

Editor: Steven Page



A 501c3 non profit
organization.

October 2003

Volume 5, No. 3

International Society of Sons and Daughters of Slave Ancestry

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**Reminder, ISDSA dues
of \$15.00 are due
January 2004.**

ISDSA Philosophy

The Sons and Daughters of Slave Ancestry are proud of their enslaved ancestors, not ashamed; want to remember the past, not erase it; want to celebrate their heritage, not mourn it; and want to promote dialogue about this chapter in world history for the purpose of documenting and preserving slave geneal-

President's Message

In keeping with ISDSA's goal to form strategic partnerships, we continue to forge productive relationships with organizations that share our vision.

ISDSA collaborated with the Patricia Liddell Researchers, the Afro-American Genealogical and Historical Society of Chicago to host the annual Juneteenth celebration at the Carter G. Woodson Regional Library on June 14, 2003. ISDSA presented the Sojourner Truth Literary Award to keynoter Tony Burroughs for his contributions in the field of African American historical research and writing. Burroughs, internationally known genealogist and educator, is the author of *Black Roots*. The event was well attended and a wonderful celebration in honor of our ancestors.

ISDSA is in the process of developing a partnership with the Department of Educational Policy Studies and Research, and the Institute for Teacher Development

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**Tony Burroughs, author of
"Black Roots" receives the So-
journer Truth Literary Award for
his contributions in the field of
African American Historical Re-
search and Writing. Standing
with him is ISDSA President Pat
Bearden at the Juneteenth Cele-
bration at the Carter G Woodson
Regional Library on June 14,
2003.**



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President's message continued from page 1

and Research at DePaul University. A defining feature of the Institute is its partnerships with community based organizations and organizations of teachers whose perspectives are generally excluded from policy-making decisions about urban schools. We would like to welcome Stephen Haymes, Ph.D. Associate Professor of Education and Chair of the Department of Educational Policy Studies and Research to the ISDSA community.

ISDSA is also a member of The Coalition for Saving Our Stories (SOS). SOS was founded by a coalition of concerned historians, educators, students, and members of service organizations in Illinois with a goal to champion the recording and preserving family, cultural, and community history. The coalition was organized to prevent the loss of history with the passing of our elders. Members of the coalition work as advocates in their organizations to motivate colleagues and friends to preserve their history. The coalition is developing a five –year plan that highlights a different theme each year. On May 1st ISDSA Former Slaves in Freedom exhibit was on display in the Illinois State Capitol as part of Family History Day at the Capitol. The campaign was formalized by Senator Emil Jones, Jr.

These strategic partnerships strengthen and enrich our organization and provide opportunities to share our mission with a wider audience.

ISDSA Slave National registry database continues to grow. The rootsweb website averages over two hundred visitors a week. Don't be left out of this historic record, register your enslaved ancestor (s) at www.rootsweb.com/~ilissdsa so that they can be listed in this historic national registry.

A special salute to our amazing staff, who volunteer their time, energy, and expertise to keep our

ship afloat
and
running
smoothly.
Thank you
for your
continued

CERTIFIED MEMBERSHIP FOR 2003

1. Webelene Bethea
Slave Name: Daniel "Rufus" Sanders, born in Arkansas, about 1841.
2. Margo Lee Williams
Slave Name: Maria Farnell Green, born in Georgia, about 1820.
3. Theresa M. Mosby
Slave Name: Cesar, born in Senegal, West Africa, about 1776.
4. Nycole Amber Cheatham
Slave Name: Phillip Ross, born in South Carolina, about 1818.
5. Jade Ashli Cheatham
Slave Name: Phillip Ross, born in South Carolina, about 1818.
6. Shelley Cunningham
Slave Name: Emmons Parrish, born in Tennessee, about 1832.
7. Catherine Walker Decker
Slave Name: Julia Snowden, born in Georgia, about 1851.
8. Stacey Ellis Domer
Slave Name: Emmons Parrish, born in Tennessee, about 1832.



Dr Stephen Haymes from DePaul University visits ISDSA Office. (From Left to right: ISDSA Founder Joann Page, Dr Stephen Haymes and ISDSA President Pat Bearden.

support to ISDSA.

A HERO COMES HOME TO SAY "GOOD-BYE"

by Annette Fisher-Carter

ARY ANN DOUGLAS



My great-great-great-grandfather, Ignatius Augustine Douglas (1823-1866), was a soldier in the Great Civil War of 1861-1865. He served in the United States Colored Troops (USCT) Volunteer Infantry, Co. "H", 107th Regiment, out of Camp Nelson in Louisville, Kentucky (Jefferson County). There, serving with him as comrades, were his 16 year-old son, Henry Douglas; his brother, Harry (Douglas) Reed; and the sons of his best friends (my Bean ancestors), the Bean brothers--Augustin (Austin) and Isadore Bean; as well as other relatives and friends. They were all Kentucky slaves from areas near Bardstown, Kentucky (Nelson County).

In 1864, the Union Army openly recruited Blacks for enlistment (free men and slaves from the North and the South), including Blacks in the Union border states of Delaware, Kentucky, Maryland, and Missouri--they still had slaves. While President Lincoln's Emancipation Proclamation of January 1, 1863 freed slaves in some states, it did not free slaves in oth-

ers, such as the loyal slaveholding Union border states. My ancestors would have been doomed to a lifetime in slavery under such circumstances because they were slaves in the Union border state of Kentucky.

As Union recruiters moved through the towns of Kentucky, my slave ancestors along with other Kentucky slaves, ran away from their slave masters to enlist in the Negro regiments. It was their chance to become free men and to fight for the liberation of their people from human bondage. All five of my ancestors enlisted in the USCT in August, 1864--Ignatius (Aug. 27); Henry (Aug. 28); Harry (Aug. 27); "Austin" (Aug. 23); and Isadore (Aug. 27). They were all in the 107th Regiment.

The Douglas and Bean men left for the war together; and when the war was over, they all received honorable discharges in November, 1866, at which time they were shipped back to Louisville, Kentucky from Washington, D.C.--bringing with them, their tales of triumph and their tales of woe.

From the moment these gallant men started their journey back home to Kentucky, they had meandering thoughts about the war they had just fought for the freedom of their people. They all bore battle-scars from the ravages of the Civil War--dysentery, ruptures, rheumatism from exposure to the elements, gunshot wounds, and a myriad of other maladies incidental to war. But most heart-wrenching of all their thoughts, were the grim scenes in their minds of their fallen comrades who were left behind to die on the bloody battlefields of the South; and, the scenes of their comrades who were currently clinging to life and probably would not survive the trip home. It would take a long time for those scenes to fade away from their memories. Those thoughts, and many more, raced through their minds as they headed home to families and friends who were waiting to celebrate freedom's victory.

Deep in their hearts, these men were eager to be with there loved ones and to put the dark past of slavery and the Civil War behind them; but it was difficult to think of celebrating, when

(Continued on page 4)

(Continued from page 3)

the trauma of war was still haunting them. They were, indeed, going home with very heavy hearts. It was almost inconceivable that they had made it that far together--through the war and back--and now that they were nearly home, there was one among them for whom the bells would toll very soon.

Ignatius "Nace" Douglas was mighty proud of his young son, Henry, who entered the Army with him as a sixteen year-old slave boy from St. Thomas Orphan Asylum (near Bardstown, KY.), and emerged as Corporal Henry Douglas--a full-fledged free man. It was his courageous son, Henry, who also stood by his side on their way home, knowing that Nace had, yet, another battle confronting him--one that he had to face all alone.

While the weary and battered soldiers edged closer to their destination, Nace's wife, Ary Ann Douglas, and their other six children were busy making sure that everything would be just right when Nace and Henry got there. After all, it had been two years since they saw them last. They were filled with anxiety at the prospect of welcoming their war heroes home, to consummate their new status as emancipated slaves.

William Douglas (my gg-grandfather), who was just a few years younger than his brother, Henry, had been practicing playing the banjo--an instrument that all Douglas men knew how to play so well. He wanted to greet them with some of his father's favorite songs.

With Christmas being only three short weeks away, Ary Ann and the children even planned on Christmas of 1866 as being the best Christmas of their lives--the first that their family would spend together as free citizens of the United States of America. Those wonderful words, "free citizen of the United States of America", brought resounding joy to their ears. Slavery no longer had a place in their lives--it was now a part of their sordid past.

Ary Ann and Nace had lived together as man and wife since their "slave marriage" took place at St. Thomas Catholic Church on February 13, 1847, and now that he was on his way home, they could go to the Nelson County Courthouse in Bardstown, Kentucky and have their marriage of nineteen years, declared as legal. (Before emancipation, slave marriages were not recognized by law.) Those were just a few of Ary Ann's plans, as she waited for her husband and her son to come home.

At last, the big day they were all waiting for, finally arrived. On December 4, 1866, Ignatius "Nace" Douglas, who was barely in his 40's, and his 18 year-old son, Henry, returned to St. Thomas Catholic Church, where they had been slaves before the Civil War. Their family, as expected, was there waiting to greet them with wide, open arms. However, all of the preparations in the world could not have prepared Ary Ann and her children for what they saw when their war heroes arrived at the church where the big celebration was supposed to take place.

In one instant, a dark cloud of sadness transformed all of their joy to sorrow, when they realized that the grand homecoming celebration they had long prepared for, would be a home-going celebration, instead. Nace had come home a sick and dying man--dying from a dreadful case of chronic diarrhea. It was the same ailment that claimed the lives of countless numbers of Civil War servicemen. His homecoming was merely to be a brief interlude between the journey from life to death, and he would only be there for a little while to see his family for the very last time, and to tell them "Good-bye". They knew that Nace's ultimate freedom was in the hands of God--the Master of all masters and slaves. With all being said and done, Nace received his last rites to prepare him for the rest of his journey.

On the following day, December 5, 1866, Ignatius Augustine Douglas said a final farewell to

(Continued on page 5)

his family, to his friends, and to his former slave masters; then he quietly slipped away into the eternal peace of the Lord--all within twenty-four hours of his homecoming.

On December 6, 1866, Nace was laid to rest in the consecrated grounds of St. Thomas Cemetery, near Bardstown, Kentucky. My ggg-grandfather, Ignatius Douglas, went on a long journey in a very short length of time--just twenty-four precious hours. When he had gone as far as he could go, in so little time, he passed the torch on to his oldest son, Henry, who remained by his side until his time ran out.

Although Nace's death left many of his family's dreams unfulfilled, his widow, Ary Ann, and her children picked up the pieces and started life anew as free citizens. Ary Ann remarried two years later.

Sources:

Ignatius Douglass, Pension File, National Archives, Washington, D.C.

Henry Douglas, Pension File, National Archives, Washington, D.C.

Harry Reed, Pension File, National Archives, Washington, D.C.

Austin Bean, Pension File, National Archives, Washington, D.C.

Isadore Bean, Pension File, National Archives, Washington, D.C.

St. Thomas Catholic Church: Marriage Register; Cemetery Records

@2003 by Annette Fisher-Carter

My great-grandfather at the time of his marriage to the soldier Ignatius Douglas. The wedding was what is called in Kentucky a "slave marriage." The ceremony was performed by Rev. Father Kelly, a Roman Catholic Priest at said institution and he made the entry on the church record giving further proof by which she was then called. Her father's name was Sam Rapier after the emancipation of slaves in Kentucky and after the death of her husband Ignatius Douglas she took the name of her father and called herself and was called and known as Ary Ann Rapier until her marriage with John Henry Wright.

Document A: Source USCT Pension File
Washington D.C.
National Archives

Record and Pension Office.
WAR DEPARTMENT
WASHINGTON
Respectfully returned to the
Commissioner of Pensions,
with the information that in the case of
Ignatius Douglas, b. 1817
the 3rd of Feb. 1867
and the following
additional to report of Oll
27th 1867.
Name of owner of slave
Sam Rapier
and Ary Ann Rapier
on 23, 1866 to date
Nov. 23, 1866

Document B: Source USCT Pension File
Washington, D.C.
National Archives

1847 -
January 12 Ego in Matrimonio conjunxi Ignatium
Gueran et Mariam Ellen. Josephus Testibus
presentibus Johanne, M. Bernhart et Johanne
Gueran.
Feb. 6 Ego in Matrimonio conjunxi Henricum
Gueran Isaacus Anderson et Isaac Bell
servum Vidua Margarita Hagan.
dispensatione dispensationis catholice
Episcopo obtenta. Testibus presentibus
Alfredo servus domini Hagan et Caritate
serva Guillemi Reid. D. H. Kelly
9th Ego in Matrimonio conjunxi Josephum
Gueran et Annam Wheeler. Testibus
presentibus Willis Ballard et Anna
Wheeler. D. Kelly
13th Ego in Matrimonio conjunxi Ignatium, virum
Guillemi Reid, et Annam servam Episcopi
dispensatione dispensationis catholice
Episcopo obtenta. Testibus presentibus
Johanne et Caritate serva Domini Reid.
D. Kelly

Document C: Source Marriage Register
St. Thomas Catholic Church
Bardstown, Kentucky

Document A: Describes "slave marriage" of my ggg-grandparents (Ary Ann Thomas and Ignatius Reed); explains how Ary Ann arrived at the surnames she used after emancipation--also introduces the name of her father (Sam Rapier).

Document B: Shows that Ignatius Douglas was a "Reed Slave", but used the name "Douglas" when enlisting in the USCT in the Civil War.

Document C: Copy of the original entry made in St. Thomas Catholic Church records for "slave marriage" of Ary Ann and Ignatius in 1847 (In Latin). He was a servant of William Reid; Ary was a Church servant.

@2003 by Annette Fisher-Carter

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ISDSA morn's passing of member Annette Fisher-Carter

Personal Reflections by Pat Bearden,

(delivered at funeral - July 31, 2003)

Annette Fisher- Carter became one of the first certified members of the International Society of Sons and Daughters of Slave Ancestry in 1998. As we know, Annette was very passionate about her family history research and was in the process of writing a book about her Nazareth Slave ancestors before her transition.

Annette was the guest speaker at our 2nd annual Juneteenth Celebration in 1999. Annette invited ISDSA in to her home to videotape the story about her research design in 1999. I remember her saying at the very end of the taping "I can't tell you every thing because I'm writing a book."



Annette shared her story with ISDSA members and guests at our annual Juneteenth celebration in 1999. In June, Annette wrote and an article for the ISDSA newsletter titled "A Hero Comes Home to Say Good-bye." The article was about her ggg-grandfather Ignatius" Nace" Augustine Douglas who was born in 1823 in Kentucky, and had fought in the Civil War. Annette was a consummate researcher, documenting every step of her process.

Annette would phone me to share her excitement and enthusiasm about her latest discoveries. We would talk for hours on end about doing family history, how she was going to add the new information she had found to her book and how she wished that she could retire so she could finish writing her book.

As I read the last paragraph of Annette's article about her ggg-grandfather, I found her words so ironic and timely, "Although Nace's death left many of his family's dreams unfulfilled, his widow, Ann, and her children picked up the pieces....." Annette also had dreams unfulfilled I hope that we can pick up the pieces and see that her book is published, that her work - her legacy- lives on.

Slaves' remains to be reburied in NYC

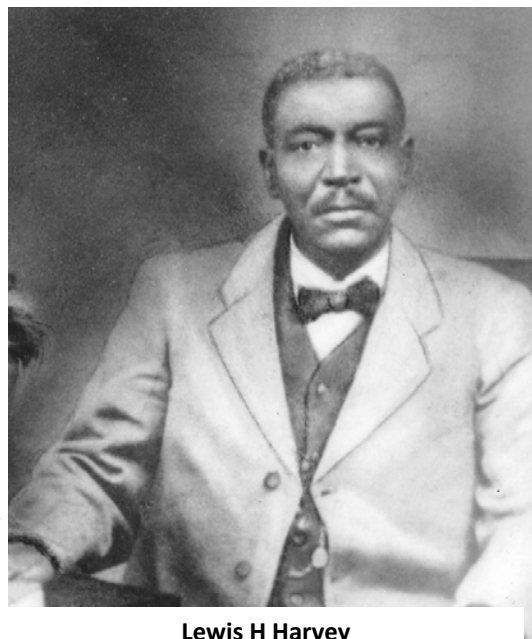
The remains of more than 400 slaves from colonial times will be returned to new York and re-interred in Lower Manhattan next month after five days of commemorative events, officials said. The remains were discovered 12 years ago during construction of a federal building in New York. The African Burial Ground just north of City hall was declared a landmark, though plans were delayed due to issues that included administration of the burial ground project.

The remains and other artifacts were sent to Howard University in Washington for scientific study. They will begin their trip from Washington on Sept. 30 for reburial on Oct. 4.

Lewis H. Harvey

By Jimmie T. Jones Sr. Grandson

Lewis H. Harvey, was born in Fayette County, Tennessee in 1863. He was the third child of Lewis and Anackie Harvey. His siblings were Jeff (Jefferson), Jos (Joseph), James, Jennie, Richard, Victoria, and Mary. His father, Lewis, was born in Alabama and his mother, Anackie, was born in Virginia. They may have been brought to Tennessee by John W. Jones who was born in Buckingham County, Virginia and moved to Tuscumbia, Alabama. In 1827, Jones moved from Alabama to Fayette and Hardeman Counties, Tennessee with his own family and that of his father-in-law. He built a large two-story house and cabins for his slaves. A mansion was built in 1847 to replace the two-story house and is in excellent condition today. Some of the slave cabins that were built then are referred to as the "quarter lot" today. The cabins have since been torn down. Some families who lived in them were those of Felix Chilsolm, Garfield Wade, Willie Govan, Tom Mitchell, Ganos Scott, Sid Lashley and Earl Hall. A cemetery is nearby but it is not known who is buried there.



Lewis H Harvey

Louis Harvey's daughter and his brother Joseph's daughter have said that Louis (b.1825) was an overseer for John W. Jones. The 1860 slave census of Fayette, Tennessee indicates that John W. Jones owned a slave who was thirty-five years old, the age Louis would have been in 1860.

Lewis first married Mary Walton. From this union, one daughter, Dora, was born. He later married Alice Lambert. From this union fifteen children were born: Edward, Ada, Clarence, Mattie, William Joseph, Lewis, Lucille, Ressie, Norman, Milton. George Baker, Nannie Sue, Cornell, Ossie Belle and Alice Mildred. Included among them were two sets of twins: William Joseph and Mattie, and Ossie Belle and Cornell. He later married Sophia Baker. From that union, one child, Herbert was born.

He bought a fifty-eight acre tract of land near what is now the Ames Plantation, where they built a two-story house. In the 1870 census of Fayette County, Tennessee his father was enumerated after that of John W. Jones. Included in the census are his mother, Anakie (b. 1830 Alabama), his siblings Jefferson, Joseph, James, Victoria, Jencie) and Aggie (b. 1830 Alabama), who is presumed to be Anackie's twin sister. Louis' other siblings were Richard and Mary. Some of the acreage is now owned by his descendants, who have built homes on the land. Lewis stressed the importance of education to his children, himself being a teacher at the Jones Chapel Elementary School on the Ames Plantation. His descendants now include lawyers, a chemist, many teachers, an engineer, medical doctors, a Ph.D. many entrepreneurs, and an accountant.

During the Civil War, it is possible that Louis, his father, and other family members saw General William T. Sherman. The Woodlawn, a mansion located two miles south of the Ames Plantation near LaGrange, was Sherman's headquarters at the time. It is also said that General Grant visited General Sherman at the Woodlawn mansion during the Civil War. A bed said to have been used by General Grant is located on the second floor of the mansion. General Sherman had a survey made of the surrounding area, including what is now the land bought by Micajah Moorman and later given to John W. Jones and his daughter, Martha.

John W. Jones gave his daughter and son-in-law, Ann Eliza and William Alfred Turner, a 640-acre tract of land near LaGrange. Jones built the mansion, Gable Villa, on the land. The mansion has since been moved to LaGrange, and can be viewed during the summer when many homes in the area are open to the public. The tract is possibly one of three properties

(Continued from page 7)

owned by Robert Cotton and Nancy Cotton, a neighbor of John W. Jones. It is now partially owned by Tommie Harvey Jr., a great-grandson of Louis H. Harvey. Robert Cotton was the slave owner of my Jones ancestors, the oldest of which was born in 1790 in Virginia or Africa. It is in this house that it is told that my great-grandmother Maria Turner Lambert and her mother Alice, were brought to in about 1833. Maria who was trained as a seamstress by a member of the Turner household, was born in 1840 in Virginia. She died on September 23, 1918 and is buried in the cemetery of the Jones Chapel Church. Martha Turner Carter, a great-granddaughter of John W. and Martha Jones, was interviewed but could not remember anything about Maria or her mother. She was in a nursing home at the time of the interview.

Lewis was a member of the Joshua Temple - 758 Masonic Lodge in LaGrange, Tennessee. He was also one of twenty-five investors in the Union Gin Company. The Union Gin Company was founded in LaGrange, Tennessee in 1917 by blacks who lived in or near LaGrange. Other investors in the company were his brother Joseph, his daughter Mattie and husband John McNeil, and sons Edward and Willie, who sold the land to their children. Lewis died on September 19, 1920. He is buried in the cemetery of the Jones Chapel Missionary Baptist Church on the Ames Plantation. His wife Alice Lambert (b.1870) died in 1814 at the birth of her last child, Alice Mildred, for "lack of proper medical attention" as indicated on her death certificate. She is also buried in the Jones Chapel Cemetery. His parents and most of his siblings, and many of his children are also buried in the cemetery.

Jimmie T. Jones, Sr.
Grandson
August 20, 2003

IN LOVING MEMORY----

Mary Louise Wallace Thompson

And

Jo Ann Curls-Page

Sincere Love

Janis Minor Forte` and Friends

Recommended Reading!

One Drop of Blood: The American Misadventure of Race by Scott L. Malcomson
Published by Farrar Strauss Giroux, New York, 2000

A Gentleman of Color: The Life of James Forten by Julie Winch
Published by Oxford University Press, 2002



All On Fire by William Lloyd Garrison and
The Abolition of Slavery by Henry Mayer
Published by St. Martin's Griffin, New York

Healing Is The Children's Bread by Roland Barksdale-Hall
Published by Best Publications, Sharon, Pennsylvania 1999

Did You Know?
By: Robert Hill Williams
ISDSA Historian



1. Coming To America: Africans In The Early Spanish Colonies

The first slaves in the Americas were not African, and the first Africans in the Americas were not slaves. American Indians were the first group to be exploited as slaves. When their numbers were greatly diminished by European disease and cruelty, Africa became an important source of slaves.¹

2. During the American Civil War Indians (Hindu) were brought to Fiji to pick cotton. The reason being is that there was a shortage of cotton in England. The Indians now outnumber the Fijians on this Pacific Island.²

3. In November of 1989 Mr. Manuel Zapata Olivella visited the Chicago Defender. Olivella was 69 years old at the time. He was a former Howard University literature professor. Also a celebrated journalist, and author. While visiting the office of the Defender he told them that Latinos and Blacks share same roots. Olivella, a light-skinned, wooly-haired man is proud of his African, Indian and Spanish roots. He said “One grandmother was a descendant of an African slave and another was a full-blooded Carib Indian,” he said speaking in Spanish and English. Olivella was born in the Caribbean coast community of Lorica, Colombia.³

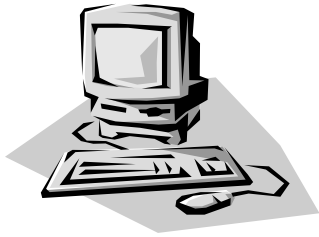
4. Slaves on Southern and Caribbean plantations followed their African ancestors in attaching great significance to what they called “a good burial.” At once a religious ritual, a major social event, and a community pageant, the slave funeral drew upon cherished tradition. Slave funerals celebrated the African belief that upon dying the deceased went “home.” Some believed their spirits were literally transported back to their African homeland. Thus, the slaves sang, danced, and drank the departed one “home.” An appropriate funeral also helped guard against the return of a restless spirit.⁴

¹ Information taken from The Florida Museum of Natural History Exhibit Brochure (Gainesville, Florida), received at The Field Museum of Natural History in Chicago, Illinois. Exhibit titled: **FORT MOSE** Colonial America’s Black Fortress of freedom. Exhibit held in February 1993.

² Boehm, David A., **FIJI in pictures** (Prepared by). Sterling Publishing Co., Inc. New York, 1976.

³ West, Stan (Author) **Latinos and Blacks share same roots**. From Chicago Defender, Saturday, November 18, 1989, Page 8.

⁴ Miller, Randall M., & John David Smith (Editors). **Dictionary of Afro-American Slavery**. Greenwood Press, Inc., Westport, Connecticut (1988). Page 88, Paragraph titled: **Burial Practices**.



ISDSA Website <http://www.rootsweb.com/~ilissdsa>

Over 16000 cyberspace users have viewed the ISDSA Website since July 2000.
Some of the comments that were posted on the Guestbook are seen below.

Name of enslaved ancestor : Silas Lafferty/SHORTS

Date of birth and place of birth: May 1860; La Grange, Texas

Date of death and place of death: October, 1907; Houston, Texas

Comments: **Silas Lafferty is my gg-grandfather. Silas' parents were Henry and Phoebe Lafferty from La Grange, Texas. On 1/3/1881 Silas married Minerva Owens in La Grange, Fayette County, Texas. Apparently, Silas killed someone and thus became a fugitive. Silas then changed his name to Silas Shorts, and married my gg-grandmother Caroline Sherman/Williams in Richmond, Fort Bend County, on October 7, 1889. Silas is listed as Silas Shorts on their marriage certificate.**

In 1902 Silas and Caroline moved to 4th Ward in Houston, Texas. Silas owned his own hack business there called "Shorts Hack Service". Sometime during the year of 1907 Silas was located by the law, and wanted to run. He attempted to take Caroline with him. She refused and he killed himself and Caroline. Caroline tried to escape Silas and ran to the Houston Courthouse. Silas caught her and shot her in the head and back before turning the gun on himself.

The Sheriff ordered that Silas' body remain on the grounds for public viewing. There was a write up in the Houston Post. However, I have not been able to locate the article as of yet.

Caroline was buried in the family cemetery in Clodine, Texas. The cemetery is directly behind the Pleasant Green Baptist Church in Clodine. The cemetery is beautiful because it contains the graves of all of my ancestors on Caroline's side. Most of the those buried were slaves owned by Joseph Kuykendall of Richmond, Texas.

On my first visit to the cemetery I found a long graveled road. The road was at least half a mile long. It lead to the church and cemetery which is surrounded by grass and trees and nothing else. I was so overcome that I told my husband not to drive down the road. I wanted to walk to the cemetery. I did so crying with each step. I felt that I was walking in the very footsteps of my descendents, and it was beautiful.

Name of enslaved ancestor: Arthur Campbell Kelley

Date of birth and place of birth: Jan.1832 Wilson Co TN

Date of death and place of death: 1908 in Wilson Co TN

Comments: **Arthur Campbell Kelley is my g-g-grandfather. He was owned by a Margaret Lavinia Campbell Kelley and a Rev. John Kelley who lived in Wilson Co TN. He was married to my g-g-grandmother Aritha Hardy Kelley (b. Oct 1838 - d. Dec. 1932). Arthur was born in Wilson Co. TN in 1832 and died in the same county in 1908. They had a total of 8 children, two of**

ISDSA Newsletter welcomes submissions from all of our readers on historical research and the period of slavery.

Photographs

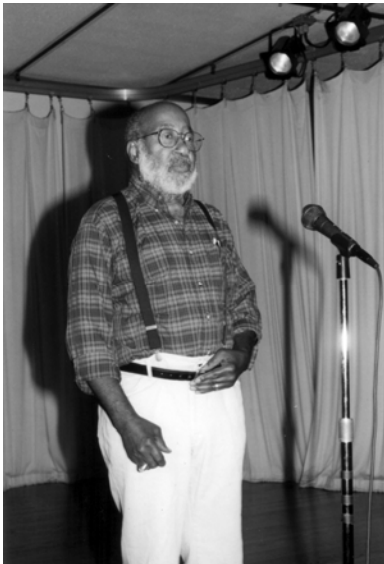


We would like to congratulate our editor and his new bride. Carolyn Hankins and Steven M. Page were married on August 23, 2003 at Pullman, Christian Reformed Church, Chicago, IL. Our editor, Steven M. Page is the son of Herman Page Jr. and our dearly departed member, Jo Ann Page. Carolyn Hankins and Steven M. Page spent their honeymoon in Orlando, Florida visiting Universal Studio and Epcot Center.

Photographed by Lester Smith

Belzora “Bell” Cheatham past president of Afro-American Genealogical & Historical Society of Chicago talks about Juneteenth Celebration in Texas at the 6th Annual Juneteenth Celebration, which took place at the Carter G. Woodson Regional Library.

Photographed By Robert H. Williams



Lynard Jones president of Patricia Liddell Researchers leads audience in sing-along of Negro Spirituals at the 2003 Juneteenth Celebration, which took place at the Carter G. Woodson Regional Library.

Photographed By Robert H. Williams

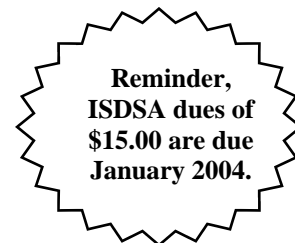
Samuel Simmons Student at Northern Illinois University and ISDSA Volunteer speaks to the 2003 Juneteenth Audience Carter G. Woodson Regional Library.

Photographed By Robert H. Williams



The International Society of Sons and Daughters of Slave Ancestry is a not-for-profit lineage society committed to documenting and preserving slave genealogy for future generations. Membership is open to any individual without regard to sex, race, color, creed or national origin who can prove slave ancestry. We encourage you to apply for membership by contacting us at:

ISDSA
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Chicago, Illinois 60643-6937
(773) 238-2686
Fax: (773) 238-2818
E-mail: ISDSA@aol.com
Web address: <http://www.rootsweb.com/~ilissdsa>



ISDSA APPLICATION FOR MEMBERSHIP

Date _____ New (☐) Renewal (☐)

I apply/renew membership in the International Society of Sons and Daughters of Slave Ancestry. I have enclosed a pedigree chart showing lineage back to a slave ancestor, and annual dues of \$15.00.

Name _____

Address _____

City, State Zip _____

Telephone _____

Make check or money order payable to ISDSA, P.O. Box 436937, Chicago, IL 60643-6937.

To request an application for certified membership, please check here [☐] and submit a \$5 application fee.

ISDSA
P.O. BOX 436937
CHICAGO, IL 60643-6937