which will adjust the traditional count based on a sampling of a select number of American households.

"Studies have shown that in the year 2000, if they don't use statistically sampling, the undercount will be worse than 1990," says Cox of the LDF.

Because statistical sampling, which would produce a more accurate count of minorities, is expected to increase the ranks of California Democrats in Congress, it has become a partisan issue, with Republicans blocking efforts to use sampling for purposes of redistricting and reapportionment. Republicans favor traditional methods because "they can sustain the undercount of people of color and low-income people," says Rep. Lee,

"populations which Republications fear are more likely to vote Democratic."

"We feel that sampling contributes to a more accurate count," says Teaseley, and the Supreme Court ruled in January 1999 that statistical sampling can be used for redistricting and the allocation of federal funds.

The Census 2000 count will begin with a March 1, 2000, mailing of census forms to every household in America, with an expectation that 61 percent will return the completed forms by April 1, 2000, according to Reeder. The Census Bureau will follow up with visits to those households not returning the forms. Census workers will also visit campgrounds, homeless shelters and other locations in an all-out attempt to count everyone.

"Not enough!" according to Waters. Impediments to traditional census methods are many in minority communities, making those methods useless in providing an accurate count. "We maintain that there are minorities in hard-to-reach places, like the homeless, and people who are suspicious of the government and the census, and many other things that will pose problems to the traditional methods of counting Americans," says Waters. "We are talking about missing millions of people."

The problem is serious. The Shelter Partnership, an organization that supports shelters and homeless programs, issued a 1991 report that estimated the number of homeless in Los Angeles County at more than 36,000, though the 1990 census reported less than 12,000 homeless.

Getting the word out may be a tough row to hoe for Waters, who said, "Talk it up. An accurate count depends on us," when addressing a crowd of less than 50, after a mailing of more than 190,000 notices of the Town Hall meeting held to address critical elements of Census 2000.

"There's tremendous apathy among minorities on this census issue," says Dymally. "There is a lot of work to be done by the Census Bureau and Black elected officials."

Race will continue to matter into the 21st century, but Blacks and other minorities will profit only if they stand up and be counted during Census 2000.

By Joseph G. Nazel, Jr.

HELPFUL WEBSITES

<http://www.blackgeeks.com>
<http://www.blackfacts.com>
<http://www.blackquest.com>

HOW DO YOU SPELL GENEALOGY?

Cass County Connections, December 1999

A common mistake by new researchers is to misspell the name of our hobby. This certainly tells the seasoned genealogist that one doesn't know much about the hobby. To help yourself remember the spelling, Mark Howells (yes the husband of the infamous Cyndi Howells) suggests this memory aid:

"Genealogists Examine Needed Evidence At Lots Of Grave Yards

Please feel free to liberally reproduce this idea as an aid to the entire genealogical community." – Mark Howells

Mark has many articles of interest to genealogists and they can be accessed from his wife, Cyndi's wonderful index page at: <http://www.cyndislist.com>.

Submitted by Colette DeVerge

PERSONAL INFERIORITY

Chains and Images of Psychological Slavery

This characteristic is a sense of our inferiority as African-American people. This characteristic has been discussed by psychologists more than any other. It has been used as an explanation for nearly every aspect of African-American behavior. The self-hatred or low self-esteem of African-American people has probably been overworked, but is worthy of our consideration in this discussion.

The shrewd slave-makers were fully aware that people who still respected themselves as human beings would resist to the death the dehumanizing process of slavery. Therefore, a systematic process of creating a sense of inferiority in the proud African was necessary in order to maintain them as slaves. This was done by humiliating and dehumanizing acts such as public beatings, parading them on slave blocks unclothed, and inspecting them as though they were cattle or horses. They were forbidden to communicate with other slaves, which would have been a basis for maintaining some self-respect. Many historians and slave narratives report how young children were separated from their mothers because the mother's love might cultivate some self-respect in the child.

Cleanliness and personal effectiveness are fairly essential in the maintenance of self-respect. The slaves were kept filthy and the very nature of physical restraints over long periods of time began to develop in the people a sense of their helplessness. The loss of the ability to even clean one's body and to shield oneself from a blow began to teach the slave that he should have no self-respect.

These things, combined with the insults, the loss of cultural traditions, rituals, family life, religion, and even names, served to cement the loss of self-respect. As the slave master exalted himself and enforced respect of himself, he was increasingly viewed as superior to the slaves. The superiority was based on the utter dehumanization of the Africans. The slave was forced to bow and bend to the slave-owner and treat him as a god. With the image of a Caucasian man as God, and with all kinds of images of Africans as dirty and only half human, it was inevitable that a sense of inferiority would grow into the African-American personality.

Carter G. Woodson (1931), observed over a half century ago:

...to handicap a student for life by teaching him that his black face is a curse and that his struggle to change his condition is hopeless, is the worst kind of lynching. It kills one's aspirations and dooms him to vagabondage and crime. (6)

This sense of inferiority still affects us in many ways. Our inability to respect African-American leadership, our persistent and futile efforts to look like and act like Caucasian people, is based upon this sense of inferiority. The persistent tendency to think of dark skin as unattractive, kinky hair as "bad" hair, and African features as less appealing than Caucasian features, come from this sense of inferiority. Our lack of respect for African-American experts comes from this sense of inferiority. The disastrously high Black-on-Black homicide rate is in many ways indicative of fundamental disrespect for Black life growing out of this same sense of

inferiority. It is a simple fact that people who love themselves seek to preserve their lives—not destroy them.

The fact that we remain as consumers and laborers, rather than manufacturers, planners, and managers, has a lot to do with the sense of inferiority. The continued portrayal of African-Americans as clowns, servants, crooks, and incompetents maintains this sense of inferiority. The limited number of powerful and dignified images of African-Americans in the media and the community as a whole reduces our sense of self-respect. This is a continuation of the slavery patterns. Only those persons who looked like, acted like, and thought in the framework of reference of the master, were completely acceptable. Those earning such acceptance were projected as far superior to those who looked like, acted like, and thought in the frame of reference of African self-affirmation.

We can reverse the destructive effects of slavery by looking to strengths in our past, and beginning to make plans for our future. If we begin to direct our children's attention to strong images like themselves, they will grow in self-respect. We must honor and exalt our own heroes, and those heroes must be people who have done the most to dignify us as a people. We must seek to overcome the "plantation ghost" by identifying with forces of enslavement and self-abasement. We must definitely avoid the psychologically destructive representation of God in a Caucasian form. We must build and maintain strong, clean, and safe communities. The ability to influence our environments in some small way is the first step towards building or restoring self-respect.

By Na'im Akbar, Ph.D.
Clinical Psychologist

THE CONSTITUTION OF THE UNITED STATES

Black's Law Dictionary

Article I, Section 2, [3] - Representatives and direct Taxes shall be apportioned among the several States which may be included within this Union, according to their respective Numbers, which shall be determined by adding to the whole Number of free Persons, including those bound to Service for a Term of Years, and excluding Indians not taxed, **three fifths of all other Persons** (in other word, slaves, who were considered chattel).

CAAGS COMPUTER CORNER

CAAGS Chat line meets on-line every other Wednesday night at 7:30 PM. If you would like to participate and need the name of the "E-group" location name, please contact Ronald Batiste at (626) 797-2839 or Ronbatiste@aol.com for further information.

HOW TO WRITE DOCUMENTS THAT REFLECT WELL ON YOU

Harbor Village, March 2000

Every letter, memo, and e-mail you create is an extension of you. Here are some suggestions to help you write sharp, effective documents.

- **Be confident.** Just because you didn't major in Elizabethan poetry doesn't mean you can't write effectively. If you're confident on the job, you shouldn't be afraid to show it. A confident tone will give your reader confidence in the information you're providing.

- **Keep it simple.** You could have the best idea in the world, but if it's buried beneath a mountain of extraneous words and unrelated information, no one will ever know it. Stick to the point.
- **Keep it short.** Over explaining is a sign of insecurity and no one has the desire or time to read a five-page memo. Writing something that's too long is the best way to ensure it never gets read.
- **Know your audience.** Before you start writing, think about who will be reading your document. Avoid overly technical terms when writing for a wide audience. Don't try to impress your readers with big words or complicated concepts. They'll be much more appreciative if you haven't wasted their time.
- **Anticipate questions.** After you've written a draft of your document, reread it as if you were the person receiving it. What questions would you be most likely to ask? Go back and answer them in your rewrite.

LEGAL DEFINITIONS AND RACIALLY MIXED PEOPLE

The Internet

One-Drop Rule. The one drop rule holds that if you have one drop of Black blood in your family, you are Black. This rule's rigid racial categorization was upheld by the Supreme Court of the United States in 1896 in the case of *Plessey vs. Ferguson*. It was decided that Homer Plessey could not ride in a railroad car reserved for Whites, while there was a separate but equal facility for Blacks. The Court based its decision on the fact that Plessey was 1/8 Black. The rule was established during slavery so that, officially, there would be greater numbers of Blacks.

Blood Quantum. Blood quantum is a race categorization concept used by the Federal government in allocating resources to Native Americans. In order to qualify, people must prove that they are at least 1/4 Native American and belong to a tribe. This concept equates percentages of blood with racial legitimacy.

U. S. Census. Biracial people will have the option of checking two racial categorization boxes instead of the catchall "other" box on the 2000 census. The census has attempted to expand its racial and ethnic categorization in the past using "Mulatto," "Octoroon," "Hindu," "Hawaiian," and "Japanese" on forms.

LANGSTON HUGHES

Once wrote, our African blood must be mighty powerful, since only one drop of it is all it takes to make you all Black.

'ONE-DROP RULE' STILL HAUNTS US

The Internet

U. S. District Judge Harold Albriton's decision in *Bethany Godby vs. Montgomery County Board of Education* strikes another blow against government's use of race categories. This case began in 1996, when Bethany Godby, a 13-year old Cloverdale Junior High School student, claimed her school racially discriminated against her and violated other of her Federal civil rights when she was not allowed to run in the school's homecoming queen election as a White candidate. There were only two choices for candidates, Black and White.

The essential facts of the case are this: Bethany Godby is a mixed raced child. Her father is White, her mother is Black, and she thinks of herself as being both races. Evidence in the case

showed that when asked for her race on forms at school, she routinely checked both categories.

The case stemmed from her school's policy of separately nominating "White" students and "Black" students for homecoming queen. The resulting election outcome would insure a "White" queen and a "Black" queen. The school board's dual-race election policy was established during the time of transition from a racially segregated school system to an integrated one.

Recently, Judge Albriton dismissed the school board's petition for summary judgment. The case was proceeding to trial. When in a surprising turn of events, the school board settled with Godby for an undisclosed amount of money in a confidential agreement.

More than any amount of money she received from her settlement with the Montgomery County School Board, Bethany Godby and her parents deserve our admiration for their courage. The Godby's displayed rare courage by confronting this divisive and humiliating racial classification system. Just as Rosa Parks refused to stand behind the shameful and degrading color line on a Montgomery City bus, Bethany refused to divide her family along the school board's benign color line.

It is regrettable, however, that this case did not go to trial. If it had, the issue of who is "Black" and who is "White" would have been a central question. This was an ideal case to help resolve the color-line issue, which has plagued America since slavery ended.

During slavery, our laws codified slave status. Initially under these laws, only persons with dark skin held slave status. However, miscegenation brought on a new set of problems. How to classify the child that is half-Black and half-White? What about the Quadroon or the Octoroon (a person one quarter or one eighth Black respectively)?

From this dilemma emerged the infamous **one-drop rule**, which required a person with one drop of Black blood in their heritage to be classified Black. Today, we are still groping with echoes from the **one-drop rule**. Where do we draw the color line? And more to the point...why do we draw the color line?

Judge Albriton's opinion provides much enlightenment for future litigants with respect to this contentious social issue. However, I look forward to the day when a judge rules that it is indeed a criminal act for a governmental official to use the government's coercive power to classify any American in a racial category that offends their individual beliefs.

By Major W. Cox

COMMITTEE MEETING

If you are interested in working on the revision of CAAGS Bylaws, the Bylaws Committee will meet after each General Meeting for one hour until the Bylaws are ratified by the Society.

CAAGS CALENDAR

April 15, 2000 - Our guest speaker will be Los Angeles Times Staff Writer, Lisa Richardson, who will discuss her article "*Going Back to Find Lavinia.*"

April 28-30, 2000 - Middle Passage Research Group & Soukeyna Enterprises, Weekend Retreat at La Casa de Maria in Santa Barbara, CA.

May 6-7, 2000 - The Southern California Genealogical Society, Inc., will host the 31st annual Genealogical Jamboree at the

Pasadena Convention Center.

May 20, 2000 - Military History Month. Our guest speaker, Margaret Lewis, will discuss "*Military Research.*"

June 17, 2000 - NO MEETING. Juneteenth Celebration

BOARD MEETINGS

MEMBERS ARE WELCOME TO THE BOARD MEETINGS, THE FIRST FRIDAY OF EACH MONTH AT 6:30 PM., EXCEPT ON HOLIDAY WEEKENDS, THE MEETING MOVES TO THE SECOND FRIDAY OF THE MONTH.

The April Board Meeting shall be held at the home of Ronald & Marjorie Higgins. Please call (310) 777-4816.

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Hospitality Chairperson, **Vacant**

CALIFORNIA AFRICAN AMERICAN GENEALOGICAL SOCIETY

HERITAGE NEWSLETTER

Post Office Box 8442 - Los Angeles, CA 90008-0442

Website Address: <http://www.members.tripod.com/~CAAGS2000/index.html>

EDITOR R. McMurray, ISSN 1083-8937, Vol. 12, No. 4, April 2000

Disclaimer: The Editor nor CAAGS assume any responsibility for articles submitted to the Newsletter by its members.
The deadline for all Newsletter articles is the 22nd of each month.

CAAGS MEETING

April 15, 2000
Martin Luther King, Jr.
United Methodist Church
6625 4th Avenue & 67th Street
Los Angeles, CA 90043

General Schedule

9:00 - 10:30

Beginner & Intermediate Instructor
Ronald Batiste

10:30AM - 11:00AM

Business Meeting and Break

11:00AM - 1:00PM

Our guest speaker is Los Angeles Times Staff Writer,
Lisa Richardson, who will discuss her article "*Going
Back to Find Lavinia.*"

(Schedule is subject to change without notice.)

HOSPITALITY COMMITTEE

Raydonna Alans	Raymond Marshall
Bernadene Coleman	Joyce Sumbi
Ron Higgins	Barbara Thomas

Call Joyce Sumbi at (310) 854-6967, if you have questions as to what to bring.

Please don't forget to bring refreshments to the meeting.

BIRTHDAY WISHES!

James Hunt	DorothyLou Sands
Sandra Kent	Phyllis Stones
Rosalind Ricks	Velma Thompson

HELPFUL WEBSITES

<http://www.soul4u.com>
<http://www.netnoir.com>
<http://www.blacklabiz.com>

JAMBOREE

Volunteers are needed to work at CAAGS table during the Jamboree. If you are interested, please contact Ronald Higgins at (323) 777-4816.

NEW MEMBERS - WELCOME!

KAREN MAY is researching Hodges from Pontatock, Mississippi, Kellem from Winston Salem, North Carolina, and May from Sugarlock, Mississippi.

JAN C. PERRY is researching Kitchmiller (from Canada, Mississippi, Ohio and Tennessee), Perry, Pulley, Saunders, and Strode.

OPHELIA R. SANDERS is researching Browder and Robinson from Mississippi, Conway and Haygood from Arkansas and Georgia.

VELMA THOMPSON is researching Brown, Epps, and Hurd from Harrison and Marshall Counties in Texas.

DAYS INN FAMILY REUNION ESSAY CONTEST

Last year the Days Inn hotel chain sponsored an essay contest focusing on family reunions. The success of that contest has led management to make it an annual event.

This year's contest calls for an essay of no more than 300 words on the theme "How my family reunion changed my life." Genealogists have long known that family gatherings can change lives, and the winners in this year's Days Inn essay contest will have their lives changed as well.

In addition, to the pleasure of being able to share their life-changing stories with others, this year's grand prize winner will receive \$5,000 toward a college education and a genealogy review worth up to \$3,000, two second place winners will each receive \$2,000 toward a college education and a copy of Microsoft's *En Carta Africana*, while five third place winners will each receive their own copy of *En Carta Africana*. Entries for this year's contest must be postmarked no later than May 5, 2000.

For complete rules, send a self-addressed, stamped envelope to: Days Inns 2nd Annual Family Reunion Essay Contest, Days Inns of America, Inc. P.O. Box 5071 Parsippany, NJ 07054

Send contest entries to:
Days Inns 2nd Annual Family Reunion Essay Contest
Temple University Family Reunion Institute
c/o School of Social Administration
1301 Cecil B. Moore Ave., Room 659
Philadelphia, PA 19122

BOOKS BY CAAGS AUTHORS

Fellow CAAGS members Bernadene Coleman, Dolores Van Rensalier, and Ruth Stubblefield, will be selling their books at the Southern California Genealogical Society Jamboree on May 6-7, 2000.

HAYDEN CALLS FOR DISCLOSURE OF SLAVERY-ERA FILES

Watts Star Review, March 16, 2000

Senator Tom Hayden, on Friday March 10, 2000 called for complete disclosure of whether California-based insurance firms retain records of providing insurance policies for slaveowners a century ago. He was responding to the discovery of slaveowner insurance policies in the files of Aetna Inc. this week.

"If contemporary insurance giants originally capitalized on the premiums of Confederate slaveholders who treated their slaves like personal property, America needs to know the truth and compensation may be owed to the descendants," Hayden said.

Hayden wrote Insurance Commissioner Charles Quackenbush asking for a records search by insurance firms in light of the discoveries in Aetna's files in Hartford, Connecticut. Hayden is drafting legislative language that would require disclosure and provide descendants of slaves to seek remedies in court.

Hayden has authored state laws on behalf of victims of the Holocaust and Japanese militarism during World War II, requiring compensation for slave labor and confiscated insurance claims. "We as Americans must now open our own closet doors to explore the profits of slavery and learn the lessons. Recently we have had a national debate over whether there should be an apology for slavery. If any American found documents showing that slaveowners were reimbursed for working their grandparents to death, the need for reckoning and closure would be apparent," he said.

BREATHING WHILE BLACK

The New York Times, November 4, 1999

A Federal Appeals Court says it's all right, but it's not all right.

Here's the lead paragraph from the New York Times story on a decision last week by the U. S. Court of Appeals for the Second Circuit:

"A Federal Appeals Court ruled yesterday that police officers in Oneonta, N.Y., did not violate the Constitution when they tried to stop every Black man in town in 1992 after a woman said she had been robbed in her home by a young Black man."

Got that? **Every Black man in town.** This is New York, mind you, not Mississippi.

After hearing that a Black man had committed a crime, the cops went after every Black man they saw walking the streets. They dragooned Black men and boys (and, at least one Black woman!) who were trying to use public transportation. They went to the State University of New York at Oneonta and got a list of all the Black students in the school, and they went after them.

They were all innocent people. The cops never did find the alleged assailant. But that didn't matter. Neither their rights as citizens nor their humanity mattered.

These were Black people, and whatever you do to them is all right. They may have been masquerading as human beings, but Oneonta's men in blue (assisted by the state people) could see right through that disguise.

The manhunt began early on the morning of September 4, 1992, when a 77-year-old woman told police she had been attacked by a burglar. The woman, who was White, said she never saw the man's face, but could tell from his arm and hand that he was Black. She said she thought he was young because he moved quickly. She said the man had a knife and had cut himself on the hand while struggling with her. He then fled.

A canine unit tracked the scent of the alleged assailant for several hundred yards before losing it. Investigators said the path of the scent pointed toward the university campus. That's all the cops had to go on.

No problem. There weren't all that many Black people in Oneonta. Of the 14,000 full-time residents, fewer than 500 are Black. And, only about 2 percent of the 7,500 students at the university are Black. So the cops, smart enough to know a Black person when they see one, decided to stop every Black guy in the town to see if one of them had a cut on his hand.

This went far beyond the problem of driving while Black. People were being stopped in Oneonta for breathing while Black. Trust me, if some poor guy

had innocently cut his finger while slicing a tomato for dinner, he would have landed in jail.

The cops never did find their man, but they humiliated a lot of people in the process. In last week's opinion, a three-judge panel of the Second Circuit said: "We are not blind to the sense of frustration that was doubtlessly felt by those questioned by the police during this investigation."

But the panel ruled that this police sweep of Blacks in Oneonta was okay that it was constitutionally permissible, that it was not a violation of the equal protection clause of the 14th Amendment or the Fourth Amendment's prohibition against unreasonable seizures. Never mind the breathtaking totality of the sweep. Never mind that the cops were considering any other aspect of the so-called description, except race. Never mind that this would never happen to the White residents of Oneonta. The court ruled that the stops were not racially discriminatory because, in the court's view, the cops were acting on a description that included more than just the color of the alleged assailant.

With this ruling, cops are free to harass any and all Black people as long as they have in hand a complaint that a Black person has committed a crime. If you are Black, you are a suspect.

The ruling, which upheld a similar ruling by a lower court, grew out of a lawsuit filed against the Oneonta cops and the state police by several of the people caught up in the sweep. The case against the plaintiffs was argued by lawyers from the office of State Attorney General Eliot Spitzer, who had a statutory obligation to defend the state in the suit, but who made it clear that he was uncomfortable with the outcome.

"I read the circuit opinion," he said yesterday. "And I said, 'You know what? We won the case but it makes your skin crawl.'"

By Bob Herbert

SUBSCRIBE TO FGS FORUM YOU'RE ENTITLED TO A DISCOUNT!

This Society is a member of the Federation of Genealogical Societies (FGS), a confederation of more than 525 societies in the United States and Canada. One benefit to you is that you are entitled to a subscription to its quarterly magazine, *Forum*, at the discounted price of only \$11 per year.

Each issue of the magazine contains articles designed to advance your knowledge of genealogical research. Previous issues have covered areas such as cemetery and courthouse research, the IGI, research in specific states, etc. A typical issue is 40 pages.

Forum has the most complete "Calendar of Events" of any genealogical magazine. A typical issue shows as many as 50 different seminars and lectures being held throughout the United States. A handy "Calendar of Events by State" allows you to easily pinpoint which events are in your area.

The column "State Reporting," lists many activities of various genealogical societies and other groups that might advance your research. The "Record Access" column describes the status of accessibility of information by state. Other regular columns appear for family associations, ethnic/international, book reviews and new briefs. If work of a particular society is unusually significant, their efforts appear on the "Society Spotlight" column.

Subscribe now! Send \$11 to *FGS Forum*; Post Office Box 200940, Austin, TX 78720-0940.

Submitted by Colette DeVerge

ORAL HISTORY

As part of a planned talk on Oral History, we are looking for an elder who would consent to be interviewed. The elder should be alert and at least 75 years old. Please let Dorothylou Sands (323) 299-8642 or bipsylou@aol.com, know if you have a possible candidate. Oral tradition is particularly important to African-American researchers and this will give us an opportunity to learn or refine our interviewing techniques.

Submitted by Ronald Batiste

WRITERS GROUP

All those interested in starting a Writers Group are asked to meet with or contact Marilyn White, CAAGS Historian. She will be available at the meeting or can be contacted at (323) 756-2804 or marol@aol.com.

Submitted by Ronald Batiste

WESTERN STATES BLACK RESEARCH AND EDUCATIONAL CENTER

The Western States Black Research and Educational Center (3617 Montclair Street, Los Angeles, CA 90018-2442) was founded in 1976. The materials in its collection relate to the African American experience in the United States and abroad.

The holding span a range of scholarly interests and are particularly strong in the areas of children's literature, the pre-Civil War period, African Americans in the early American West, autobiography, the arts, and poetry. Comprising more than twelve thousand volumes and rare papers written

by and about African Americans, the collection is the most extensive accumulation of its kind in the western United States.

It constitutes a unique scholarly reserve that chronicles, validates, and expresses the history of African American life and letters between 1790 and the present. The Center's collection includes a variety of rare, out-of-print, and historical books, films, audio recording, photographs, and articles on African Americans and Los Angeles.

The facility is available to the public Monday-Saturday, 10am-6pm. Advanced reservations are required. Please telephone: (323) 737-3292 or fax (323) 737-2842 for further information.

Submitted by Lloydine Outten
Recording Secretary

CAAGS COMPUTER CORNER

Afrigeneas host a Chat Room on American Online (AOL) every Saturday night between 6:00-7:00 P.M. For information as to how to log on check <http://www.afrigeneas.com> or contact Alva Griffith at gfsalva@aol.com or (323) 735-7261.

OUR AUTHORS STUDY CLUB: ADVOCATE OF BLACK HISTORY

Turning Point, Feb/Mar/Apr 2000

By Shonda Buchanan

"Many would like to forget about the pains and challenges of our achievements, but it's important to remember where we've come from." – Sandra Evers-Manly

Black history is more than a singular heroic event - a glorious moment in the long history of humankind. The contributions of the Black Diaspora to world history are and must be a continuum, dating back to the very beginnings of man's story on earth; its power often personified through heroic Black figures like Crispus Attucks, immortalized in history as the first man to fall in the American Revolution. Sadly, it is often ignored, until annually rediscovered for the celebration of Black History Month as an adjunct to American and world history.

"We still have a long way to go with education and our mission to see that African American history is incorporated into the mainstream," says retired librarian **Joyce Sumbi**, nine-year member and recording secretary for Los Angeles-based *Our Authors Study Club*. "We're not there yet," she complains, adding that Black History must be celebrated as an ongoing process, to be recognized throughout the year, especially among our young people.

Dr. Vassie D. Wright and a group of Black postal workers founded *Our Authors Study Club* in 1945 to study biographies of African Americans and teach, collect and disseminate the history, culture and contributions of people of African ancestry in the Los Angeles community. The

Study Club will celebrate its 55th anniversary February 14, 2000 and has expanded its mission from simply reading and discussing Black writings to collecting, preserving and interpreting African American history, literature and culture in order to pass it on to the next generation.

The Study Club took a proactive approach to the study of Black History in 1946, establishing a lending library and sponsoring free "*Negro History*" classes at the Woodlawn YWCA. The Club spearheaded the drive for long overdue recognition for the Tuskegee Airmen, Black pilots who made history in air combat during World War II, and, in 1985, lobbied NASA to put Black astronauts in space, to ensure Black involvement in the conquest of the "new frontier." Club members support evolving Black History by honoring local authors, like science fiction writer Octavia Butler and novelist/journalist Paula Woods, and offering scholarships to high school and college students. The Dr. Mary Lucille Sanders Scholarship has been established to honor the late youth advocate. The Club also conducts a mentoring program for youth and hosts an annual speech contest for high school students. For more than 50 years, the Club has organized and published a listing of citywide Black History Month activities.

"I think the work they do is very significant because they're the key preservers of our history," says Sandra Evers-Manly, the Club's citywide chairperson, who became a member because of the organization's dedication to preserving Black History.

"Many would like to forget about the pains and challenges of our achievements, but it's important to remember where we've come from."

The Los Angeles Branch of the Carter G. Woodson *Association for the Study of African American Life and History (ASALH)*, *Our Authors Study Club* boasts more than 100 members, including retired teachers, nurses, doctors, authors and a lawyer. Woodson, considered the "Father of African American history," founded the history association in Chicago, September 9, 1915, published the first "*Journal of Negro History*" in 1916 and established the celebration of "*Negro History Week*" in 1926. The historian, who worked in coal mines before earning degrees from Berea College in Kentucky and the University of Chicago, saw the need to "provide for all Americans the information needed for creative and empathetic understanding about Afro-Americans in the nation."

Despite concerted outreach efforts, the Study Club has not been able to encourage young people to join, threatening not only the organization's mission but also its very existence.

"The organization will die if we don't have younger people," says Christine Nelson, director of public relations, a 12-year member of the Study Club.

The preservation of the Study Club is as important as the preservation of Black History. "How many people know that this year is the 100th anniversary of [poet James Weldon Johnson's] "Lift Every Voice and Sing?" says Evers-Manly.

"I would never have known that if *Our Authors Study Club* wasn't around. They reach down into our history."

(For more information, call (310) 854-6967 or log into the Web site at <http://www.asalh.org>)

LIKE A TREE WITHOUT ROOTS

The Final Call, February 8, 2000

The more refined our knowledge of our past, the precise our decisions of the future can be. The Japanese have Japan, the Chinese have China, the Black man in America has no place to call home. We are like trees without roots here in the hells of North America.

With new DNA discoveries and rapid breakthroughs in the bio-archaeological field, every man, woman and child will soon be able to do just that, know the specific African village we came from. This, I believe would help the problem of low self-esteem in the Black community.

By Anthony Muhammad
Washington, DC

NATIONAL BLACK OUT DAY

The Internet

Have you heard about National Black Out Day?

That is a day where Black People will not spend their money anywhere. **It is May 20, 2000.** Black People across America will not frequent any establishment to show White America that our money has spending power, that we can unify together and relay a powerful message.

The message is that **we are not the minority.** We are the majority. Our dollars keep the economic system afloat. And, if we do **NOT** spend money in any White establishments, they will be able to see the impact of what **ONE** single day can have on economics. **THE POWER OF ONE.**

Please notify all of your friends and family and e-mail everyone you know so that this can be successful.

WHERE ARE THE STORIES, THE IMAGES, THE LESSONS OF OVER 150,000 YEARS OF BLACK HISTORY?

The Knowledge Broker, March 2000

As I reflect on the activities and events of this past Black History Month, it is apparent that the masses, from business executive to preschooler, are subjected to criminally inadequate portrayal of Black History. The majority of the so-called Black History programming, particularly that shown in the mass media, is restrictive. The stories and images that are generally disseminated are related only to aspects of the African American phase of Black History. African People and Black People are one and the same. The cultural expressions of African Americans are African cultural expressions. What is called Black culture is African culture. The way we move, our collective

personality, the inflections of our speech, our approach to life and creativity, energy, passion and spirituality are Africans in America. African Americans are a unique branch of the African Family Tree. We represent a continent, and not single national groups. We are a synthesis of the Global Community with an African foundation, the Alpha and the Omega. There are differences in personality, like the different members of a family, yet there is an underlaying unity of cultural consistency that is reflected in Black lifestyle and expressions. We are truly as African People.

Black History is African History, and African History is the origin and development of Human History. **Africans were the original first family**, and subsequently the originators of the use of fire, tool making, agriculture, language, architecture, mathematics, science, religion, astronomy, writing, paper, books, libraries, cities, national organizations and social institutions, international trade and commerce. Africans developed and evolved civilization and taught nationhood to the world.

In the book *Civilization or Barbarism* by Cheikh Anta Diop, the prolific African scientist and scholar from Senegal, West Africa, a chronological table of the evolution of Humanity in general and of the Black World in particular is provided. Diop dates:

- **-5.5 million years BCE:** (Before Christian era), the beginning of Humanity.
- **-150,000 to -130,000:** first Negroid sapiens in Africa.
- **-40,000:** arrival of the Grimaldian Negroid in Europe.
- **-35,000 to -32,000:** Grimaldian & Aurignacian cultures.
- **-15,000:** appearance of Chancelade Man (southern France): prototype of the yellow race?
- **-10,000:** appearance of mesocephaly and brachycephaly.
- **-5,000:** Semites do not exist.
- **-4,326:** 1,460 year old Egyptian astronomical calendar already in use.
- **-2,400:** Appearance of the first Semites; Sargon I of Akkad.
- **-1,400:** Testimony in the language of the Hittites; the oldest Indo European language.
- **-1,330:** Invasion of the Sea Peoples, arrival of the White Libyans.
- **-750:** Homer the Greek also period of the 25th Egyptian Dynasty.
- **-663:** The sacking of Thebes in Egypt by the Assyrians (beginning of the decline of Black World).
- **-525:** Conquest of Egypt by Cambysis II.
- **-332:** Conquest of Egypt by Alexander the Great.
- **-31:** Conquest of Egypt by the Romans.
- **+639:** Arrival of the Arabs into Egypt.

With over 150,000 years of Black History, why is it that all you see promoted is the last 300 years of African American History? Even the experience of Africans in American is slated to more of a Negro-accommodating version. You see variations of the noble savage (Black folks nobly enduring slavery and discrimination), or the wild brute (the out of control, full of rage Black male). In the absence of the whole story, these images reinforce a limited worldview, and bind the minds of African people, and prejudice the minds of the other ethnic groups and national cultures.

You never see the images or hear the story of the great civilizations, independent nations and international empires of Black people. It's like these nations and empires never existed. What do we or our children know about Kemet, Nubia, Ethiopia, Carthage, Axum, Abyssinia, Kush, Ghana, Mali, Songhay, Mossi, Luba, Zimbabwe, Angola and the Kongo? Where are the stories of a People that existed alone on this planet for tens of thousands of years? Where are the stories chronicling the rise and fall of these Black nations and empires that were the prototypes and examples for the world? Where are the historical lessons of inspiration to be passed on to the next generations?

A people ignorant of their history are destined to repeat it. If you don't know how high you have been, you don't know how high you can go.

Remember, that images or mental pictures and the ideas tend to produce the physical conditions and the external acts that corresponds to them. By constantly repeating images that reinforce the slave experience and a condition of subjugation and dependency, the corresponding thinking, feeling, and emotions maintain the related behavior and conditions.

A people's history is their memory, and African People's memory has been removed. To unbrainwash an entire people, to unbrainwash an entire planet, to remember, to gather together the fragmented memories, the historical lessons learned, we must re-member ourselves, reconnect. It is time for African people to seize this time and master the technology of communication and information transmission and tell our stories. The Alpha and the Omega, in the end as it was in the beginning.

By Dadisi Sanyika

COMMITTEE MEETING

If you are interested in working on the revision of CAAGS Bylaws, the Bylaws Committee will meet after each General Meeting for one hour until the Bylaws are ratified by the Society.

CAAGS CALENDAR

April 15, 2000 - Our guest speaker will be Los Angeles Times Staff Writer, Lisa Richardson, who will discuss her article "*Going Back to Find Lavinia.*"

April 29, 2000 - Allensworth's 2nd Annual Gospel Fest from 10AM - 4PM. For information call Clarence Washington at (213) 892-3932 or Valerie Holton at (323) 750-9267 for transportation.

May 6-7, 2000 - The Southern California Genealogical Society, Inc., will host the 31st annual Genealogical Jamboree at the Pasadena Convention Center.

May 20, 2000 - Military History Month. Our guest speaker, Margaret Lewis, will discuss "*Military Research.*"

June 17, 2000 - NO MEETING. Juneteenth Celebration at Allensworth, 7 AM - 6:30 PM, Cost: \$25, Adults; \$20 Seniors; \$18 children. Call Valerie Holton at (323) 750-9267 for transportation.

BOARD MEETINGS

MEMBERS ARE WELCOME TO THE BOARD MEETINGS, THE FIRST FRIDAY OF EACH MONTH AT 6:30 PM., EXCEPT ON HOLIDAY WEEKENDS, THE MEETING MOVES TO THE SECOND FRIDAY OF THE MONTH.

The May Board Meeting shall be held at Martin Luther King, Jr. United Methodist Church. Please contact Ronald Batiste at (626) 797-2839.

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JAMBOREE 2000

The Southern California Genealogical Society
and Family Research Library
Presents the 31st. Annual

JAMBOREE 2000



Info: (818) 843-7247
Parking: \$7.00

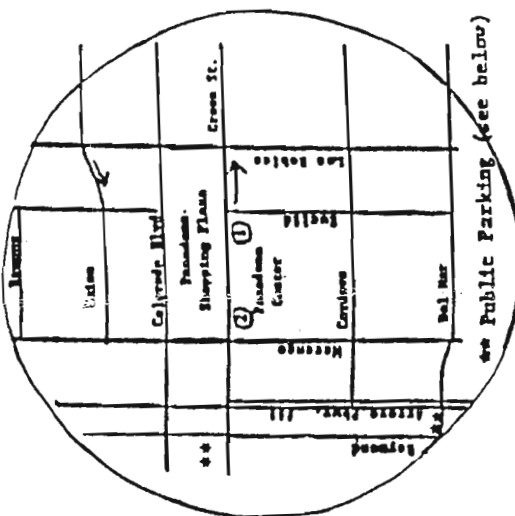
Donation: 1 day, \$10.00
2 days, \$15.00

Discount available at
Pasadena Holiday Inn

GRAND PRIZE:
FIVE NIGHT STAY AT
SALT LAKE PLAZA HOTEL

Saturday, May 6, 2000, 8:30 a.m. to 6:00 p.m.
Sunday, May 7, 2000, 8:30 a.m. to 4:00 p.m.

Pasadena Center, Pasadena, California



DIRECTIONS TO PASADENA CENTER
210 Freeway, Westbound: Exit on Fair Oaks/Mariposa. South on Mariposa and left on Green.
210 Freeway, Eastbound: Exit on left at "To Colorado" off-ramp. Continue straight to Green. Turn left on Green.
110 Freeway Northbound: At end of freeway, continue straight on Arroyo Parkway to Green. Right on Green.
134 Freeway, Eastbound: Exit on Colorado/Orange Grove. Continue straight on Colorado to St. John. Right on St. John for one block to Green. Left on Green.
PASADENA CENTER PARKING
Entrances off Mariposa and Euclid (between Green and Condon); parking fee: \$7.00
PUBLIC PARKING: (see map above)
Lot at corner of Del Mar and Arroyo Parkway.
Garage on Raymond between Colorado and Green (entrances off Raymond, Green and Fair Oaks)

VISIT OUR LIBRARY TO USE OUR LARGE COLLECTION OF
BOOKS, PERIODICALS, AND MANUSCRIPTS AT

SOUTHERN CALIFORNIA GENEALOGICAL SOCIETY
417 IRVING DRIVE
BURBANK, CA 91504-2408

SOUTHERN CALIFORNIA GENEALOGICAL SOCIETY'S JAMBOREE 2000

SATURDAY, MAY 6, 2000

CONFERENCE BUILDING ROOM 101

- 9:00 a.m.-10:00 BETH WILSON
Documenting
Beginning
- 10:45 a.m.-11:45 ARLENE EAKLE
Tracing a Southern Pedigree: Tracing
Ancestors Back through Arkansas to Tennessee,
North Carolina, Virginia & Maryland Origins
Intermediate to Advanced
- 12:30 p.m.-1:30 NANCY KEPLEY
Armchair Research
Beginning to Advanced
- 2:15 p.m.-3:15 JANICE CLOUD
Lost Ladies - Finding Wives' Names
Intermediate to Advanced
- 4:00 p.m.-5:00 NANCY CARLBERG
Dealing with Scandals and Family Secrets
Beginning to Advanced

CONFERENCE BUILDING ROOM 103

- 9:00 a.m.-10:00 JOHN HUMPHREY
Early Church Records: Identifying
Problems and Exploring Solutions
Intermediate to Advanced
- 10:45 a.m.-11:45 RICHARD WILSON
Internet for Genealogists
Beginning to Intermediate
- 12:30 p.m.-1:30 RICK CRUME
What Yahoo! Missed: On Line Library
Catalogs are the Key to Vast Family
History Resources
Intermediate
- 2:15 p.m.-3:15 JOHN MOVIUS
Germany and Eastern Europe: New Stuff
on/off The Web and in/out of the FHL
Beginning to Intermediate
- 4:00 p.m.-5:00 RICHARD WILSON
Comparing Genealogy Software
Beginning to Intermediate

SUNDAY, MAY 7, 2000

CONFERENCE BUILDING ROOM 101

- 9:00 a.m.-10:00 NANCY KEPLEY
Armchair Research
Beginning to Advanced
- 10:45 a.m.-11:45 JANICE CLOUD
Lost Ladies - Finding Wives' Names
Intermediate to Advanced
- 12:30 p.m.-1:30 ARLENE EAKLE
Tracing a Southern Pedigree: Tracing
Ancestors Back through Arkansas to Tennessee,
North Carolina, Virginia & Maryland Origins
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Beginning to Intermediate
- 12:30 p.m.-1:30 NANCY CARLBERG
Dealing with Scandals and Family Secrets
Beginning to Advanced
- 2:15 p.m.-3:15 JOHN HUMPHREY
Researching 18th Century Germans
Intermediate

BEGINNER CLASSES

CONFERENCE BUILDING ROOM 105

Saturday, May 6: 9:30 a.m. to 11:00 a.m. and 1:30 p.m. to 3:00 p.m.

Sunday, May 7: 1:30 p.m. to 3:00 p.m.

Remember to visit our Surname Wall in the hallway of the Conference Building (1). Post your name, address, and the surnames that interest you. The 1999 Surname Wall Index will be available at the sales table of The Southern California Genealogical Society in the Exhibition Hall (2).

A buffet lunch will be available in the annex room of the Exhibition Hall. There will also be a stand for sandwiches, hot dogs, etc. in the annex. Or, you may bring your lunch from home and eat it in the annex.

The Jamboree is an annual genealogical exhibition sponsored by the Southern California Genealogical Society, Inc. It has been called the largest annual genealogical exhibition in the country. In addition to guest speakers, there are beginner classes and exhibits relating to every aspect of genealogical research. SCGS volunteers staff tables to tell you about research sources for many states and foreign countries. Volunteers also staff special interest tables including Native American, Amish, African-American, and the Research Team of the Southern California Genealogical Society. These volunteers can also tell you about the S.C.G.S. Library in Burbank, California.

Three rooms in the Conference Building (1) will be used for lectures and classes. The Exhibition Hall (2) will house exhibits of genealogical, historical and hereditary societies, family associations, adoptive organizations, publishers, and suppliers of equipment, materials, and services. Items available for purchase typically range from genealogical charts and forms, family and country histories, and "How To" books to bumper stickers, quilts, maps, crafts, and photo-restoration services.

Admission tickets will be sold at the Pasadena Center in the lobby of the Exhibition Building beginning at 8:00 a.m. on Saturday and Sunday. The price will be \$10 for one day or \$15 for two days. No tickets will be sold by mail in advance. For information, contact:

Jamboree
417 Irving Drive
Burbank CA 91504-2408

E-Mail: scgs@annex.com

(818) 843-7247

Website: www.scgsgenealogy.com

CALIFORNIA AFRICAN AMERICAN GENEALOGICAL SOCIETY

HERITAGE NEWSLETTER

Post Office Box 8442 - Los Angeles, CA 90008-0442

EDITOR R. McMurray, ISSN 1083-8937, Vol. 12, No. 5 & 6, May/June 2000

Disclaimer: The Editor nor CAAGS assume any responsibility for articles submitted to the Newsletter by its members.

The deadline for all Newsletter articles is the 22nd of each month.

CAAGS MEETING

May 20, 2000

Martin Luther King, Jr.
United Methodist Church
6625 4th Avenue & 67th Street
Los Angeles, CA 90043

General Schedule

9:00 - 10:30

Beginner & Intermediate Instructor
Dorothy Sands

10:30AM - 11:00AM

Business Meeting and Break

11:00AM - 1:00PM

Our guest speaker is Margaret Lewis, who will discuss "*Military Research.*"

(Schedule is subject to change without notice.)

"Americanism is not, and never was, a matter of race or ancestry."

President Franklin D. Roosevelt
February 1, 1943

HOSPITALITY COMMITTEE

Thalia Clarke Ophelia Sanders
Barbara Irving Phyllis Stones
Lucindy Mike

Call Barbara Irving at (323) 295-1716, if you have questions as to what to bring.

Please don't forget to bring refreshments to the meeting.

CAAGS MEETING

June 17, 2000

Martin Luther King, Jr.
United Methodist Church
6625 4th Avenue & 67th Street
Los Angeles, CA 90043

THERE IS NO MEETING!

NEW MEMBERS - WELCOME!

GLORIA WINSTON AL-SARAG is researching Jiggetts, Moss, and Winston from Alabama and Virginia.

REVERAND CYPRIAN W. FIELDS is researching Croix, Cross, Warrick, and Williams from Loreauxville, Louisiana.

HARRIET A. SMITH is researching Perkins, Roberts, and Terquin.

LYDIA LIGON THOMAS is researching Byrd from Greenwood, Mississippi and Ligon from Adams County, Mississippi.

BIRTHDAY WISHES!

May

Gloria Ballard
Gerald Brown
Renee Coche'e
Carolyn Conway
Shirley Hairston
Erma Hurse
Barbara Irving
Phyllis Paxton
Teresa Sims
James Walker
Carole Watts
Gena Weaver
Virgilene West

June

June Boyd
Donald Brown
Bernadene Coleman
Alva Griffith
Ladonna Hightower
Raymond Marshall
Vera Merritt
Ruth Palmer

HELPFUL WEBSITES

<http://www.ausa.org>
<http://www.purpleheart.org/index.ssi>
<http://www.navyleague.org>
<http://www.afa.org>
<http://www.vfw.org>
<http://www.mcleague.org>

EMAIL UPDATES

Please add the following email addresses to your list.

Raydonna Adams - AdamsRS@gte.net
Dr. Nellie Slaton - beckerlat@aol.com

Please delete the following email addresses from your list.

Alva Griffith -gfsalva@aol.com
William Slaton - wslaton@aol.com

U.S. WOMEN IN WARS

www.kentuckyconnect.com/heraldleader/news/101297/filbwars.html

Compiled by the Herald-Leader

Women have served this country since it began. Here's a snapshot look at their involvement: The American Revolution wives, mothers and daughters accompanied the men in Gen. George Washington's army. Although not officially in the military, they joined in battle when the men fell. Some served as scouts, spies and couriers. Some donned disguises in order to fight for a nation that refused women as soldiers.

Civil War

In addition to nursing, cooking, sewing and securing supplies, women took an even more aggressive role in this war. Both Black and White women served as scouts, couriers and saboteurs. They helped prisoners and slaves escape. They were spies willing to go behind enemy lines. They blew up bridges. They cut telegraph wires. They burned arsenals and warehouses.

Spanish-American War

The role of women in this war was primarily nursing the troops. More than 1,500 nurses became the foundation for establishing the Army Nurse Corps in 1901, and the Navy Nurse Corps in 1908.

World War I

During this war, the Navy, Marine Corps and Coast Guard began allowing women to enlist. The Army

needed women to fill an important role that would later become famous. The position was for bilingual switchboard operators to send to the war zone of France. Soon dubbed "The Hello Girls," these women enabled much needed communication for our Armed Forces.

By the end of the war, out of the 4.7 million Americans who served, about 34,000 women had served in the Army and Navy Nurse Corps; 10,000 had served as volunteers overseas; and 12,000 had served in the Navy, Marine Corps and Coast Guard as clerks, translators and radio electricians.

World War II

Necessity required the establishment of the Women's Army Corps (WAC), the Navy's Women Accepted for Voluntary Emergency Service (WAVES), the Marine Corps Women's Reserves and the Coast Guard's SPARS. The Women's Airforce Service Pilots (WASP) were contract employees.

In total, of the 16 million who served, more than 400,000 were women, including the first female officers, due to the scarcity of manpower and the urgent need to protect the nation.

Korean War

More than 40,000 women served during the Korean War as stenographers, clerks, court reporters or drill instructors. Total Armed Forces numbered 5.7 million.

Vietnam War

About 7,500 military women served in Vietnam and Southeast Asia, out of total forces of 8.7 million. Invasions of Grenada and Panama, about 200 women served in Grenada, and about 800 in Panama.

Persian Gulf War

More than 42,000 women went to the Persian Gulf to pilot planes, crew planes, direct artillery, drive trucks, serve on ships, provide medical care and guard prisoners of war. It was the largest deployment of women in the United States to date.

From the *Women in Military Service for American Memorial Foundation, Inc.*

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**THE AFRICAN-AMERICAN
SOLIDER: FROM CRISPUS
ATTUCKS TO COLIN POWELL**

For more than two hundred years, African Americans have participated in every conflict in United States history. They not only have fought bravely the common enemies of the United States but also have had to confront the individual and institutional racism of their countrymen. This moving and revealing account of the road to racial equality in the military evokes the heroic struggle of African Americans to become full citizens by dint of risking their lives and dying for their country.

During the Revolutionary War, more than 5,000 Black Americans stood alongside White rebels in integrated units and participated in every major land battle, as well as naval engagements. In the War of 1812, Black Americans--both slave and free--came forward to serve in the ranks of the Army and Navy.

In the aftermath of the first bloody battles of the Civil War, it became apparent to the North that the war would not end quickly, and once again, out of necessity, the government turned to Black Americans to help fill its ranks as soldiers and sailors. Blacks fought and died at Fort Wagner, South Carolina; Fort Pillow, Tennessee; and Saint Petersburg, Virginia; and in countless other battles and skirmishes on both land and sea. In all, more than 200,000 Black Americans came forward to fight, and more than 37,000 died during the struggle. At war's end, all Black Americans were finally free--if not equal.

During World War I, more than 400,000 Black Americans enlisted in the army. The two Black infantry division formed during the war--The Ninety-second and Ninety-third--fought, not alongside White Americans in the trenches, but rather as detachments under French command, where they wore French uniforms and carried French weapons.

Despite continued discrimination, more than a half million Blacks stepped forward in World War II to serve and fight in segregated units. Within the Navy, 150,000 Blacks served, but with the exception of two vessels crewed entirely by Blacks, few seamen were allowed to hold combat positions. Discrimination was such that seven Black servicemen cited for gallantry and recommended to receive their country's highest honor, the Medal of Honor, were not to be so recognized until 1997, when President Clinton conferred those medals in a White House ceremony--over fifty years after the fact.

It was not until after the Korean War when the U. S. military was officially desegregated that Blacks finally tasted the fruits of racial victory when the Armed Forces provided fair and equal training for all service members. Yet, even in the Vietnam War, early in the conflict Blacks were drafted in disproportionate numbers and suffered an equally disproportionate number of casualties. However, by the time of Desert Storm, Black men and women

served in every position and every rank in the armed services, including Chairman of the Joint Chiefs of Staff.

By Lt. Col. (Retired) Michael Lee Lanning

WWII VETERANS OF COLOR

Los Angeles Califa, November/December 1999

Every year on November 11, America honors those Americans who undauntedly and courageously contributed to the defense of our nation. Often overlooked in these remembrances are the valiant efforts of Americans of Color. The U. S. Armed Forces established "special" units during World War II to accommodate its non-White service personnel. Although these segregated units of African-American, Hispanic-American, Japanese-American and Native-American servicemen and women served their country heroically on battlefields in Europe and in the Pacific, and made a significant impact on United States history in WWII, their contributions are still largely unknown to the majority of American citizens.

African-Americans of World War II

Throughout the WWII years, Black Americans recognized the paradox of fighting a war for the "four freedoms" while being subjected to prejudicial practices in the United States. Thus, as the war unfolded, they vehemently insisted on the privileges of full citizenship.

To that end, over 2.5 million Black American men registered for the draft (with about 1 million actually serving) and Black women volunteered in large numbers, also. While serving in the Army, Navy, Army Air Corps, Marine Corps, and Coast Guard, they experienced continuing discrimination and segregation. Despite these impediments, they served with distinction, and earned well-deserved praise and commendations for their service.

Navy

The U. S. Navy became more limited in its assignments to Blacks during World War II. But by 1943, two segregated crews, manning the USS *Mason* and the Submarine *Chaser* (PC-1264) were granted full sailing duties. Over 150,000 Blacks served in the Navy during World War II, and the first Black American Naval Officer was assigned to an all Black crew on the *Chaser* in 1943.

Army

Although the Army took in most of the Black military personnel, Black soldiers still served in *segregated units* within the Army, mostly in combat support groups or as labor battalions. However, the all-Black 92nd Division and the 761st Tank Battalion participated in full combat during World War II. Over 12,000 decorations and citations were awarded to the 92nd Division, and the 761st received the *President Unit Citation "for extraordinary heroism in military operations against an armed enemy."*

The Army Air Force (AAF)

In the 1940s the U. S. War Department persisted in believing Blacks were incapable of flying aircraft. This was despite Eugene Jacques Bullard, an Black American pilot who flew in World War I for France's *Esquadrilla* (Air Corps) and whose aerial skills won him nearly every French military award!

On June 27, 1939, Congress passed the *Civilian Pilot Training Act* (CPTA), giving Blacks the opportunity to train in approved pilot programs. The most notable of these schools was *Tuskegee Institute*. HBO's docu-drama, *The Tuskegee Airmen*, is a good depiction of this era of Black Americans' struggle to become military pilots. The CPTA was instrumental in increasing the number of Blacks in the AAF from 2,250 in 1941 to over 145,000 by 1944.

"In Harm's Way"

The two major groups to see combat as AAF men were the 99th Pursuit Squadron and the 332nd Fighter Group. The 332nd was composed of the 100th, 301st, and 302nd Squadrons, all under the command of Lieutenant Colonel Benjamin O. Davis, Jr., who later became America's first Black American 4-star General.

In 1944, the 99th was added to the 332nd and participated in campaigns in Sicily and Rome, Italy, and Romania. The 332nd holds the distinction of being the only squadron to never lose a bomber to enemy fighter-interceptors. And, Lt. Roscoe Brown developed the tactics to shoot-down Germany's vaunted Me-262 jet fighter as it attacked U. S. bombers. This jet flew 100 miles per hour *faster* than the *Tuskegee Airmen's* P-51 *Mustangs*!

The 332nd won 95 *Distinguished Flying Crosses*, a *Silver Star*, 14 *Bronze Stars*, 744 *Air Medals and Clusters* and a *President Unit Citation* for downing 3 Me-262 jets. They lost 66 of the 450 pilots who served overseas.

Excerpted from an article by Barbara Lewis Burger;
National Archives and Records Administration

Native-American "Code Talkers": America's Secret Weapon in World War Two

World War II was a war with few secrets: American Intelligence had broken the German and Japanese communications codes. But the Japanese had also broken every code the Americans thought up. Many of the top Japanese code breakers had been educated in the United States and were savvy even to local references and slang that the American forces tried to use to disguise their messages. The U. S. felt maybe they could use Native-American Comanches and Navajos as "Code Talkers," as they had utilized Choctaws in World War I.

Seventeen Comanches were assigned to the Comanche Signal Corps of the Army, and passed messages among themselves that could not be understood by the Germans, like *posah-tai-vo* which meant "*crazy white man*," used to identify Adolph Hitler.

Carl Gorman was one of the Navajos sent to Guadalcanal in the fall of 1942. With Japanese forces sweeping over Guadalcanal and listening to every Marine radio frequency, Gorman and his friends William Yazzie, Jack Nez and Oscar Ilthma called in artillery fire and provided status reports in what sounded like nonsense to the enemy.

The Japanese never "cracked" the Navajo code. The Code Talkers developed a system of native words to represent characters of the English alphabet, spelling out English words that had no Navajo equivalent. They also assigned their own expressions, like "*iron-fish*" to mean *submarine*, for over 400 important military terms.

It was said by high military officers that the Marines would never have taken Iwo Jima without the Navajo Code Talkers, and World War II might have had a different outcome without their contribution. Four-Hundred Navajos were recruited and served as Code Talkers. Incredibly, one of America's most valuable secret weapons had been developed thousands of years before there was a United States: it was the power of the Native American Language.

By John Shepler

www.execpe.com/~shepler/codetalkers.html

AFRICAN AMERICAN CIVIL WAR MEMORIAL: BUREAU OF COLORED TROOPS FOUNDERS DAY PRAYER BREAKFAST ADDRESS

*Journal of the Afro-American Historical and
Genealogical Society*, Volume 18, Number 2, 1999

This speech was delivered on May 22, 1999, at the Masonic Temple, in Washington, D.C., during the Prayer Breakfast commemorating the anniversary of the establishment of the Bureau of Colored Troops. It was edited for publication.

Thank you for the opportunity to be with you on this important and historic occasion--the anniversary of the establishment of the Bureau of Colored Troops on 22 May 1863. As you probably know, the Bureau's purpose was to coordinate and organize regiments from all parts of the country. Additionally, it was responsible for handling "all matters relating to the organization of Colored Troops."

Nearly 150 years ago, Frederick Douglass said, "Once let the Black man get upon his person the brass letters, U.S., let him get an eagle on his button, and a musket on his shoulder and bullets in his pockets, and there is no power on earth which can deny that he has earned the right to citizenship in the United States." These words, spoken by Douglass, moved many Black Americans to enlist in the Union Army and fight for their freedom. With President Abraham Lincoln's issuance of the Emancipation Proclamation in 1862, the Civil War became a war to save the Union and to abolish slavery. Approximately 180,000 Black Americans comprising 163 units served in the Union Army during the Civil War, and many more served in the Union Navy. Both free Black Americans and runaway slaves joined in the fight.

On 17 July 1862 Congress passed two acts allowing the enlistment of Black Americans, but official enrollment occurred only after the September 1862 issuance of the Emancipation, Proclamation. In general, White soldiers and officers believed that Black men lacked the courage to fight, and fight well.

In October 1862 Black American soldiers of the 1st Kansas Colored Volunteers silenced their critics by repulsing attacking Confederates at the battle of Island Mound, Missouri. By August 1863, fourteen Negro regiments were in the field and ready for service. At the battle of Port Hudson, Louisiana, 27 May 1863, the Black American soldiers bravely advanced over open ground in the face of deadly artillery fire. Although the attack failed and many Black soldiers died, they proved their capability to withstand the heat of battle.

On 17 July 1863, at Honey Springs, Indian Territory, now Oklahoma, the 1st Kansas Colored Volunteers fought with courage again. Union troops under General James Blunt ran into a strong Confederate force under General Douglass Cooper. After a two-hour bloody engagement, Cooper's soldiers retreated. The 1st Kansas, which had held the center of the Union line, advanced to within fifty paces of the Confederate line, and exchanged fire for some twenty

minutes until the Confederates broke and ran. General Blunt wrote after the battle, "I never saw such fighting as was done by the Negro Regiment...The question that Negroes will fight is settled; besides, they make better soldiers in every respect than any troops I have ever had under my command."

The most widely known battle fought by Black Americans was the assault on Fort Wagner, South Carolina, by the 54th Massachusetts on 18 July 1863. The 54th volunteered to lead the assault on the strongly fortified Confederate positions. The soldiers of the 54th, as depicted in the movie *Glory*, scaled the Fort's parapet, and were only driven back after brutal hand-to-hand combat.

Although Black soldiers proved themselves as reputable soldiers, discrimination in pay and other areas remained widespread. According to the Militia Act of 1862, soldiers of African descent were to receive \$10.00 a month, plus a clothing allowance of \$3.50, which was less than White soldiers [were getting]. Many regiments struggled for equal pay, some refusing any money until 15 June 1864, when Congress granted equal pay for all Black soldiers.

Black American soldiers participated in every major campaign of 1864-1865, except for Sherman's invasion of Georgia. The year 1864 was especially eventful for Black American troops.

On 12 April 1864, at Fort Pillow, Tennessee, Confederate General Nathan Bedford Forrest led his 2,500 men against the Union-held fortification, occupied by 292 Black and 285 White soldiers. After driving in the Union pickets and giving the garrison an opportunity to surrender, Forrest's men swarmed into the Fort with little difficulty and drove the Federals down the river's bluff into a deadly crossfire. Casualties were high and only sixty-two of the 292 U. S. Colored Troops survived the fight. Many accused the Confederates of perpetuating a massacre of Black troops, and the controversy continues today. The battle cry for the Negro soldier east of the Mississippi River became "Remember Fort Pillow!"

The Battle of New Market Heights, Virginia, (Chaffin's Farm) became one of the most heroic engagements involving Black Americans. On 29 September 1864 the Black American division of the Eighteenth Corps, after being pinned down by Confederate artillery fire for about thirty minutes, charged the earthworks and rushed up the slopes of the heights. During the hour-long engagement, the division suffered tremendous casualties. Of the sixteen Black Americans who were awarded the Medal of Honor during the Civil War, thirteen received the honor as a result of their actions at New Market Heights.

In January 1864, General Patrick Cleburne and several other Confederate officers in the Army of Tennessee proposed using slaves as soldiers since the Union was using Black troops. Cleburne recommended offering slaves their freedom if they fought and survived. Confederate President Jefferson Davis refused to consider Cleburne's proposal and forbade further discussion of that idea.

The concept, however, did not die. By fall of 1864, the South was losing more and more ground, and some believed that only by arming the slaves could defeat be averted. On 13 March 1865 the Confederate Congress passed General Order 14, and President Davis signed the order into law. The order was issued on 23 March 1865, but only a few Black American companies were raised, and the war ended before they could be used in battle.

In actual numbers, Black American soldiers comprised ten percent of the entire Union Army. Losses among Black Americans were high and, from all reported casualties, approximately one-third of all Black Americans enrolled in the military lost their lives during the Civil War.

There have been African American soldiers in our own District of Columbia National Guard for well over a century. In the spring of 1863, three months after the Emancipation Proclamation, the District was called upon to raise one of the first Black regiments for the Union Army. The city's Black residents were invited to take up arms to defend their new freedom. Within a week, more than eight hundred had responded.

Two regiments were raised, the 1st and 23rd U. S. Colored Infantries. Their battle honors eventually included the siege of Petersburg, Fort Harrison, Fair Oaks, Chaffin's Farm, the Weldon Railroad, the capture of Fort Fisher, the fall of Richmond, and the surrender of General Lee at Appomattox. The regiments were discharged in 1865, but many of the freed men wanted to continue their military service. Some chose to enlist in the new Black Regular Army regiments, others joined the militia.

During the battle at Chaffin Farm, Virginia, on 29 September 1864, the Sergeant Major Christian Fleetwood "seized the colors after two color bearers had been shot down, and bore them nobly through the fight." Congress later awarded him the Medal of Honor. Fleetwood went on to serve as a major in the 7th Battalion, District of Columbia National Guard, from 1887 to 1892.

In 1867 Congress passed a series of laws guaranteeing liberty and civil rights for the "Negro race," and recognizing their right to serve in the militia. By late 1867, there were more than eight hundred Black men in the D. C. militia. The first

company raised was the Washington City Guards, later named Butler Zouaves. The unit served until 1888. Other Black units were the Washington Guards, the Independent Zouaves, the Independent Guards, and the Independent Greys.

Black militia units continued to flourish. The Butler Zouaves grew to a battalion. Christian Fleetwood helped to raise the Washington Cadet Corps and commanded it when it grew to battalion-size in 1885. The Capital City Guard, raised by Black Civil War veterans, also grew to battalion-size in 1886.

Though smaller in numbers, but equally important, were the Black Americans who signed up to serve in the Navy. Because the Navy was integrated rather than segregated, it has been more challenging to identify the Civil War role of Black Washingtonians. By the best current estimates, according to Howard University's Dr. Joseph Reidy, approximately 18,000 Black men served in the U. S. Navy during the War. Seven hundred of that number enlisted in the District of Columbia, most of whom were natives of Washington or Georgetown. Several hundred other men born in the District also served, having enlisted in other locations. Of particular note is that more than 5,000 Black men born in Virginia and Maryland served in the Navy. That was one quarter of the total. No other two states could boast such a total.

Several hundred of the Black enlistees served at the Washington Navy Yard for their entire enlistment. In fact, a number of them had been employed by the Navy Yard before the War. Most of the other Black Washingtonians served on ships of the Potomac Flotilla, operating chiefly on the Potomac and Rappahannock Rivers. In efforts to protect the Capital from Confederate attack and disrupt the flow of contraband goods into the South, the ships and crews of the Potomac Flotilla frequently exchanged fire with the Confederates. Although not as glamorous as such famed engagements as the Battle of Mobile Bay, the Flotilla and its men made a significant contribution to the Navy's strategic mission.

We are here today to commemorate the achievements of the African American troops and the War Department's establishment of The Bureau of Colored Troops on this day under General Order 143. Some 135 years later--just last summer--the African American Civil War Memorial was dedicated to the Colored Troops and is a fitting tribute to those brave men who fought for freedom for themselves and their country. Soon the monument will house the service records of those veterans.

The effort to preserve our history and the work of the African American Civil War Memorial Freedom Foundation help us to remember and to pay homage to those courageous pioneers who so long ago broke

many barriers while helping to preserve the United States of America. They encourage all of us "to carry the fight for freedom into the new millennium."

It has been a privilege to join with you in remembering those soldiers and sailors who fought for freedom so long ago. I know their valor, dedication, and sacrifice paved the way for the thousands of African American leaders in the military today, such as myself. It is a distinct honor to be here today. Thank you for inviting me and letting me be a small part of this significant event.

By Major General Warren L. Freeman
Commanding General,
District of Columbia National Guard

WWII VET EXONERATED

The Smiley Report, Spring 2000

Freddie Meeks, court-martialed for "mutiny" during WWII, was pardoned by President Clinton. A live ammunition loader at the U. S. Navy's Port Chicago during the war, Meeks was one of 50 sailors convicted and imprisoned for refusing to return to work after an explosion of two munitions ships killed over 200 Black sailors (TSR, Fall 1999).

In a 1994 review of the case, the Navy agreed that the sailors were victims of racial prejudice, but refused to overturn their convictions. Meeks, now 80 and in frail health, began pursuing a pardon in 1998. Rather than seek monetary damages, Meeks wanted a public pardon and exposure of the truth behind the incident.

After his pardon, Meeks was honored by the city of Los Angeles.

PILGRIMAGE TO REMEMBER POWs/MIAs

VFW, April 2000

Rolling Thunder XIII, which remembers the plight of unaccounted Americans from all wars, starts in Ontario, California on May 17, 2000. It culminates with a rally in Washington, D.C., on May 28, 2000. For information, contact: Mike East, national coordinator, at (812) 445-3222.

AFRICAN-AMERICAN CONFEDERATES

<http://afroamculture.miningco.com/msub3.htm>

When Louisiana seceded from the union a regiment of free blacks, called the Native Guard were formed for the defense of New Orleans against Union invasion. Many of these men had fought in the

defense of New Orleans during the war of 1812. Once Farragut captured the city, however, these men did not remain with the confederate army, and eventually formed the Corps d'Afrique under General Daniel Ullman.

Late in 1863, General Cleburne and some of his officers drafted a proposal to President Jefferson Davis soliciting the enlistment of southern slaves in return for their freedom. This proposal highlighted a desire on the part of some southerners for independence even without slavery. The proposal was submitted on January 2, 1964 and was rejected immediately. However, after additional letters from War secretary Benjamin and General Lee, the Negro Soldier Law was signed on March 13, 1965.

CIVIL WAR

<http://afroamculture.miningco.com/msub3.htm>

The 54th Massachusetts is the first Black Regiment to fight for the Union in the Civil War. Their first action was an assault on Fort Wagner protecting the entrance to Charleston Harbor.

PUBLISHERS PRESERVE MILITARY HISTORY

VFW, March 2000

Six Leading Military Book Publishers Profiled

Enhancing public understanding of what America's war veterans endured is possible in limited ways. While movies (only rarely) and museums can convey some of the experiences of war, only books hold the full potential for effectively reaching mass audiences.

Several book-publishing firms have made it their mission to tell the story of the nation's martial past. *VFW* magazine is profiling them because they have contributed much to preserving the collective memory of the sacrifices made by Americans on the battlefield. For posterity, this is an essential service.

To learn about available books, call the toll-free number (800-418-6065) and ask for a free catalog or www.combinedpublishing.com.

Compiled By Dawn Christy

STAMP OF HONOR

I wish to make all African Americans aware of the effort to implore the U. S. Postal Service to issue commemorative stamps to honor all those African American men and women that served in all the American Wars. You can voice your support to the Citizens' Stamp Advisory Committee, Stamp

Marketing Development Branch, U. S. Postal Service, 475 L Enfant Plaza, SW, Rm. 4474 E, Washington, D.C. 20260-6756.

JUNETEENTH

Our Authors Study Club, Inc.

Juneteenth is the oldest known celebration of the ending of slavery. Dating back to 1865, it was on June 19th that Union soldiers, led by Major General Gordon Granger, landed at Galveston, Texas with the news that the war had ended and that all slaves were now free. Note that this was two and a half years after President Abraham Lincoln's Emancipation Proclamation - which had become official January 1, 1863.

The Emancipation Proclamation had little impact on the Texans due to the minimal number of Union troops to enforce the new Executive order. However, with the surrender of General Lee in April of 1865, and the arrival of General Granger's regiment, the forces were finally strong enough to influence and overcome the resistance.

The celebration that followed the reading of the proclamation by General Gordon Granger began a tradition that has lasted over one hundred years, and today is hosted in cities across American and beyond.

On January 1, 1980, Juneteenth became an official state holiday in Texas.

There are many stories attempting to explain this two and a half year delay in the receipt of this important news.

You can read more about this and other Juneteenth information at <http://www.juneteenth.com>.

COMMITTEE MEETING

If you are interested in working on the revision of CAAGS Bylaws, the Bylaws Committee will meet after each General Meeting for one hour until the Bylaws are ratified by the Society.

CAAGS CALENDAR

June 10, 2000 - Middle Passage Research Group & Soukeyna Enterprises, Winery Tour in Solvang, CA.

June 17, 2000 - **NO MEETING.** Juneteenth Celebration at Allensworth, 7 AM - 6:30 PM, Cost: \$25, Adults; \$20 Seniors; \$18 children. Call Valerie Holton at (323) 750-9267 for transportation.

July 15, 2000 - Roundtable Discussion.

August 19, 2000 - **NO MEETING.**

BOARD MEETINGS

MEMBERS ARE WELCOME TO THE BOARD MEETINGS, THE FIRST FRIDAY OF EACH MONTH AT 6:30 PM., EXCEPT ON HOLIDAY WEEKENDS, THE MEETING MOVES TO THE SECOND FRIDAY OF THE MONTH.

The **June Board Meeting** shall be held at the home of Dorothylou Sands (323) 299-8642.

The **July Board Meeting** shall be held at the home of Marilyn White (323) 756-2804.

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Hospitality Chairperson, **Vacant**

CALIFORNIA AFRICAN AMERICAN GENEALOGICAL SOCIETY

HERITAGE NEWSLETTER

Post Office Box 8442 - Los Angeles, CA 90008-0442

EDITOR R. McMurray, ISSN 1083-8937, Vol. 12, No. 7 & 8, July/August 2000

Disclaimer: The Editor nor CAAGS assume any responsibility for articles submitted to the Newsletter by its members.
The deadline for all Newsletter articles is the 22nd of each month.

CAAGS MEETING

July 15, 2000

Martin Luther King, Jr.
United Methodist Church
6625 4th Avenue & 67th Street
Los Angeles, CA 90043

General Schedule

9:00 - 10:30

Beginner & Intermediate Instructor
Renee Coche'e

10:30AM - 11:00AM

Business Meeting and Break

11:00AM - 1:00PM

Roundtable Discussion

(Schedule is subject to change without notice.)

HOSPITALITY COMMITTEE

Gloria Ballard	Lydia Thomas
Pauline Burroughs	Jeri Thompson
Earnestine McNeil	Lucille Williams
Francis Stubblefield	

Call Jeri Thompson at (760) 244-1549, if you have questions as to what to bring.

Please don't forget to bring refreshments to the meeting.

NATIONAL ARCHIVES, LAGUNA NIGUEL LIBRARY TOUR

If you are interested in taking a one day turnaround trip to the National Archives Library in Laguna Niguel, during the month of August or September, please contact Colette DeVerge at (323) 933-8381 or CDeVerge@aol.com. Please note that the trip will be taken during the workday week, because the library is closed on the weekends. The date will be determined based upon the number of responses.

CAAGS MEETING

August 19, 2000

Martin Luther King, Jr.
United Methodist Church
6625 4th Avenue & 67th Street
Los Angeles, CA 90043

THERE IS NO MEETING!

BIRTHDAY WISHES!

July

Eva Allen
Charlotte Bocage
Jeanette Braxton-Secret
Asbury Ellis
Jamesetta Hammons
Cleo Harmon
Milton Hines
Barbara King
Karen May
Earnestine McNeil
Lucindy Mike
William Slaton
Carol Thomas

August

Melba Bass
Thalia Clarke
Rev. Cyprian Fields
Sherrilyne Headley
Marie Herndon
Mattie Hunt
Charlotte Mathews
Lloydine Outten
Stanley Rodriguez
Harriet Smith
Barbara Thomas
Martha Thomas-Johnson
Lonnie Bunkley

HELPFUL WEBSITES

<http://4african-americans.4anything.com>
<http://www.dnatesting.com>
<http://www.ebonylabyrinth.com>

GENE AUTRY MUSEUM

CAAGS Historian, Marilyn White, will be speaking at the Gene Autry Museum on August 19, 2000. Let's support her by attending.

RIGHT PLACE, WRITE TIME

Modern Maturity, May-June 2000

At 102, George Dawson is an author--four years after learning to read.

George Dawson sits in class, as he does five days a week, carefully copying sentences into his thick blue notebook. He has seen much in his 102 years, outliving four wives, four siblings, and two of his seven children, and surviving decades of back-breaking jobs, including laying ties for some of the first railroads in East Texas. But the life of hard labor that began at age eight deprived him of an education for 90 years, until a recruiter for a local adult-education program knocked on the door of his Dallas home.

"I think I got tired of writing my name with an 'X,'" says Dawson, the grandson of a slave, himself a great-great-grandfather. "I figured if I could lay a railroad tie as well as any man, and cook as well as any woman, I could learn to read as well as anyone else."

Now he's not only reading, but telling his own life story. In 1996, his odyssey caught the attention of Richard Glaubman, a Seattle school-teacher who read about Dawson in a local newspaper. Together they wrote the recently published *Life Is So Good* (Random House), a warm and often humorous first-person narrative, chronicling Dawson's journey as any African-American man growing up and living in the South.

"I always believe something good is going to happen," says Dawson. "I never think about anything happening but good things."

His positive outlook is remarkable, considering his life. Born in Marshall, Texas, in 1898, George was the oldest of five children. His four brothers and sisters all attended a new school for Black children, but by age eight, George was already working, feeding hogs on a nearby farm. There is no bitterness over his lack of an education. Nor is there any resentment for his being sent to work as a day laborer for a White man at age 12. His parents taught him to "not dwell on what you don't have, but on what things you are given." His mother, Mattie, died at 89; his father, Harrison, a farmer who lived to be 99, always reminded his son that "life is so good." But, that life was centered around hard work: chopping wood, sweeping floors, and cleaning for Whites. He hauled logs in a sawmill and built levees with the aid of a mule. After retiring from a dairy job, he ran his own local gardening business until he was 88.

For much of his life, Dawson endured the segregation of the South (a particularly chilling chapter in his book describes a lynching he witnessed as a small boy). When he was 65, Dawson worked one day for a White woman who hired him for gardening chores—to trim her bushes and stack her wood. At lunchtime, she left a bowl of stew for him on the back porch with her dogs. Dawson refused to eat it, despite his hunger. "I eat with people," he told her.

"I am a human being." Even now, he remembers the anger that burned in her face.

"I figure you can't hate someone for what they think and do, but you can hate yourself for the ways you react to it," he says. "I knew I wasn't going to eat with the dogs and she needed to know about it, so maybe I educated her, maybe not. But, I knew I had reacted the best way possible."

Dawson lives alone and cooks his own food. "People seem to be interested in what I eat," he says, somewhat amused. "I tell them I eat whatever I feel like, whenever I feel like it. They don't seem to like that answer." (His usual breakfast is three slices of white bread and a cup of hot chocolate). So what's the secret to his healthy life? "I never worry. Ever. What is there to worry about? That's just trying to control other people and things that happen to you," he says. "I often look at other people and think to myself, I wonder what they are so worried about? If you ask me, the reason most people get sick is that they worry too much."

This, from a man who has never had a headache nor been to a doctor in his life, except once when his oldest son, George Jr., took him to the emergency room "and the doctors and nurses were buzzing around me like bees all trying to figure out how I could live to be so old, without them. They gave me some pills, but I just threw them out at home and got well myself."

When asked how reading has changed his life, his answer is swift and simple: "I don't have to rely on other people telling me the truth," he says softly. "I can read things for myself and know they are true." And, what does he spend most of his time reading? "The Scriptures," comes the quick, proud reply, as he holds the massive gilded Bible Oprah Winfrey gave him when he visited her show. "I knew them anyway," he says, "but now I think about God smiling when He (God) hears me read."

By Janet Kinoshian

WITHOUT SANCTUARY

L. A. Watts Times, April 20, 2000

Sam Hose, a Black man, worked for a planter, Alfred Cranford, a White man. One day, Hose asked his employer for an advance in pay (some reported he had tried to collect wages already owed him) and for permission to visit his ill mother. The planter refused, precipitating a harsh exchange of words.

On the following day, while Hose chopped wood, Cranford resumed the argument, this time drawing his pistol and threatening to kill Hose. In self-defense, Hose flung his ax, striking Cranford in the head and killing him instantly.

Within two days, newspapers reported a different version, claiming Cranford had been eating dinner when Hose, "a monster in human form," sneaked up on him and struck him in the head with the ax, before dragging Mrs. Cranford into the room where her husband lay dying and proceeded to rape her.

After stripping off his clothes and chaining Hose to a tree, the self-appointed executioners stacked kerosene-soaked wood high around him. But, before saturating Hose with oil and applying the torch, they cut off his ears, fingers and genitals, and skinned his face.

While some in the crowd plunged knives into the victim's flesh, others watched as the flames rose, distorting his features, causing his eyes to bulge out of their sockets, and rupturing his veins. The only sounds that came from the victim's lips, even as the blood sizzled in the fire, were, "Oh my God! Oh, Jesus."

Before Hose's body had even cooled, his heart and liver were removed, and cut into several pieces and his bones were crushed into small particles. The crowd fought over these "souvenirs."

The next morning, smoldering ashes and a blackened stake were all that remained.

In a subsequent investigation, conducted by a White detective, Cranford's wife revealed that Hose had come to the house to pick up his wages, and the two men had quarreled.

When her husband went for his revolver, Hose, in self-defense, picked up and hurled the ax, which killed Cranford instantly. Hose then fled the scene. He never entered the house, nor did he assault her.

An investigation by journalist, Ida B. Wells, came to the same conclusion.

Having studied African-American history in college, I have read Wells' anti-lynching writings, have heard Billie Holiday's "Strange Fruit," and have read numerous tales of racist mob injustices perpetrated against Black men and Black women throughout the South during the post-Reconstruction era.

Those stories, like Hose's and those detailed in the first 44 pages of the recently published book *"Without Sanctuary,"* share similar themes of racist accusations and vigilante "justice." Each of the book's accounts is retold, using historical evidence, old newspaper clippings and firsthand accounts that elicit sympathy for the victims and anger toward the perpetrators. Still, however disturbing, the words are somewhat easily dismissed as tragic episodes from a time long since passed. Easily dismissed, that is, until page 45 where the reader is confronted with a sepia colored photograph of Clyde Johnson, whose limp, lifeless body, with hands and feet bound, dangles by the neck at the end of a knotted rope strung over a bent tree branch. This lynching occurred in 1935 in Yureka, California.

Page 49 features a similar photo of a Black man dangling high above a White man in a suit and a crowd of White onlookers.

The book continues in this manner for the next 118 pages, with image after image of Blacks burned, sometimes four at a time.

In the late 19th and early 20th century, two to three Black Southerners were hanged, burned at the stake, or quietly murdered every week.

- *In the 1890s, lynchings claimed an average of 139 lives each year, 75 percent of them were Black.*
- *The numbers declined in the following decades, but the number of Black victims rose to 90 percent.*
- *Between 1882 and 1968, an estimated 4,742 Blacks met their deaths at the hands of lynch mobs.*
- *Charles Jones, a youth from Grovetown, Georgia, was lynched by 150 Whites for stealing a pair of shoes and "talking big."*
- *Henry Sykes was lynched in Okolona, Mississippi, for calling up White girls on the telephone and annoying them.*
- *Jeff Brown accidentally brushed against a White girl as he was running to catch a train; a mob hanged him for "attempted rape."*

With the turn of every page, the scope of the racial hatred, the pain and the atrocities carried out against oft times innocent Black men and Black women by racist White mobs, become tangible. The pictures tell what words alone cannot. The shocking and heart wrenching images penetrate the subconscious and burn themselves into your memory.

The fear, sorrow and despair in the eyes of Frank Embree, who was photographed prior to being lynched, cannot be forgotten by closing the book. Neither, can the picture of Laura Nelson and her son, hanging from a bridge in Oklahoma, while White women with parasols and men with button-down skirts and ties look on.

It is this unabashed pride, beaming from the faces of the White crowds jockeying for position to be photographed with the murder victim, that illuminates the depth of the depravity, the barbarism, and the total disregard for human life that festered in the Deep South and throughout the country.

Equally disturbing is the fact that many of the photos displayed in *"Without Sanctuary"* are taken from postcards which, Whites mailed to friends, family members and anti-lynching advocates in the North.

One of the postcards features the charred remains of Jesse Washington dangling by the neck, above the heads of a White Texas mob. The back of the card reads, "This is the barbecue we had last night. My picture is to the left with a cross over it. Your son, Joe."

"The story of a lynching is more than the simple fact of a Black man or Black woman hanged by the neck," writes Pulitzer Prize winning author, Leon F. Litwack. "It is the story of slow methodical, sadistic, often highly inventive forms of torture and mutilation. If executed by fire, it is the red hot poker applied to the eyes and genitals and the

stench of burning flesh, as the victim slowly roasts over the flames and the blood sizzles in the heat. If executed by hanging, it is the convulsive movement of the limbs. Whether by fire or by rope, it is the dismemberment and distribution of severed human body parts as "favors" and "souvenirs" to participants and the crowd: teeth, ears, toes, fingers, nails, kneecaps, bits of charred skin and bones.

"What was strikingly new was the sadism and exhibitionism that characterized White violence. The ordinary modes of execution and punishment no longer satisfied the emotional appetite of the crowd. To kill the victim was not enough; the execution became a public theater, a participatory ritual of torture and death, a voyeuristic spectacle prolonged as long as possible (once for seven hours) for the benefit of the crowd."

After learning of the lynching of her husband, Mary Turner, in her eighth month of pregnancy, vowed to find those responsible, swear out warrants against them, and have them punished in the courts. For making such a threat, a mob of several hundred men and women determined to "teach her a lesson."

After tying her ankles together, they hung her from a tree, head downward.

Dousing her clothes with gasoline, they burned them from her body. While she was still alive, someone used a knife ordinarily reserved for splitting hogs, to cut open the woman's abdomen. The infant fell from her womb to the ground and cried briefly, whereupon a member of this Valdosta, Georgia, mob crushed the baby's head beneath his heel. Hundreds of bullets were fired into Mary Turner's body, completing the work of the mob. - *Savannah Tribune* 1918.

"*Without Sanctuary*" is a grim reminder that a part of the American past we would prefer for various reasons to forget, we need very much to remember," Litwack writes. "It is part of our history, part of our heritage. The lynchings and terrorism's carried out in the name of racial supremacy cannot be put to rest, if only because the issues they raise about the fragility of freedom and pervasiveness of racism in American society are still very much with us."

"*Without Sanctuary: Lynching Photography in America*" by James Allen, Twin Palms Publishers (www.twinpalms.com).

By James Carter

HISTORY OF BLACK AND NATIVE AMERICAN RELATIONS TO BE FOCUS

Watts Star Review, April 6, 2000

The intertwining histories of Blacks and Native Americans in the United States will be explored through scholarship, artistry and personal reflection at a Dartmouth College conference held April 20-22, 2000 in Hanover, New Hampshire.

Titled "Eating Out of the Same Pot: Relating Black and Native Histories," the cross-cultural symposium is believed to be the first academic conference

devoted to the convergence of Black and Native American histories. The conference will introduce participants to major themes and questions in the study of Black and Indian relations.

"The subject of Black and Native American relations is a significant and sometimes sensitive one for scholars as well as members of Black, Native and mixed-race communities. We want it to be personally meaningful, as well as educational, for those who participate," said Tiya Miles, conference organizer.

At the core of the event will be the shared experiences of Blacks and Indians, beginning with European settlement of North America. Blacks and Indians were enslaved together through the 18th century, often intermarrying. During the 19th century, some Native Americans protected runaway slaves, while other Indians owned Black slaves themselves. More recently, the two groups have fought separate battles against environmental racism, poverty and lack of access to national representation. While written records documenting Black and Native American ancestry are rare, many people of this heritage grew up listening to stories of their mixed ancestry. Today, growing numbers of Black Native Americans are seeking information about their joint heritage.

Besides encouraging scholarly investigation of the topic, the event will provide an opportunity for dialogue on issues of authenticity and identity. Academic treatments of the topic will be augmented by a session on researching Black/Native American genealogy, a photography exhibit, and a panel discussion with people of mixed Black/Native American heritage, among other events.

Among the presenters at the three day conference where Theda Perdue, History professor at the University of North Carolina, Chapel Hill; Robert Warrior, professor of English at Cornell University; activist Jewelle Gomez, who also authored *The Gilda Stories*; Ward Churchill, professor of Ethnic Studies at the University of Colorado, Boulder; Donald Pease, Dartmouth College professor of English; and David Wilkins, professor of American Indian Studies at the University of Minnesota.

Hosted by the El Hajj Malik El Shabazz African American Center, the African-American Studies Program and the Native American Studies Program, all at Dartmouth, the symposium is free and open to the public, registration is requested for planning purposes.

More information about the conference and biographies of the presenters is available at the Shabazz Center website:

CONGRESS' "HOT POTATO": REPARATIONS FOR AFRICAN-AMERICANS

Los Angeles *Califa*, Spring 2000

A statement released by the NAACP's San Mateo, California Branch, addresses the matter of the United States issuing an official apology and reparations for the suffering African-Americans endured during slavery. Congressman John Conyers (D-MI) has authored a *Bill*, House Resolution 40 - "*The Reparations Commission Act*", and has introduced it every year since 1989, but Congress declines to act on it.

This *Bill* asks for a commission to be established to examine an appropriate "restitution" for the suffering African-Americans' ancestors endured. Others concerned with reparations point out that suffering is not the only issue. The other is the benefits the slave owners and America received due to slavery.

Anthony Gifford, a Jamaican attorney, presented a paper to the First Pan-African Congress on Reparations held in Abuja, Nigeria, from April 27 to 29, 1993. Point 5 of his paper states: "*The claim would be brought against the governments of those countries which promoted and were enriched by the African slave trade and the institution of slavery.*"

Halting Reparation Efforts

Johnita Scott Obadele, National Co-Chair of N'COBRA (*National Coalition of Blacks For Reparations in America*) gives insight to the efforts to prevent reparations to African-Americans.

In a piece titled *Reparations: Linking Our Past, Present, and Future*, she writes: "*As slavery left the country with a civil war bang, reparation was on the minds of Whites and Blacks in the United States. Both Houses of Congress approved it, but Andrew Johnson vetoed it. [General] William Sherman issued his Field Order #15, but it was rescinded. Mrs. Callie House and Reverend Isaiah Dickerson organized, lobbied and filed a law suit for it, but they were indicted and jailed. By 1916, fifty years after Emancipation, the United States had efficiently used all three of its branches of government - Executive, Judicial, and Legislative - to halt all movement towards reparations.*"

The Legal Basis for Reparations

Many European-Americans believe reparations for African-Americans is a frivolous issue, but they are unaware of two basic facts, which qualify African-

Americans' claim to reparations. First, the Colonies (later the United States) was financially unable to support the number of workers needed properly develop its economy, so this free labor was instrumental in the development of the U.S. economic stability. Second, legal precedence has been established where courts have ruled reparations are in order when a person or person is/are held against their will and are forced to perform labor, and the party/parties perpetrating the forced labor benefits from that labor.

As one African-American engineer shared with this writer: "*Some European-Americans say this country was built by White people, so why should Blacks get reparations? But if Whites' "greatness" was responsible for this country's prosperity, why aren't all of the European countries as powerful and economically strong as the U.S.? The reason is that the U.S. benefited from over three-hundred years of free labor of enslaved Africans, our descendants!*"

Even today American companies will relocate their factories overseas, significantly increasing their profits by taking advantage of those lower labor costs.

Examples of Reparation

According to an article by ARM - *African Reparations Web site*: "*There are many instances of reparations paid to countries and individuals for crimes against them. Israel received millions [of dollars] every year from Germany as reparations for the suffering of Jews under the Nazis during the Holocaust. Koreans received reparations from the Japanese for the cruelties perpetrated upon them during World War II.*"

British prisoners of war received compensation from the Japanese for their [maltreatment] in prisoner of war camps [and] recently, the British Prime Minister...returned to the Japanese to ask for more compensation [feeling] they had not received enough. The Maoris of New Zealand recently received an apology from the Queen of England and part payment of a claim for reparations for damage done to the Maori people during British colonial rule. Native Americans received compensations from the U.S. as did Japanese Americans, who were imprisoned during World War II by the Roosevelt [(FDR)] Administration. Recently, Iraq was ordered by the United Nations to pay reparations to Kuwait for damages suffered during the Gulf War. There are many other examples."

A Two-Step Process

Earl Black, program coordinator of The African, an African-American Studies Program at Stanford University, says [unofficially] that, not only are the

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s intertwined, but the
without the first. "In
you must establish that
omitted against us, a
en today's population is
apology for slavery would
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he material damage that we
an apology, that would be

relieve reparations [for African-
ing to be achieved,....probably
act that we're used to not getting
supposed to come to us. After all,
ans to be a Negro."

COMMITTEE MEETING

interested in working on the revision
of Bylaws, the Bylaws Committee will
meet each General Meeting for one hour
and Bylaws are ratified by the Society.

CAAGS CALENDAR

August 15, 2000 - Roundtable Discussion.

August 19, 2000 - NO MEETING.

August 2000 - Middle Passage Research Group
Soukeyna Enterprises, Laguna Niguel National
Archives Library Tour . The date is to be
determined.

September 6-9, 2000 - Federation of
Genealogical Societies (FGS) Conference in Salt
Lake City, Utah.

September 16, 2000 - Show & Tell.

October 21, 2000 - Our guest speakers will be
Bernadene Coleman, author of the book "**Mama
Rose**" and Maxine Thompson, author of the
books "**The Ebony Tree**" and "**No Pockets In A
Shroud**."

October 22-29, 2000 - Middle Passage Research
Group & Soukeyna Enterprises Trip to Salt Lake
City, UT.

BOARD MEETINGS

**MEMBERS ARE WELCOME TO THE
BOARD MEETINGS, THE FIRST FRIDAY
OF EACH MONTH AT 6:30 PM, EXCEPT
ON HOLIDAY WEEKENDS, THE**

**MEETING MOVES TO THE SECOND
FRIDAY OF THE MONTH.**

The September Board Meeting will be held at
the home of Ellis Jones, 5178 Orange Place, Los
Angeles, CA 90008, (323) 290-9796.

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Hospitality Chairperson, **Vacant**

CALIFORNIA AFRICAN AMERICAN GENEALOGICAL SOCIETY
HERITAGE NEWSLETTER

Post Office Box 8442 - Los Angeles, CA 90008-0442

EDITOR R. McMurray, ISSN 1083-8937, Vol. 12, No. 9, September 2000

Disclaimer: The Editor nor CAAGS assume any responsibility for articles submitted to the Newsletter by its members.
The deadline for all Newsletter articles is the 22nd of each month.

**CAAGS HAS TEMPORARILY MOVED
FOR THE MONTHS OF SEPTEMBER,
OCTOBER, AND NOVEMBER**

CAAGS MEETING

September 16, 2000

Washington Irving Public Library
4117 West Washington Blvd.
(One block east of Crenshaw Blvd.)
Los Angeles, CA
(323) 734-6303

General Schedule

9:00 - 10:30

Beginner & Intermediate Instructor
Charlotte Bocage

10:30AM - 11:00AM

Business Meeting and Break

11:00AM - 1:00PM

Our guest speaker will be Dr. Bradley Phillips, who will show you how to obtain your "Oral History."

(Schedule is subject to change without notice.)

HOSPITALITY COMMITTEE

Because our new temporary location is a Public Library, there will be **NO** Hospitality refreshments served for the months of September, October, and November.

The ghosts of the past speak to all those who will listen.

The Crow

HELPFUL WEBSITES

<http://www.babelfish.com>
<http://www.freeafricanamericans.com>
<http://www.ccharity.com>
<http://www.myfamily.com>
<http://www.myhistory.org>

NEW MEMBERS - WELCOME!

ALDRA HENRY ALLISON is researching Henry and Allison.

JAN MADKINS is researching Madkins from Texas.

DEBRA SIMMONS is researching Bailey, Craddock, Edwards, Simmons, Whidbee, and Whitley from Arkansas, North Carolina, Tipton County, Tennessee, and Virginia.

RENE WORLAND is researching Carroll from Wagnor County, Oklahoma, Gilliard from Bolivar County, Mississippi, and Hollins from Jackson City, Tennessee.

BIRTHDAY WISHES!

August Correction

Dr. Nellie Slaton

September

Ronald Batiste	Ellis Jones
Cheryle Louis	Rachelle McMurray
Barbara Butts	Barbara Phillips
Colette DeVerge	Vernon L. Robinson
Renee Dolberry	Ophelia Sanders
Caldwell Dunham	Barbara A. Tyson
Marjorie Higgins	Debra White-Hayes
Hollis R. Hoxie	

THE REVERAND DR. MARTIN LUTHER KING, JR. POSTAGE STAMP

The Stamp is Here! Please pass the word. A new 33-cent stamp is available to celebrate Dr. King's historic **MARCH ON WASHINGTON**. Let's purchase this **STAMP!** We don't want it recalled. Please pass this information to anyone who purchases stamps.

The Internet

A TIP FOR READING OLD GRAVESTONES

From the National Genealogical Society magazine comes a suggestion for improving the deciphering of

24 August 1918. (Supplemental registration) All men who had become 21 years of age since 5 June 1918.

12 September 1918. All men between the ages of 18 and 21.

WHAT YOU CAN FIND ON THE DRAFT CARDS

Ever wonder what color hair great grandfather had, or the color of his eyes? The draft registration card information varies by draft board, but the back of the card contains those important physical descriptions. His height is noted by short, medium or tall with some cards giving the actual height. Build will state slim, medium or stout, with once more some cards giving the actual weight. And of course, the color of his hair and eyes. Also, any injury or deformity is listed (blind in right eye, left leg shorter, etc.). Lastly, the name and address of the draft board and the date.

The front of the registration card includes his full name (first, full middle name/names, and last name); the address at time of registration; his date of birth (some include his place of birth) and his age. It asks if he is a citizen of the United States by birth or a naturalized citizen and his race. (If you are lucky, the card will have also recorded whether his father was a naturalized citizen and his race.) The card recorded his occupation, where he was employed, with the address or location of employment. (Important for finding employee or union records.) The cards ask for the name and address of his next of kin, with some even listing his marital status and the number of people he supports. And finally, that wonderful signature. Again, information will vary somewhat from draft board to draft board and registration to registration. The important thing to remember is that the information was provided by the individual himself.

By Janice Ramsey Lear

COMMITTEE MEETING

If you are interested in working on the revision of CAAGS Bylaws, the Bylaws Committee will meet after each General Meeting for one hour until the Bylaws are ratified by the Society.

CAAGS CALENDAR

September 15-17, 2000 - Black Business Expo Trade Show.

October 21, 2000 - Our guest speakers will be Bernadene Coleman, author of the book *Mama Rose* and Maxine Thompson, author of the books *The Ebony Tree* and *No Pockets In a Shroud*.

October 22-29, 2000 - Middle Passage Research Group & Soukeyna Enterprises Trip to Salt Lake City, UT.

November 18, 2000 - Election of Officers. Our guest speaker will be Nancy Carlsberg.

December 16, 2000 - Installation of Officers and Holiday Party.

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A people without knowledge of its past is like a tree without roots.

By Marcus Garvey

ELECTION OF OFFICERS

Nominations are now being taken for First Vice President, Recording Secretary, and Treasurer.

EDITOR'S MESSAGE

Due to circumstances beyond my control, the October Newsletter is abbreviated this month.

NEW MEMBERS - WELCOME!

BARBARA G. GLASS is researching Dougias and Majors from Christian County, Kentucky.

VANESSA C. SCHATZ is researching Anderson, Baldrige, Banks, Barnes, Carter, Clemments, Clemons, Clinch, Duncan, Goodson, Hale, Hardrick, Henderson, Hill, Jones, Landrum, Marshall, Pedicini, Pee, Powell, Sanders, Schatz, Towers, Vann, Veal, Wade, White, Williams, Winn, plus more.

BIRTHDAY WISHES!

Timothy Dolberry	Joyce Sumbi
Gwendolyn Harris	Delores Van Rensalier
T. Race Headen	Marilyn White
Terry Mitchell	Bobbie Wright

2001 MEMBERSHIP DUES

Bylaws, Article I, Section 3

Membership fees are due and payable in January of each year. Members whose dues have not been paid to the Treasurer by March 1st will have their names removed from all the Organization's mailing and membership lists. A member removed for non-payment of dues will be reinstated after paying the delinquent dues.

NEW MEMBERS joining in November or December dues shall apply to subsequent year.

EMAIL CORRECTIONS AND ADDITIONS

Barbara G. Glass	Clutterbuster1@aol.com
Vamessa C. Schatz	bfly1@earthlink.net
Francis Stubblefield	mrstubs@pacbell.net

LOS ANGELES BLACK EXPO

CAAGS had over 600 visitors at its booth during the Los Angeles Black Expo. Thank you volunteers for your hard work and support.

HELPFUL WEBSITES

<http://www.blackwebportal.com>
<http://www.gendex.com>
<http://www.gensource.com>
<http://www.vitalrec.com>
<http://www.bibliofind.com>

QUERY WORKSHEET

Marjorie Higgins is working on a new query form to be sent to all new and renewal members for the 2001 year. For those of you who have already submitted your renewal, you can be expecting your query form in the near future.

BLACK CARDS

Black Christmas cards will be available for purchase during the October meeting.

COMMITTEE MEETING

If you are interested in working on the revision of CAAGS Bylaws, the Bylaws Committee will meet after each General Meeting for one hour until the Bylaws are ratified by the Society.

CAAGS CALENDAR

October 22-29, 2000 - Middle Passage Research Group & Soukeyna Enterprises Trip to Salt Lake City, UT.

November 18, 2000 - Election of Officers. Our guest speaker will be Nancy Carlsberg.

December 16, 2000 - Installation of Officers and Holiday Party.

BOARD MEETINGS

MEMBERS ARE WELCOME TO THE BOARD MEETINGS, THE FIRST FRIDAY OF EACH MONTH AT 6:30 PM., EXCEPT ON HOLIDAY WEEKENDS, THE MEETING MOVES TO THE SECOND FRIDAY OF THE MONTH.

The November Board Meeting will be held at the home of Vera Merritt. Please contact Vera at (310) 215-1620 for directions.

OFFICERS

President, **Ronald Batiste**
E-Mail: Ronbatiste@aol.com
(626) 797-2839

1st Vice President, **Alva Griffith**
E-Mail: gfsalva@aol.com
(323) 735-7261

2nd Vice President/Membership, **Marjorie Higgins**
E-Mail: Mhigg71503@aol.com
(323) 755-6582

Recording Secretary, **Lloydine Outten**
E-Mail: aroutten@pacbell.net
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Correspondence Secretary, **Dorothy Lou Sands**
E-Mail: bipsylou@aol.com
(323) 299-8642

Treasurer, **Vera Merritt**
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(310) 215-1626

Parliamentarian, **Erma J. Hurse**
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(909) 736-5461

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(323) 774-0446

Librarian, **Evelyn Ross**
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Public Relations, **Ellis Jones**
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(323) 290-9796

FGS Delegate, **Colette DeVerge**
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(323) 933-8381

Fundraising Chairperson, **Charlotte Bocage**
E-Mail: rbymoon4@pacbell.net
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Hospitality Chairperson, **Vacant**

CALIFORNIA AFRICAN AMERICAN GENEALOGICAL SOCIETY

HERITAGE NEWSLETTER

Post Office Box 8442 - Los Angeles, CA 90008-0442

EDITOR R. McMurray, ISSN 1083-8937, Vol. 12, No. 11, November 2000

Disclaimer: The Editor nor CAAGS assume any responsibility for articles submitted to the Newsletter by its members.
The deadline for all Newsletter articles is the 22nd of each month.

**CAAGS HAS TEMPORARILY MOVED
FOR THE MONTH OF NOVEMBER**

CAAGS MEETING

November 18, 2000

Washington Irving Public Library
4117 West Washington Blvd.
(One block east of Crenshaw Blvd.)
Los Angeles, CA
(323) 734-6303

General Schedule

10:00 - 11:30

Beginner & Intermediate Instructor
Ronald Batiste

11:30AM - 12:00PM

Business Meeting and Break

12:00AM - 2:00PM

Election of Officers.

Our guest speaker will be Nancy Carlsberg.

(Schedule is subject to change without notice.)

HOSPITALITY COMMITTEE

Because our new temporary location is a Public Library, there will be **NO** Hospitality refreshments served for the month of November.

ELECTION OF OFFICERS

Nominations are now being taken for First Vice President, Recording Secretary, and Treasurer.

NEW MEMBERS - WELCOME!

E. ONJA BROWN-LAWSON is researching Brown(ing) and Eliza Durdan.

MONICA MAVRASSE is researching Anderson and Clinkscales from Abbeville, South Carolina.

TAMAR C. SILVA is researching Byers, Main, Scisco, Selden, and Silva.

BIRTHDAY WISHES!

Raydonna Adams
Lodis B. Green
Gloria A. Bryant
Hollis Hoxie

Herbert Laffoon
Betty Lawson
Daphne Niall

EMAIL CORRECTIONS AND ADDITIONS

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Edward Fletcher	efletch46@aol.com
Jan C. Perry	jancperry@msn.com
Monica Mavrasse	mavrases@msn.com
Carole Watts	safira5324@aol.com

Correction

Vanessa C. Schatz bfly1@earthlink.net

2001 MEMBERSHIP DUES

Bylaws, Article I, Section 3

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HELPFUL WEBSITES

<http://www.laonline.com>
<http://www.interlog.com/~cemetery>
<http://www.sos.state.ga.us/archives>
<http://www.lva.lib.va.us>
<http://www.publicdata.com>
<http://www.gloryfoods.com>

RECORDS OF SLAVE SHIP MOVEMENT BETWEEN AFRICA AND THE AMERICAS, 1817-1843

At this web site
<http://dpls.dacc.wisc.edu/slavedata/slaintr01.html>

you will gain access to the raw data and documentation which contains information on slave ship movement between Africa and the Americas from 1817-1843. Specifically, the data file contains information on the ship's port of arrival, date of arrival, type of vessel, tonnage, master's name, number of guns, number of crew, national flag, number of slaves, port of departure, number of days of voyage, and mortality. Spectra Links quick clicks:

Online Codebook:
<http://dpls.dacc.wisc.edu/slavedata/slacode1.html>

To obtain the documentation:
<http://dpls.dacc.wisc.edu/slavedata/slacode1.html>

Bibliographic Information:
<http://dpls.dacc.wisc.edu/slavedata/slainfo1.html#bib>

Submitted by Ronald Batiste

LOS ANGELES COUNTY RECORDER - NEW COURTHOUSE

There is a new satellite County Recorder's Office of the main office in Norwalk. The address is:

Los Angeles County Recorder Satellite at the Los Angeles Airport Courthouse
11701 South La Cienega Blvd., 6th Floor
Los Angeles, CA 90005
(310) 727-6143

There is ample parking, and ample metered parking as well.

They will take applications for birth, death, marriage records, etc., receive payment, and forward the documentation to the Norwalk Office. The wait is approximately 16 working days. Sent by mail, or phone orders by credit card.

Death Certificates \$8.00
Birth Certificates \$15.00
Marriage Records \$12.00

Submitted by Evelyn Ross

OLD FEDERAL PRISON RECORDS: WHERE TO ORDER

Leavenworth, Kansas Genealogy Information
<http://skyways.lib.ks.us/kansas/genweb/leavenwo/index.html#query>

Contact: Office of Communications and Archives
Attn: Historic Inmate Locator Request
Federal Bureau of Prisons
320 First Street, NW
Washington, DC 20534

In your query or request, include as much identifying information as possible: name, including middle name/initial if known, race, aliases, date of birth, crime [if known], approximate dates in prison, name of prison, etc. The more information you provide, the more quickly the request can be processed.

BEYOND URBIA: SLAVE INSURERS RESEARCH IMPORTANT STEP TO PAST

Wave, Vol. 82, No. 47, October 18, 2000

Senator Tom Hayden has unearthed a compelling issue for the nation, manifested in the guise of two Senate bills - SB 2199 and SB 1737. The former is also known as the Slaveholder Insurance Policies bill and the latter, the University of California Slavery Colloquium bill.

Initially, people snubbed their noses at the prospect of Hayden authoring measures that would seek to quantify the financial benefits accrued from U.S. slavery. But, on October 2, 2000, Governor Gray Davis signed the measures into law and the research effort, as you read this, is underway.

Insurance companies that underwrote insurance policies for slave owners undoubtedly made millions of dollars insuring human chattel. Slavery officially ended in 1863, effectively putting an end to a generation of American shame, where human beings were driven by their white taskmasters like field animals, often beaten, abused, maimed and killed when they sought escape from what certainly was a type of hell, minus the fire and brimstone.

Hayden believes SB 2199 will assist descendants of slaves in historical data collection that may help in recreating family composites that slavery obscured or destroyed. SB 1737 asks the UC system to research the economic legacy of slavery, augmented by the California State Library, which may one day produce the kind of information that could give legal legitimacy to the concept of African-American reparations.

Hayden's office has identified five insurance companies thus far that may have benefited from the slave condition. One is Aetna Insurance Company, which recently apologized for underwriting policies on slaves after several policies were uncovered by a New York researcher.

Four others known to have issued policies insuring slaves, according to Hayden, were the Hartford Life Insurance Company, New York Life Insurance and Trust Company, American Life Insurance and Trust Company, and Baltimore Life Insurance and Trust Company.

Understandably, the insurance companies are scurrying about and denying their past deeds. Much more will surface in the coming weeks about who issued "slave policies" and how much money they may have made on the backs of these 15th, 16th and 17th century Americans.

Some people might consider the importance of this research and quantification as negligible. But, in view of the fact that indentured servants comprised the first great American workforce-workers, who unlike the Metropolitan Transportation Authority's bus and rail operators, or the United Teachers of Los Angeles, or County of Los Angeles employees didn't have the right to strike for higher wages or better working conditions.

They weren't paid one red cent. They weren't appreciated. They were abused and despised in ways that even criminals and miscreants weren't despised. But, that's America's legacy.

And, it's rather disconcerting to me that some African-American politicians and businesspersons of note, shunned the Hayden effort. They looked the other way and, otherwise, distanced themselves from the controversy.

By Jarrette Fellows, Jr.

ORGANIZING GENEALOGY MATERIALS - PART II: GETTING ORGANIZED

Federation of Genealogical Societies and St. Louis Genealogical Society present: Meet Me In St. Louis, The People of American - Conference Syllabus, August 11-14, 1999.

It is not necessary to have everything in perfect order to be "organized." Organization is a process with multiple levels.

- I. Don't try to do everything at once → set achievable "stair step" goals.
 - A. Genealogy Triage - First, stop the bleeding. Then handle the chronic illness.
 - B. Separate materials into "action" categories:
 - Call
 - Computer entry
 - File
 - Pending
 - Photocopy/Library
 - Read
 - Write

C. Sort applicable "action" files (for example, the "file" file into families or localities).

D. Processing and Filing Tips

- Write the full source citation on all pages of your photocopies and notes.
- Take notes on the same size paper, or photocopy small pieces on larger paper later.
- When taking notes, limit each physical page either to one surname, or to one locality.
- Cut down on bulk. Duplex copy. Note address and postmark date, then discard envelopes.
- Whenever you sort, get rid of as much paper that you don't need as soon as possible.
- Have the right materials available when you are organizing - computer diskettes, printer cartridges, file folders, labels, notebook dividers, photo sleeves.
- Extract all information from a document at one time, whether it is into your genealogy computer program or onto family group charts.
- Break tasks down into manageable pieces. Give yourself a time limit of fifteen to twenty minutes of work, and then see if you are still in the mood.
- Hand label file folders.
- File notes, photographs, correspondence and documents as soon as possible.
- Use archival safe materials. These include photo pages, document sleeves, notebooks and file folders.

By Dawne Slater-Putt

HOW NOT TO CONDUCT A CEMETERY RESEARCH TRIP

Planning is everything. Genealogists don't always realize or remember that research must be done before leaving home.

Before you leave your home, you should get online for information about the counties, the towns, and the sources of the area you are going to visit. You should print maps and look for web sites for societies and libraries, in addition, to check the Family History Library Catalog.

Lesson 1: Check for obituaries - either online, published, in a card index, or in some other format.

Lesson 2: Check societies first.

Lesson 3: Check the vital records first; then visit the cemetery. Vital records could have provided distinguished and clarifying information.

Lesson 4: Always copy the names on the stones near your relatives' graves. Neighboring stones may belong to collateral relatives. ■

Lesson 5: Check all old maps and atlases.

Lesson 6: Don't wait to speak to older relatives.

Lesson 7: What is common knowledge to one person may be the missing piece in someone else's research.

Lesson 8: For really important sources, don't rely on one method of recording information.

Lesson 9: Check local funeral homes and cemetery offices before visiting gravesites.

Lesson 10: Hit the local library in the area bright and early in the morning.

Lesson 11: Have a plan of attack.

The most important lessons of all, though, involve your safety. Search cemeteries in pairs or groups. If you go alone, take a cellular phone or tell someone where you're going and when you'll be back. What can happen?

- 1) Deserted or urban cemeteries may attract people bent on mischief, or worse. Don't leave your car unlocked, your purse on the seat, or your keys in the ignition. Don't get so engrossed in the stones that you are unaware of people around you. Keep your car nearby. If you need to leave in a hurry, you don't want your car a block away.
- 2) A recent Ancestry Quick Tip suggested watching out for snakes. Also, be prepared in case you: run into dangerous weather conditions; twist your ankle; develop sunstroke; have a health emergency; are chased by animals or livestock; fall in a hole; have an allergic reaction to an insect bite; have a large, unstable tombstone topple on you; or become locked inside the cemetery because the staff doesn't know you're there.

(For these reasons, you might want to think twice about taking young children along on your cemetery jaunt.)

- 3) If you go in a group, don't leave one member there alone.
- 4) We have more tools than ever before to allow proper research trip preparation. We use travel guides when going to unfamiliar places. Why not use the Internet, online classes, books, vital records, relatives or helpful locals, and other sources as "travel guides" on your cemetery research trips.

By Linda Herrick Swisher

She writes a family history column in *"The Star,"* a newspaper serving Chicago's south suburbs, and in *"Country News,"* a new monthly rural lifestyle publication. She is a freelance writer, a lecturer, a webmaster, and an officer in two genealogical societies.

ROGUES & RASCALS - DIVORCED, LITIGIOUS, OR DOWNRIGHT CRIMINAL RELATIVES

Federation of Genealogical Societies and St. Louis Genealogical Society present: Meet Me In St. Louis, The People of American - Conference Syllabus, August 11-14, 1999.

Have you looked for your ancestors in court minutes, divorce actions, or prison logs? Have you read your veteran's entire pension file, or just the highlights? Do you really know your ancestors? Even the nicest law-abiding family often finds an unsavory character or two to add spice to its family stew. Open yourself to the possibility that you just might find traces of your ancestors or collateral lines in these unusual sources, and you may be surprised at the informative, descriptive details that await your discovery!

Divorce

Divorce was more common in the nineteenth and early twentieth century than most of us realize. Today, divorce proceedings can be found in county court records. Look for indexes to county court proceedings, and read the court minutes for names and disposition. Ask for the actual case file to get the juicy details about the divorce. Early divorce actions may have been filed with the state legislature. Be sure to check an index to the legislative acts of your state for early divorces.

Court Cases

Even semi-literate people of the past used the legal system to settle differences with neighbors or kin, or to appoint guardians for minor or incompetent family members. Check indexes to court minutes or probate records for familiar names.

His guardian came before the Probate Court and stated that Harrison was well and had returned home, and was "as sane as he ever was".

Colorful Characters

Leave no stone unturned in your search for black sheep. Seek every document in existence that might provide

information about an ancestor. If you obtain his military pension file, be sure to ask for the entire file, not just "selected papers" of genealogical interest. The quote below was taken from an investigator's report in a claimant's pension file. This report was not included in the pensioner's selected papers.

"Claimant's reputation for truth is not of the best and his standing otherwise not good. He is a man who drinks whenever he can get it (when someone gives it to him) and is looked upon as a "no account" drunken fellow. All his neighbors say he is not able to work, but they have not much sympathy from him."

Downright Criminal

You might not feel lucky when you first find a familiar name in the local county criminal case index, or the State Penitentiary logbook, or even in the U. S. District Court criminal files. But just wait until you see the trail they left for you, Mr. or Ms. Genealogist!

Criminal records provide a detailed description of the prisoner, including exact hair and eye color, height and weight, shoe size, next of kin, and home address. If you're very lucky, there may even be a numbered photograph of your rogue or rascal. You've never found all of this in church records, now have you?

You'll feel like the proverbial fly on the wall as you read the details of how that great-grandfather sold moonshine whiskey during Prohibition, how a distant collateral traded illegal alcohol in Indian territory, or how another ancestor "rested" in jail for playing cards.

By Pamela Boyer Porter, CGRS

CAAGS T-SHIRTS

CAAGS now has white and gray T-shirts for sale for \$10 (X Large) and \$11 (XX Large). There are also some misprinted T-shirts in both white and gray for \$5, both are X Large and XX Large. Please contact Ed Fletcher at (310) 839-7811 to purchase a T-shirts.

PEDIGREE CHARTS

Deadline for submission of CAAGS membership pedigree charts is December 31, 2000. This includes all revisions, updates, and new members. Please contact Marjorie Higgins at (323) 755-6582, for assistance in completing your charts.

COMMITTEE MEETING

If you are interested in working on the revision of CAAGS Bylaws, the Bylaws Committee will meet after each General Meeting for one hour until the By-laws are ratified by the Society.

CAAGS CALENDAR

December 16, 2000 - Installation of Officers, By-laws Committee presentation of the proposed new By-laws, and Holiday Party.

January 20, 2001 - Our guest speaker will be Peter Carr, who will be discussing "Caribbean Researching".

February 17, 2001 - Show and Tell.

BOARD MEETINGS

MEMBERS ARE WELCOME TO THE BOARD MEETINGS, THE FIRST FRIDAY OF EACH MONTH AT 6:30 PM., EXCEPT ON HOLIDAY WEEKENDS, THE MEETING MOVES TO THE SECOND FRIDAY OF THE MONTH.

The December Board Meeting will be held at the home of Marilyn White. Please contact Marilyn at (323) 756-2804 for directions.

OFFICERS

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E-Mail: Ronbatiste@aol.com
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Parliamentarian, Erma J. Hurse
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(323) 290-9796

FGS Delegate, Colette DeVerge
E-Mail: CDeVerge@aol.com
(323) 933-8381

Fundraising Chairperson, Charlotte Bocage
E-Mail: rbymoon4@pacbell.net
(323) 669-1982

Hospitality Chairperson, Vacant

Chart Used To Calculate The Year Of Birth From The Census

For instance, if your looking up someone in the 1850 census and it states that their age is 37, Use the chart, under 1850, scan down to age 37, and you will see the person was born in 1813. Print this page and take it to the library with you.

AGE	1850	1860	1870	1880	1900	1910	1920	AGE	1850	1860	1870	1880	1900	1910	1920
1	1849	1859	1869	1879	1899	1909	1919	51	1799	1809	1819	1829	1849	1859	1869
2	1848	1858	1868	1878	1898	1908	1918	52	1798	1808	1818	1828	1848	1858	1868
3	1847	1857	1867	1877	1897	1907	1917	53	1797	1807	1817	1827	1847	1857	1867
4	1846	1856	1866	1876	1896	1906	1916	54	1796	1806	1816	1826	1846	1856	1866
5	1845	1855	1865	1875	1895	1905	1915	55	1795	1805	1815	1825	1845	1855	1865
6	1844	1854	1864	1874	1894	1904	1914	56	1794	1804	1814	1824	1844	1854	1864
7	1843	1853	1863	1873	1893	1903	1913	57	1793	1803	1813	1823	1843	1853	1863
8	1842	1852	1862	1872	1892	1902	1912	58	1792	1802	1812	1822	1842	1852	1862
9	1841	1851	1861	1871	1891	1901	1911	59	1791	1801	1811	1821	1841	1851	1861
10	1840	1850	1860	1870	1890	1900	1910	60	1790	1800	1810	1820	1840	1850	1860
11	1839	1849	1859	1869	1889	1899	1909	61	1789	1799	1809	1819	1839	1849	1859
12	1838	1848	1858	1868	1888	1898	1908	62	1788	1798	1808	1818	1838	1848	1858
13	1837	1847	1857	1867	1887	1897	1907	63	1787	1797	1807	1817	1837	1847	1857
14	1836	1846	1856	1866	1886	1896	1906	64	1786	1796	1806	1816	1836	1846	1856
15	1835	1845	1855	1865	1885	1895	1905	65	1785	1795	1805	1815	1835	1845	1855
16	1834	1844	1854	1864	1884	1894	1904	66	1784	1794	1804	1814	1834	1844	1854
17	1833	1843	1853	1863	1883	1893	1903	67	1783	1793	1803	1813	1833	1843	1853
18	1832	1842	1852	1862	1882	1892	1902	68	1782	1792	1802	1812	1832	1842	1852
19	1831	1841	1851	1861	1881	1891	1901	69	1781	1791	1801	1811	1831	1841	1851
20	1830	1840	1850	1860	1880	1890	1900	70	1780	1790	1800	1810	1830	1840	1850
21	1829	1839	1849	1859	1879	1889	1899	71	1779	1789	1799	1809	1829	1839	1849
22	1828	1838	1848	1858	1878	1888	1898	72	1778	1788	1798	1808	1828	1838	1848
23	1827	1837	1847	1857	1877	1887	1897	73	1777	1787	1797	1807	1827	1837	1847
24	1826	1836	1846	1856	1876	1886	1896	74	1776	1786	1796	1806	1826	1836	1846
25	1825	1835	1845	1855	1875	1885	1895	75	1775	1785	1795	1805	1825	1835	1845
26	1824	1834	1844	1854	1874	1884	1894	76	1774	1784	1794	1804	1824	1834	1844
27	1823	1833	1843	1853	1873	1883	1893	77	1773	1783	1793	1803	1823	1833	1843
28	1822	1832	1842	1852	1872	1882	1892	78	1772	1782	1792	1802	1822	1832	1842
29	1821	1831	1841	1851	1871	1881	1891	79	1771	1781	1791	1801	1821	1831	1841
30	1820	1830	1840	1850	1870	1880	1890	80	1770	1780	1790	1800	1820	1830	1840
31	1819	1829	1839	1849	1869	1879	1889	81	1769	1779	1789	1799	1819	1829	1839
32	1818	1828	1838	1848	1868	1878	1888	82	1768	1778	1788	1798	1818	1828	1838
33	1817	1827	1837	1847	1867	1877	1887	83	1767	1777	1787	1797	1817	1827	1837
34	1816	1826	1836	1846	1866	1876	1886	84	1766	1776	1786	1796	1816	1826	1836
35	1815	1825	1835	1845	1865	1875	1885	85	1765	1775	1785	1795	1815	1825	1835
36	1814	1824	1834	1844	1864	1874	1884	86	1764	1774	1784	1794	1814	1824	1834
37	1813	1823	1833	1843	1863	1873	1883	87	1763	1773	1783	1793	1813	1823	1833
38	1812	1822	1832	1842	1862	1872	1882	88	1762	1772	1782	1792	1812	1822	1832
39	1811	1821	1831	1841	1861	1871	1881	89	1761	1771	1781	1791	1811	1821	1831
40	1810	1820	1830	1840	1860	1870	1880	90	1760	1770	1780	1790	1810	1820	1830
41	1809	1819	1829	1839	1859	1869	1879	91	1759	1769	1779	1789	1809	1819	1829
42	1808	1818	1828	1838	1858	1868	1878	92	1758	1768	1778	1788	1808	1818	1828
43	1807	1817	1827	1837	1857	1867	1877	93	1757	1767	1777	1787	1807	1817	1827
44	1806	1816	1826	1836	1856	1866	1876	94	1756	1766	1776	1786	1806	1816	1826
45	1805	1815	1825	1835	1855	1865	1875	95	1755	1765	1775	1785	1805	1815	1825
46	1804	1814	1824	1834	1854	1864	1874	96	1754	1764	1774	1784	1804	1814	1824
47	1803	1813	1823	1833	1853	1863	1873	97	1753	1763	1773	1783	1803	1813	1823
48	1802	1812	1822	1832	1852	1862	1872	98	1752	1762	1772	1782	1802	1812	1822
49	1801	1811	1821	1831	1851	1861	1871	99	1751	1761	1771	1781	1801	1811	1821
50	1800	1810	1820	1830	1850	1860	1870	100	1750	1760	1770	1780	1800	1810	1820

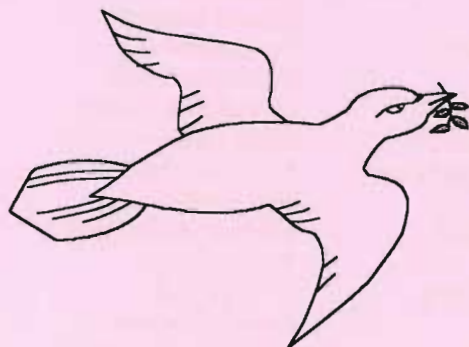
HERITAGE NEWSLETTER

Post Office Box 8442 - Los Angeles, CA 90008-0442

EDITOR R. McMurray, ISSN 1083-8937, Vol. 12, No. 12, December 2000

Disclaimer: The Editor nor CAAGS assume any responsibility for articles submitted to the Newsletter by its members.
The deadline for all Newsletter articles is the 22nd of each month.

HAPPY HOLIDAY!



**CAAGS WILL MEET AT ITS OLD
LOCATION FOR THE DECEMBER
MEETING TO CELEBRATE OUR
HOLIDAY PARTY**

CAAGS MEETING

December 16, 2000

**Martin Luther King, Jr.
United Methodist Church
6625 4th Avenue & 67th St.
Los Angeles, CA 90043**

General Schedule

Continental Breakfast

10:00 - 11:30

**Beginner & Intermediate
Roundtable Discussion of Questions**

11:30AM - 12:00PM

Business Meeting and Installation of Officers

12:00PM - 12:15PM

Break

12:15PM - 2:00PM

Business Meeting Continued

**2:00PM - Until
Holiday Celebration**

(Schedule is subject to change without notice.)

INSTALLATION OF NEW OFFICERS

Congratulations to our new Officers.

First Vice President - Charlotte Bocage

Recording Secretary - Monica Maurassee

Treasurer - Colette DeVerge

NEW MEMBERS - WELCOME!

MS. ASHLEY is researching Ashley.

CLARA DAVIDSON is researching Clausen, Mason, and Saulsby from Louisiana.

RENE'E JOHNSON is researching Wallace from Alabama and Wolfe from Mississippi.

LISA B. LEE is researching Bruce from New York; Cheseborough from Connecticut; Cook from Baltimore, Maryland; Crawley from Virginia, Geer from Connecticut and New Jersey; Jackson from New Jersey, New York, and Virginia; Johnson from Virginia; Lee from Ontario, Canada; Pitts from Texas; and Randolph from New Jersey and Virginia.

PATRICIA A. WILEY is researching Stewart and Wiley.

EDNA WILKERSON is researching Hudson, Majors, Potts, and Wilkerson from Lompac & Los Angeles, California; Fort Scott, Kansas; Frankfort & Pulaski, Kentucky and Giles, Tennessee.

CAAGS CHRISTMAS GIFT EXCHANGE

If you would like to participate in the Christmas gift exchange, please bring a wrapped gift valued at \$5 or more to our December 16, 2000 meeting. Label your gift: **M**-for a male, **F**-for a female, and **E**-for either male or female.

It is not necessary to put your name on the gift. Give the gift to Santa's representative, and be sure to get your number for the gift selection.

BYLAWS

The bylaws will be mailed to you in a separate mailing, please bring your copy to the December meeting.

BIRTHDAY WISHES!

Pauline Burroughs Elizabeth Lewis
Martha Clark Izetta Walton
Aaron Day
Surah C. LeNoir-Mfume'

EMAIL CORRECTIONS AND ADDITIONS

LaVerne Anderson	Lasavage@acninc.net
Darnell Bell	kofikyini@att.net
Alva Griffith	gdolmsg@aol.com & alvagriff@sprintmail.com
Gwendolyn D. Harris	gwharris@deloitte.com
LaDonna Hightower	gemijune@yahoo.com
Rene'e Johnson	rawj@hotmail.com
Lisa B. Lee	sweetlisa@mac.com
Surah LeNoir-Mfume'	foxnoir@earthlink.net
Electra Kimble Price	kimblep@pacbell.net
Ophelia Sanders	phedie@pacbell.net
James S. Walker	jimtrojan@aol.com

2001 MEMBERSHIP DUES

Bylaws, Article I, Section 3

Membership fees are due and payable in January of each year. Members whose dues have not been paid to the Treasurer by March 1st will have their names removed from all the Organization's mailing and membership lists. A member removed for non-payment of dues will be reinstated after paying the delinquent dues.

NEW MEMBERS joining in November or December dues shall apply to subsequent year.

HELPFUL WEBSITES

<http://www.colorofservice.com>
<http://www.graveyards.com>
<http://www.findagrave.com>
<http://www.newberry.com>
<http://www.wsbrec.org>
<http://www.citydirectories.psmmedia.com>

CONGRATULATIONS TO ALL!!

On Monday, November 6, 2000, President Clinton signed into law the Freedmen's Bureau Records Preservation Act of 2000. This was a great team effort and thanks to all who helped, especially Pearl Alice Marsh.

By Tony Burroughs

Author, "Black Roots: A Beginners Guide to Tracing the African America Family Tree."

HOLIDAY CELEBRATION POTLUCK

VOLUNTEERS ARE NEEDED FOR THE KITCHEN

If you signed up to bring something, please bring that item.

Turkey	CAAGS Board
Chicken	Ronald Higgins
Ham	Vera Merritt
Dressing	Ophelia Sanders
Turkey Gravy	Vera Merritt
Yams	DorothyLou Sands
Potato Salad	Bernadene Coleman
Green Beans	Surah LeNoir-Mfume'
Macaroni & Cheese	Clara Davidson & Alva Griffith
Tossed Salad	LaVerne Anderson & Barbara Irving
Salad Dressings	Ellis Jones & Edna Wilkerson
Fruit Salad	Sharon H. Weinraub
Mixed Vegetables	Pat Wiley
Collard Greens	Teresa Sims
Corn Bread	LaDonna Hightower
Bread/Rolls	Monica Maurasse & Barbara Phillips
Cranberry Sauce	Evelyn Ross
Chips, etc.	Ms. Ashley
Cakes	Barbara G. Glass & Betty Lawson & Evelyn Ross
Pies	Betty Lawson & Marilyn White
Lemon Cheesecake	Daisy
Drinks	Ronald Batiste & Charlotte Bocage
Breakfast Juices	Gena Weaver

All members are asked to bring a dish to serve a minimum of 25 people.

If you were unable to sign up and you wish to make a food donation or monetary donation of the **following items**, please call Vera Merritt at (310) 215-1626.

Donuts, bagels, cream cheese, coffeecakes, margarine, butter, cookies, Jell-O, whip cream (cool whip) and ice cream.

Please make your check payable to CAAGS and mail it to Vera Merritt, 7510 Ogelsby Avenue, Los Angeles, CA 90045.

ANCESTORS

If you could have your ancestors
All standing in a row,
Would you be proud of them
Or don't you really know.

Some strange discoveries are made
In combing family trees
And some of them, you know
Do not particularly please.

If you could see your Ancestors
All standing in a row,
There might be some of them,
You wouldn't care to know.

But there's another question
Which requires a different view
If you could meet your ancestors
Would they be proud of You?

LAWYERS PLAN SLAVE REPARATIONS SUIT

L.A. Watts Times, Vol. XXVIII, No. 682, November 9, 2000

A powerful group of civil rights and class-action lawyers who have won billions of dollars in court is preparing a lawsuit seeking reparations for American Blacks descended from slaves.

The project, called the Reparations Assessment Group, was confirmed by Harvard law professor Charles J. Ogletree and appears to be the most serious effort to be the most serious effort yet to get American Blacks compensated for more than 240 years for legalized slavery. Lawsuits and legislation dating back to the mid-1800s have gone nowhere.

"We will be seeking more than just monetary compensation," Ogletree said. "We want a change in America. We want full recognition and a remedy of how slavery stigmatized, raped, murdered and exploited millions of Africans through no fault of their own."

Ogletree said the group, which includes famed attorney Johnnie Cochran, first met in July and will hold its fourth meeting in Washington, D.C. later this month. "This country has never dealt with slavery. It is America's nightmare. A political solution would be the most sensible but I don't have a lot of faith that's going to happen. So we need to look aggressively at the legal alternative," Ogletree said.

For now, there are more questions than answers in the planned litigation. Left to be determined are when

the suit will be filed, exactly who will be named as defendants and what damages will be sought.

Ogletree declined to discuss specifics but said the federal government, state government and private entities such as corporations and institutions that benefited from slave labor could be targets of the legal action.

"Both public and private parties will be the subject of our efforts," he said.

Ogletree said the Reparation Assessment Group includes attorneys Cochran and Alexander J. Pires, Jr., who won a \$1 billion settlement for Black farmers who claimed discrimination by the U.S. Department of Agriculture; Richard Scruggs, who won the \$368.5 billion settlement for states against tobacco companies; Dennis C. Sweet, III, who won a \$400 million settlement in the "phen-fen" diet drug case; and Willie E. Gary, who won a \$500 million judgment against the Loewen Group Inc., the world's largest funeral home operators.

Also in the group is Randall Robinson, president of the TransAfrica Forum, a think tank specializing in African, Caribbean and African American issues. Robinson recently wrote the book *"The Debt: What America Owes to Blacks,"* which argues for reparations.

"This will be the most important case in the history of our country," Pires said Friday. "We all agree the suit has to tell the story of what slavery has done to Blacks in America..."

"We are still suffering from slavery's impacts today," Pires said.

Ogletree said the assessment group will call on experts in education, politics, family development, health and economics to help trace how slavery's outgrowths such as segregated schooling and neighborhoods have affected society today.

Enslavement of Africans in America began in the 1600s. A slave sale was recorded in 1619 in Jamestown, Virginia. The "peculiar institution" helped to fuel the prosperity of the young nation, while also dividing it. Slavery was not officially abolished in the United States until the 13th amendment was ratified, in 1865.

Reparation supporters point to recent cases where groups have been compensated in cash for historic indignities and harm.

A letter of formal apology and \$20,000 were given by the U.S. government to each Japanese-American held in internment camps during World War II.

Austria last week established a \$380 million fund to compensate tens of thousands of Nazi-era slave laborers who were born in six eastern European countries.

Reparation opponents argue that victims in the Nazi and Japanese American cases were directly harmed while many generations separate enslaved Blacks and their modern-day descendants.

In addition, those opposed to reparations say it isn't fair for tax-payers and corporations who never owned slaves to be burdened with possible multibillion dollar settlements.

Neither Ogletree nor Pires mentioned any industry or company that could be a target of the suit.

But Pires said there were overlaps between the slavery of past centuries and today's corporations. He noted that Aetna Inc., the nation's largest health insurer, apologized earlier this year for selling policies in the 1850s that reimbursed slave owners for financial losses when their slaves died.

In July, The Hartford (Connecticut) Courant newspaper published a front-page apology for running ads for slave sales and the recapture of runaways in 1700s and 1800s. Such advertisements were commonplace in many newspapers until the Civil War.

Pires was one of the lawyers in the assessment group who discussed reparations in the November issue of Harper's magazine.

Pires said he believes that any monetary settlement or damage figure should be among the last items discussed as the suit takes shape. He said it is more important to tell the story to all Americans of what slavery did to the country "and let people decide what should be done to repay."

"Most people," he said, "don't like having dirt on their hands."

By Paul Shepard

CALIFORNIA DEATH INDEX, 1940-97

Vital records in California have been kept by the state registrar of vital statistics since 1 July 1905. This database is an index to the death records in California from 1940 through 1997. It provides such valuable information as first, last, and middle names of the descendants; birth dates; mothers' maiden names; fathers' last names; gender listings; birth places; death places; residences at time of death; death dates; Social Security Numbers (when available); and the ages of the individuals at the time they died.

Source Information: Ancestry.com. "California Death Index, 1940-97." [database online] Provo, UT: Ancestry.com, 2000. Original electronic data: State of California. "California Death Index, 1940-1997." Sacramento, CA: State of California Department of Health Services, Center for Health Statistics, 1997.

To search this database, go to:
<http://www.ancestry.com/search/rectype/inddb/5180.htm>

FINDING YOUR AFRICAN AMERICAN ANCESTORS: A BEGINNER'S GUIDE

By David T. Thackery (excerpt from new *Ancestry* publication)

Few areas of American genealogy pose as much challenge as the search for African American ancestry prior to the Civil War. Notwithstanding the inherent difficulties, there are few areas that contain as much unrealized potential. Despite great strides within the last two decades, the basic outlines of the field are only now being clarified. While the difficulties of African American genealogical research are not to be discounted, these difficulties are not always insurmountable. As time goes on, the publication and indexing of pertinent genealogical source material may make success more often the rule than the exception. It is also to be hoped that, as more African Americans publish their findings, their research will contribute to the success of others, thus eventually forming a body of mutually supporting secondary literature. What helps one will ultimately help all.

Generally speaking, many of the basic tools of American genealogical research can be successfully applied to the investigation of an African American lineage going back to the Civil War. These include vital records, federal censuses, cemetery records, inscriptions, etc. Researchers should be aware, however, that many marriage, birth, and death records in the old slave states were, until recently, maintained in separate ledgers by local governments. The publication of vital records by local genealogical societies sometimes reflects this division. With the publication of indexes to the 1870 federal census enumeration's, especially those for Southern states, it has become increasingly feasible for researchers of African American genealogy to trace a given line to that very important year in which ex-slaves were first enumerated as free people.

FREE

BLACKS

At least one out of ten African Americans was already free when the first shots were fired on Fort Sumter. They were a diverse group. As with those who were enslaved, free African Americans could have racially mixed backgrounds

encompassing African, Caucasian, and American Indian ancestry. Many of them came from families that had been free for several generations, perhaps stemming from the manumission of an ancestor or a liaison between an indentured white woman and a slave. Others were runaways who lived uncertain existences in the Northern states. Although not usually thought of in the category of "free black," one group enjoyed an essentially free status in affiliation with the Seminole Indians, while others formed elite's in Charleston and Louisiana, where many were themselves slave owners. They were farmers, servants, artisans, and sailors in the Northeast, in many instances descended from the slave populations that existed there when slavery was found above the Mason-Dixon line. (In the state of New York, for example, slavery was not completely abolished until 1827. Approximately ten thousand enslaved Blacks were enumerated there in the 1820 census.) In parts of Ohio and Indiana, their presence was due largely to the efforts of North Carolina Quakers who manumitted their slaves and settled them in those areas. In the Border states, especially in Maryland, they made up a substantial proportion of the total Black population, while in much of the Deep South they were only a tiny minority who occupied a precarious position at best.

African American researchers must be open to the possibility of encountering an antebellum free Black ancestor; at the same time, however, they should not expect to find one in a time or place where the free Black population was small. For example, the chances would be much higher for having such an ancestor in Virginia than in Mississippi. As with any genealogical research, knowledge of the historical context is critical to success.

In many instances, the records that are of genealogical value in the study of antebellum free Blacks will not differ substantially from the records of whites. For example, the census enumerated all free people, Black or White, on the same schedules.

On the other hand, the United States was a house divided. In many states free Blacks were required to register proof of their status with the county government. Such documentation could take the form of copies of manumission papers or affidavits attesting birth to a free woman. Without such proof, free Blacks risked abduction and enslavement, even in the North. These registers were also common in the upper South and Border states, where they not only provided protection for free Blacks, but also helped to prevent slaves from passing as free people. The free Black registers of Virginia counties have been increasingly finding their way into print. In one such register is the following noteworthy example:

"I William Moss Clerk of the County Court of

Fairfax do hereby certify that the bearer hereof Levi Richardson, a light coloured Black boy about twenty one years of age, five feet, seven inches high, large nose, thin visage . . . a scar on the left side of his head is the son of Sally Richardson a free woman emancipated by General George Washington, deceased as appears by an Original Register heretofore granted by the County Court of Fairfax and this day surrendered. Whereupon at the request of the said Levi Richardson I have caused him to be Registered in my office according to law. Given under my hand this 19th day of November 1834."

Similar documentation can also be found in the courthouses of many Midwestern counties. For example, Wright State University microfilmed such records for the counties of Greene, Logan, Miami, and Montgomery in Ohio. More were transcribed by Joan Turpin in "Register of Black, Mulatto and Poor Persons in Four Ohio Counties 1791-1861" (Bowie, MD: Heritage Books, 1985). If such records, whether in the South, Midwest, or Northeast, are indeed extant, they are not likely to be among the easier documents to locate in the county courthouse. However, more are likely to surface with the passage of time, and they will perhaps be indexed and published as well. Many have also been microfilmed by the Genealogical Society of Utah.

Note: The footnotes for this excerpt can be read in the online version at: <http://www.ancestry.com/library/view/news/articles/2862.asp>

Noted genealogist David T. Thackery passed away on 17 July 1998 at the age of 45. A native of Urbana, Ohio, David had a life-long passion for history and research. As head of the local and family history department in Chicago's Newberry Library, David dramatically expanded the library's services and collections in the area of family history, developing one of the nation's foremost genealogy collections. David was a prolific writer and bibliographer, contributing articles to major genealogical publications and compiling some of the best bibliographic sources available for African American researchers. "*Finding Your African-American Ancestors: A Beginner's Guide*" is one of today's product specials in the Shops link of Ancestry.com at: <http://shops.ancestry.com>.

SMITHSONIAN SEARCHING FOR WAYS TO BRING OUR CULTURAL TREASURES

California Crusader News, Vol. 6, No. 41, November 2, 2000.

As the recently appointed Secretary of the Smithsonian Institution, I am searching for ways to bring our vast cultural treasures to local communities across the country. My goal is to develop new and innovative partnerships that

will help communities from Harlem to Los Angeles enjoy the Smithsonian experience.

Last fall, the Smithsonian opened the "African Voices" exhibition hall at our National Museum of National History. The exhibition mirrors my vision for our entire Institution. The key word is Inclusion.

When planning for the exhibition began seven years ago, we collaborated with a diverse group of activists, educators and scholars to produce a project that explores the people, culture and dynamic history of the African continent. The contributions from African immigrants and Africanist scholars, as well as historians, community leaders and ethnographers, help produce this remarkable exhibition half.

Today, our dedicated staff is taking every step possible to bring this exhibition hall into homes, classrooms and boardrooms across the nation. The marvels of the Internet are making this happen through our Web site, www.mnh.si.edu/african-voices..

Yet, this is just a beginning. We African Voices, and our other exciting projects to interact with the entire nation. We envision the Smithsonian as a virtual institution, one that transmits our cultural riches far beyond the physical walls of the museums. For instance, we will forge new partnerships that bring the African Voices experience into local schools, museums, corporations, government agencies and universities. We want everyone to enjoy the African Voices, and all of our many treasures.

African Voices teaches us about African people. By enlightening viewers with the cultural history of Africans, it benefits our own society by helping knock down stereotypes that can hamper race relations here at home. Too many times racial conflicts erupt simply because people don't understand each other. We think this project can be a valuable tool for our society. We don't want African heritage to be a mystery any longer.

Already, the project is receiving rave reviews. Ernest Green, of Lehman Brothers, says, "Over 31 million people in America are of African descent, so Africa is an integral part of American history and you can't understand America without understanding Africa."

Moreover, as trade increases between Africa and the U.S., Mr. Green sees the exhibition playing a key role in bridging a cultural divide, "Africa is going to be an increasingly important player in the world both in terms of trade and culture," Mr. Green says. "I think we as Americans would miss out on a large part of our future since growth and expansion of economies and improvements of trade relations between us and African nations are bound to occur over the next century-we need to know African history."

In the exhibition hall, Africa's story is told through more than 400 objects, including photographs, film, video interactions and sound stations. Indeed, the voices of African people are central to the exhibition and each story burst to life through cultural proverbs and adages with commentary from historic and modern figures.

It will have a tremendous impact on many people. C. Payne Lucas, the President of Africare, believes the exhibition will be embraced by children and teenagers. "African

Voices will definitely strengthen race relations between cultural groups in this country," Mr. Lucas says, "Even young African-American kids will get a different image of Africa than what they get from the media. I think white kids will get a different image they have of Africa. Through the exhibit, they can feel what tremendous people there are in Africa."

Even now, as we enter into a new phase with the African Voices project-raising money to keep the program expanding-we are reaching out in unprecedented ways. The Smithsonian is organizing a leadership council of prominent African American leaders to advise us and guide the direction of the continuing national outreach program. We are creating a network of African American philanthropists, corporate leaders, sports figures and entertainers to provide the resources to make this effort possible. Mr. Green and others are playing a significant role in that fundraising.

This venture is not one-sided. We are hoping to forge new partnerships that will help broaden the pool of resources for the Smithsonian, while making our highest leadership and advisory groups more inclusive. In this way, we want African Voices to help us enlist more diverse voices in the planning and running of our entire Institution.

Together, and with inclusion, we can build a better and stronger Smithsonian.

19TH AND 20TH CENTURY DIRECTORIES: LINE BY LINE & YEAR BY YEAR

Federation of Genealogical Societies and St. Louis Genealogical Society present: Meet Me In St. Louis, The People of American - Conference Syllabus, August 11-14, 1999.

Genealogical data can be gleaned from social directories, city directories, ethnic directories, and householder directories. Learn how to squeeze information out of a deceptively simple source.

Types of Directories

Business Directory: Same as city directory, except listings are for businesses only and generally cover an entire state, including small communities.

City Directory: Names, addresses, and place of employment for every adult within a household, names of spouses, home ownership, and marital status (for women). City directories also list names and addresses of cemeteries, churches, fraternal organizations, hospitals, insurance companies, newspapers, and schools. City directories are listed annually, although smaller communities may have three to five year gaps in publication.

County Directory: Same as city directory, except listings are for individuals and businesses within a county or rural area.

Ethnic Directory: Similar to a city directory, except limited to a particular ethnic group such as Italians, Germans, or Swedes.

Householder Directory: Residents and businesses arranged alphabetically by name of street. Also known as criss-cross directory and street directory. Can be a section or appendix within a city directory, or published as a separate volume.

Social Directory: Similar to a city directory, except limited to individuals or families who are socially prominent. May include dates of births, marriages, and deaths.

Suburban Directory: Same as city directory, except listings are for individuals and business in a suburb(s) of a metropolitan area.

Telephone Directory: Name, address, and telephone number of individual or business.

Methodology

Begin with the known: If you know that your family resided in a particular city during a range of years, locate them at that address in a city directory for one of those years. This will be your starting point. If possible, confirm you have the correct family by comparing the address to other documents you may have in your files.

Line by Line: Once you have identified your family with an exact address, study all other entries for the same surname and record the information.

Year by Year: Go backward into time each and every year, recording information collected line by line, until the family is not listed for five straight years.

Repeat process...going forward into time.

Abbreviations and Employers: If there are abbreviations you do not understand, check the key in front of the directory.

If there are names of employers that are unfamiliar to you, look them up in the directory for additional information on type of business, etc.

Householder Directory: If there is a householder section within the city directory, check the address to determine if your family was renting or owning their home. (Sometimes the householder directory is a separate volume and years of beginning publication do not always match the city directory.)

Analysis: Analyze the data collected. Did your family appear in the directories earlier than you expected? Were there listings of other individuals that you did not know about? Is there any new information on names of employers or occupation? Are there any clues to dates of death, marriage, or divorce?

By Kathleen W. Hickley, CGRS

THE CASE FOR REPARATIONS **WHY? -HOW MUCH?-WHEN?**

Ebony, August 2000.

It was 1989 when U. S. Rep. John Conyers first proposed a bill (H.R. 40) to "establish a commission to examine the

institution of slavery... and economic discrimination against African-Americans...to make recommendations to the Congress on appropriate remedies." Back then, hardly anyone in the country could have told you what the term "reparations" meant. Now, thanks to the relentless efforts of Conyers and others, the word cuts through the public consciousness like a buzzsaw, and the debate over how African-Americans should be compensated for centuries of slavery and discrimination is echoing loudly through town halls and lecture halls.

That wasn't the case 11 years ago. Conyers' bill languished in Congress for a decade, failing to gain enough support to warrant even a subcommittee hearing. But today, the case for reparations is like a snowball tumbling downhill-with each turn it gains momentum and size. Politicians, academics, students and activists of all stripes have signed on to the cause. The movement took a quantum leap forward on May 18 when the Chicago City Council voted 46-1 in favor of a resolution urging Congress to consider Conyers' bill. Resolutions have also been passed in Detroit, Dallas, Cleveland and Washington, D.C.

As the chorus for a national dialogue on reparations grows louder, some of the most influential Black Americans are weighing in. On the following pages, *Ebony* has assembled three of the reparations movement's most vocal proponents: Rep. Conyers, Chicago Alderman Dorothy Tillman, who led the drive for that city's reparations resolution, and Randall Robinson, president of Trans-Africa, whose recently published book, "*The Debt: What America Owes To Blacks*," is comprehensive examination of the issue. Each makes the case that the time has come for America to acknowledge that the effects of slavery linger with us today, and that the time has come to put the topic of reparations on the legislative agenda.

The concept of establishing some form of reparations for the descendants of the Africans who were held in slavery is not a new one. The subject has been locked in America's closet for hundreds of years. Since 1989, I have sponsored a bill calling for the U.S. government to hold a probing study of the issue. Only now--with the groundswell of forums and seminars on college campuses, and the increasingly vocal support of some of the nation's most respected academics and opinion leaders--has the subject gained currency in the public domain.

Part of the reason for this heightened public interest is the fact that reparations has been discussed in recent years in connection with a variety of national and international calamities. We have had talk about reparations for victims of the ethnic cleansing in Kosovo, for victims of the Nazi holocaust, for Native Americans, and Japanese Americans. These discussions have fueled interest in providing reparations for victims of the American slave experience. And so the momentum began to turn in our favor.

It is important to note that my bill approaches the subject of reparations as a means of healing, rather than further dividing the country. The idea is to create a presidentially appointed commission, one that Congress would be able to weigh-in to, that would bring forward clearly qualified and impartial experts on the African-American experience to see if we could put together a very serious document to present to Congress on this subject.

We want the government to examine not only slavery, but all of the forms of discrimination which, in effect, re-enslaved the former slaves and their descendants in the post-Reconstruction era and have effects that dribble down right into the very present. I see the examination of these events as a very necessary part of healing the race problem and taking it off the agenda as the number one unfinished problem in America's social and economic history.

My bill also calls for town hall meetings so that people who do not hold themselves out as experts can talk about this-as people in a democracy are given to talk about subjects that are both simple and complex-and give their views.

We recognize that we don't need a majority to move the discussion on reparations forward. Often, in fact, when we have done the right thing in our democracy, we have done it without majority support. I don't think, for instance, that the majority of people would necessarily have supported the Voting Rights Act or even the Civil Rights Act. But we want to get this issue in front of enough people so that we can say a substantial number of citizens are at least aware of it and understand the significance of having this discussion.

We also want people to understand that we are not coming forward in an accusatory tone toward any citizens or their ancestors. This is not a witch-hunt. We are not looking for people who owned or traded in slaves. And we're not trying to penalize people for things that happened in another century. What we are saying is that the brutal system of slavery and its legacy of discrimination were sanctioned by our government, and it is to the government that we look for redress, not individual citizens.

Notice that I have not suggested what form the reparations should take, although that is an enormous chapter in this legislative movement. But to rush forward with suggestions at this point would only further divide us. We don't want to start dividing ourselves up debating the infinite number of possibilities before we reach the agreement that there really should be reparations.

And the discussion of compensation is not going to be mean-spirited. We do not want to break the bank of the U.S. Treasury or send the nation plunging headlong into deficit. We must very seriously determine what is owed and what form compensation should take.

We are not asking for anything dramatic. We simply think that Congress should take a look at the lingering effects of slavery so we may get a deeper appreciation of them and reach some consensus about what the solutions may be. The issue of reparations is not something beyond our understanding. It's pretty fundamental issue if you look at it. I'm saying it's time we did.

CAAGS CALENDAR

January 20, 2001 - Our guest speaker will be Peter Carr, who will be discussing "*Caribbean Researching*".

February 17, 2001 - Show and Tell.

March 17, 2001 - To be announced.

March 24-25, 2001 - Southern California Genealogical Society Jamboree at the Pasadena Civic Center.

BOARD MEETINGS

MEMBERS ARE WELCOME TO THE BOARD MEETINGS, THE FIRST FRIDAY OF EACH MONTH AT 6:30 PM., EXCEPT ON HOLIDAY WEEKENDS, THE MEETING MOVES TO THE SECOND FRIDAY OF THE MONTH.

The January Board Meeting will be held at the home of (to be determined). Please contact Ronald Batiste at (626) 797-2839 for the meeting location.

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