

Generations



The Official Newsletter of the Midwest Afro-American Genealogical Interest Coalition

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The purpose of M.A.G.I.C. is to promote genealogy and family history through the presentation of structured classes, exhibition of genealogies, guest lecturers and tours of agencies that are considered sources of genealogical interest.

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Mark Your Calendar And Attend

July (no meeting; Happy 4th of July!)

Aug 1

Sep 5

Oct 3 * (Harris-Kearney House, 4100 Baltimore)

Nov 7

Dec 5 * (Peachtree Restaurant, 2128 E 12th St)

All monthly meetings are held from Noon-2 p.m. at the Bruce R. Watkins Cultural Heritage Center, 3700 Blue Pkwy, Kansas City, Mo. 64130. Dates with asterisks (*) are held at an alternative location.

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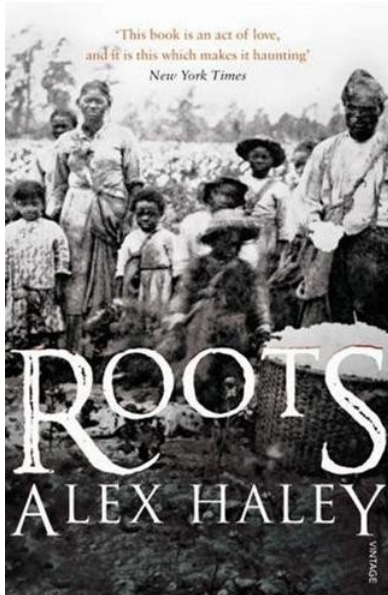
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Annual MAGIC Field Trip: Hattie's15
Room, 1855 Harris-Kearney House

African Ancestry.com

By Walter Ray



Alex Haley started the modern day ancestry craze with his book titled Roots and the miniseries of the same name that was the most watched TV show in American history up until that time. He was able to use a rich family oral history and tradition along with highly developed research skills and techniques that allowed him to trace his family back to Kunta Kinte from The Gambia in West Africa. He even discovered the village of Jufureh in The Gambia from whence his African ancestor was kidnapped and sold into slavery.

Not many Black Americans will have that kind of success when we began the search for our roots to the past. Most of who and where we came from is lost and no matter how long and tenacious our search very few of us will have the fortune of being able to give a name, date and place to our African ancestor who was the first of our bloodline to be brought into slavery. I started my personal search in 1987 and quickly got back to my great, great, great grandparents! I have names, dates and places but how close any of them are to being the first of the bloodline to be captured and or sold into slavery I do not know. I got back to the early 1800's so quick that it must have been the spirit(s) that led me.

After that early success I'd all but given up on ever finding out where and who I came from on the African continent. Maybe it was good luck, being conscious, or the spirit(s) being with me when in 2005 I read an article in the *Kansas City Star* Newspaper about a company called African Ancestry. African Ancestry does DNA testing that traces people's ancestry back to not just Africa, but to a particular country in Africa and a tribal and language group.

I did the first test in 2006 and traced one line of my lineage back to the West African country of Cameroon. One of my maternal grandmothers was taken from the Massa tribe of northern modern day Cameroon.

I had a cousin do a test on another line of family lineage and found out that we have a paternal grandmother who was brought her from the Igbo people of Nigeria.

Last but not least we identified another family member who could trace one of our grandfathers and his paternal bloodline went back to the Balante people of Guinea Bissau in West Africa.

We not only know the country but the language group and tribe that our ancestors came from. I'm certain that we have ancestors from additional African nations and tribes but knowing these three is a major revelation for me.

When I meet Africans from one of my ancestors tribal groups in the United States, I suddenly have something to talk about and a way to connect with someone who could be a long lost cousin.

Some Black Americans call themselves African Americans but if you get into conversation of a certain nature they will then turn around and tell you that they are not an African. Some who call themselves African Americans will tell you that their family is from Georgia, Arkansas or Mississippi. They will claim Indian, French, Anglo Saxon and just about anything but African. In my opinion it's a reflection of an identity crisis that affects far too many Black Americans. I've been surprised to realize that some Black Americans don't really want to know where their ancestors came from in Africa. They have lost all connection to the ancestral past. You can believe me when I say that our and their ancestors are not pleased.

In the African frame of mind and context the ancestors are forever present and can bring good fortune or harm if they are not recognized by the living. They have a spiritual base that we have lost in many ways. Those of us who have an interest in uncovering some of what it is that makes us who we are, I suggest you take a good look at the website africanancestry.com Dr Kittles the founder, has a large data base of DNA from West African tribes. All it takes is a simple cotton swab and you can be connected to history beyond slavery. We had a history and a rich past before our ancestors were brought here in chains. African Ancestry is a rich and wonderful site full of interesting cultural facts and ideas about Black Americans and our connections to the continent. There is a word and a symbol I learned more about while living in Ghana. It's from the Akan People and its' called *Sankofa*. The symbol is the bird with its head turned backward and often times it has an egg in its mouth. Loosely translated it means you will not know where you are going unless you know where you came from, and it also means return to your past.



SANKOFA!

EXHIBIT WORTH VIEWING

The Black Archives' permanent exhibit, **With My Eyes No Longer Blind**—titled after the Langston Hughes poem—traces the story of African Americans in Kansas City from the days of the Lewis and Clark expedition to the mayor-ship of Emanuel Cleaver II. **With My Eyes No Longer Blind** is made possible by the Ewing Marion Kauffman Foundation.

The exhibit is arranged both chronologically and thematically. Drawing from the holdings of the Black Archives of Mid-America and other local institutions, the exhibit addresses the development of churches and schools, places of entertainment, political organizations, businesses, and social clubs. The exhibit is divided into the following sections:

Early Years

From the 1850s, when the first white settlements were established in the region, to Emmanuel Cleaver's election, African Americans had numerous opportunities to despair. Discrimination and segregation against black people were common in that 140-year span. African Americans found themselves stifled economically, socially, politically, and culturally for most of that period. Yet, as Melvin Tolson noted in a poem he wrote for the Lincoln High School yearbook, black Kansas Citians did not despair in their misfortune. Despite the limits, African Americans contributed to every aspect of life in the region while building rich, but separate communities.

Institutions of Uplift

Some black Kansas Citians adopted various strategies to tackle segregation and discrimination, most often in collective action. These groups tapped into a deep historical legacy of collective consciousness and mutual association in the African American community.

Hospitals, Churches, and Schools

Schools, churches, and medical facilities were vital institutions within Kansas City's African American communities. They were structures in which African Americans defined themselves and what was important to them.

Kansas City's black community is best known for two things - jazz and baseball. But the entertainment opportunities for African Americans before the 1960s go well beyond the athletic field and the night club.

Civil Rights

To battle the limits set by the outside community, African Americans protested individually and collectively, on the street and in newspaper articles, through the courts and through the ballot box. Kansas City did not produce one charismatic leader; instead the civil rights movement was the work of a number of courageous people, black and white.

Professionals and Working Class

As with many cities before the civil rights era, Kansas City had a small but influential group of black professionals, a group of men and women who - through combination of wealth, background, education, talent, or ambition - assumed positions of prominence in the community. Despite their talent, prominence, and leadership roles, black professionals remained a small minority in Kansas City's African American community for the first 100 years. Until the Brown decision, most black men and women were of the working class, often worked at the bottom of the job ladder, or were excluded from certain jobs altogether.

CONNECT THROUGH QUERIES

Search by surname below,
or location, separately on page 9

AFRICAN AMERICAN SURNAMES & LOCATIONS

Footnote number refers to
contact/submitter on page 8

- Aitch—Franklin & St. Louis Co., MO²⁵
 Aitch—Mecklenberg Co., VA²⁵
 Akers—Chariton Co., MO²⁵
 Allan—LA¹⁰
 Allen—MS²⁰
 Anderson—TN⁴⁴
 Anderson—AR⁴⁴
 Bailey—AR³
 Bailey—Cherryvale, Montgomery Co., KS³⁴
 Banks—OK⁶
 Berry—Pine Bluff, AR¹⁴
 Bethpage—TN⁴
 Blair—AR^{18, 41}
 Bonds—Hennings, Lauderdale Co., TN²⁹
 Bonds—Kansas City, Jackson Co., MO²⁹
 Brookings—Jackson Co., MO³
 Brooks—AR⁴⁵
 Brooks—NC⁴⁵
 Brooks—GA⁴⁵
 Brooks—LA⁴⁵
 Brown—TX³
 Brown—VA²²
 Brown—Washington, D.C.²²
 Bumpus—TX³
 Bussey—LA³⁰
 Bussey—OK³⁰
 Butler—St. Joseph, Buchanan Co., MO³²
 Byers—NC⁴⁰
 Byers—SC⁴⁰
 Byers—AR⁴⁰
 Byers—KS⁴⁰
 Byers—MO⁴⁰
 Caldwell—AR⁴⁵
 Caldwell—AR⁴⁵
 Caldwell—AR⁴⁵
 Caldwell—AR⁴⁵
 Campbell—MS⁶
 Carroll—Camp Co., TX⁸
 Carter—AR¹⁸
 Carter⁴⁶
 Carter—Hennings, Lauderdale Co., TN²⁹
 Carter—Jackson Co., MO²⁹
 Chaney—Calgary, Alberta, Canada³
 Chaney—Edmonton, Alberta, Canada³
 Chaney—TX³
 Cherry—Houston/Jefferson Co., TX²⁹
 Clowers—GA²⁶
 Clowers—AL²⁶
 Clowers—MS²⁶
 Clowers—LA²⁶
 Collins—AL⁴¹
 Collins—TX⁴¹
 Cradock—Camp Co., TX⁸
 Craig—KY³⁸
 Craig—AR³⁸
 Craig—TX³⁸
 Crawford—GA²⁶
 Crawford—AL²⁶
 Crawford—MS²⁶
 Crawford—LA²⁶
 Daniels—AL⁵
 Davis—NC⁴⁰
 Davis—SC⁴⁰
 Davis—AR⁴⁰
 Davis—KS⁴⁰
 Davis—MO⁴⁰
 Dorsey—LA³⁵
 Duffel—Kansas City, Wyandotte Co., KS³⁷
 Duffel—Kansas City, Jackson Co., MO³⁷
 Durham—MS³⁹
 Durham—AR³⁹
 Durham—Kansas City, Jackson Co., MO³⁹
 Edwards—TX³
 Ellington—Chariton Co., MO¹
 Ellington—LA³⁰
 Ellis—AL²⁶
 Ellis—GA²⁶
 Ellis—MS²⁶

- Ellis—LA²⁶
 Epps—MS³⁹
 Epps—TN⁴⁴
 Epps—AR³⁹
 Epps—Kansas City, Jackson Co., MO³⁹
 Evans—AR⁴⁵
 Evans—NC⁴⁵
 Evans—GA⁴⁵
 Evans—LA⁴⁵
 Ferguson—AR¹⁸
 Ferguson—SC¹⁸
 Field—MS¹⁷
 Frazier—Calgary, Alberta, Canada³
 Frazier—TX³
 Gaaunt/Gantt—AL²⁴
 Gaaunt/Gantt—PA²⁴
 Gants—Pleasant Hill, Clay Co., MO¹⁴
 Giles—Richmond, Ray Co., MO¹⁹
 Glover—AL⁵
 Goodrem—NC⁴³
 Gore—MS⁶
 Graham—MS²⁷
 Grant—Kansas City, Wyandotte Co., KS³⁰
 Grayson—OK⁶
 Gumby—Westmoreland Co., VA⁸
 Hall—AR⁴⁵
 Hall—NC⁴⁵
 Hall—GA⁴⁵
 Hall—LA⁴⁵
 Hank—MS¹⁷
 Hardin—NC⁴⁰
 Hardin—SC⁴⁰
 Hardin—AR⁴⁰
 Hardin—KS⁴⁰
 Hardin—MO⁴⁰
 Harris—AL²⁶
 Harris—GA²⁶
 Harris—MS²⁶
 Harris—LA^{15 & 26}
 Hayes—AL⁵
 Hendricks—LA⁷
 Hendricks—TX⁷
 Hill—Lee Co., AL⁴
 Hodge—Camp Co., TX⁸
 Hooker—MS³⁹
 Hooker—AR³⁹
 Hooker—Kansas City, Jackson Co., MO³⁹
 Houston—Kansas City, Wyandotte Co., KS³²
 Houston—AR³²
 Huddleston—TN⁴⁴
 Humphreys—TX⁴³
 Jackson—St. Joseph, Buchanan Co., MO³¹
 Jackson—Doniphan Co., KS²
 Jackson—Franklin Co., MO²
 Jackson—Holt Co., MO²
 Jackson—Kansas City, Jackson Co., MO²
 Jackson—Kanawha Co., W/VA²
 Jackson—Spotsylvania Co., VA²
 Jackson—Westmoreland Co., VA²
 Johnson—MS⁴
 Johnson—VA²²
 Johnson—Washington, D.C.²²
 Jones—AR^{18, 45}
 Jones—NC⁴⁵
 Jones—GA⁴⁵
 Jones—LA⁴⁵
 Jones—Bunceton, Cooper Co., MO²⁸
 Jones—Calgary, Alberta, Canada³
 Jones—Edmonton, Alberta, Canada³
 Jones—VA¹⁷
 Jones—MS¹⁷
 Jones—Sardis, MS¹⁸
 Kidd—Jackson Parish, LA⁵
 Keller—KY³⁸
 Keller—AR³⁸
 Keller—TX³⁸
 Land—Houston/Jefferson Co., TX²⁹
 Leach—MO³
 Lee—AR⁴¹
 Lester—AR¹⁸
 Lester—Sardis, MS¹⁸
 Levison—MS²⁴
 Levison—NE²⁴
 Lewis—AL¹¹
 Lewis—AR¹¹
 Lyles—MO³
 Madison—St. Joseph, Buchanan Co., MO³¹
 Malone—TX¹³
 Marzett/Morissette —AL⁵
 Mason—SC⁹
 Mason—Fulton/Portland, Callaway Co, MO¹⁹
 McClain—GA²⁴
 McClain—SC²⁴
 McDaniel—Blackwell, Conway Co., AR²³
 McDonald—MO³
 McIntosh—AR⁸

McIntosh—MO³³
 McLeod—AR¹⁸
 Meggs—TX³
 Mitchem—NC⁴⁰
 Mitchem—SC⁴⁰
 Mitchem—AR⁴⁰
 Mitchem—KS⁴⁰
 Mitchem—MO⁴⁰
 Moore—Calgary, Alberta, Canada³
 Moore—Edmonton, Alberta, Canada³
 Morgan—Fort Scott, Bourbon Co., KS¹⁹
 Morris—Newport, Jackson Co., AR²³
 Morris—St. Louis, MO²³
 Nash—AR²⁰
 Nash—MS²⁰
 Nelson—LA¹⁶
 Parker—TX³
 Patenande—LA²⁴
 Patterson—LA²⁴
 Phifer—AR³
 Polk—Calgary Alberta Canada³
 Polk—Edmonton Alberta Canada³
 Prior/Pryor—Franklin Co., MO²
 Prior/Pryor—Holt Co., MO²
 Prior/Pryor—Kanawha Co., WVA²
 Ramey—MS¹⁷
 Ray—MS⁶
 Ray—AR⁶
 Reams—LA⁴²
 Reams—AR⁴²
 Reed—TN⁴³
 Reed—TX³
 Rentie/Renty—OK⁶
 Rienzi—MS⁴
 Ross—TX³
 Rowell—AR⁴¹
 Sanders—SC⁹
 Seymore—TX³
 Sharp—Holt Co., MO²
 Sidney⁴⁶
 Simpkins—AL¹¹
 Simpkins—AR¹¹
 Skinner—AR³
 Slay—KY³⁸
 Slay—AR³⁸
 Slay—TX³⁸
 Smalls—AR¹²
 Smalls—Jackson Co., MO¹²
 Snowden—AR⁴⁵
 Snowden—NC⁴⁵
 Snowden—GA⁴⁵
 Snowden—LA⁴⁵
 Spratt—Camp Co., TX⁸
 Stevenson—MS²¹
 Stewart—AR³
 Stitt—AR³
 Tate⁴⁶
 Taylor—OK⁶
 Taylor—Kansas City, Wyandotte Co., KS³⁷
 Thigpen—AL³⁶
 Vann—OK⁷
 Vinson—Camp Co., TX⁸
 Ward—AR¹⁸
 Washington—Blackwell, Conway Co., AR²³
 Washington—Chariton Co., MO¹
 Washington—SC²³
 Webb—NC⁴³
 Webb—AR^{18 & 42}
 Webb—GA⁴²
 White—TN⁴
 Wiggins—AL²⁶
 Wiggins—GA²⁶
 Wiggins—MS²⁶
 Wiggins—LA²⁶
 Williams—AR^{18, 39}
 Williams—MS³⁹
 Williams—Kansas City, Jackson Co., MO³⁹
 Winfield—Houston/Jefferson Co., TX²⁹
 Woody—SC²³
 Wright—Bunceton, Cooper Co., MO²⁸
 Wright—LA¹⁰

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**Submit your genealogical queries, family
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Become a member!

Deadline for Oct-Dec issue is Sept 1

info@magickc.org

SURNAMES, BY LOCATION**Alabama**

Clowers
 Collins
 Crawford
 Ellis
 Gaunt/Gantt
 Harris
 Hayes
 Lee Co. Hill
 Daniels
 Lewis
 Marzett/Morrisette
 Simpkins
 Thigpen
 Wiggins

Arkansas

Anderson
 Bailey
 Pine Bluff, Jefferson Co. Berry
 Blair
 Brooks
 Byers
 Caldwell
 Carter
 Craig
 Davis
 Evans
 Ferguson
 Hall
 Hardin
 Houston
 Jones
 Keller
 Lee
 Lester
 Blackwell, Conway Co. McDaniel
 McIntosh
 McLeod
 Mitchem
 Newport, Jackson Co. Morris
 Nash
 Phifer
 Reams

Rowell
 Simpkins
 Skinner
 Slay
 Smalls
 Snowden
 Stewart
 Stitt
 Ward
 Blackwell, Conway Co. Washington
 Webb
 Williams

Calgary Alberta Canada

Chaney
 Frazier
 Moore
 Jones
 Polk

Edmonton Alberta Canada

Chaney
 Moore
 Jones
 Polk

Georgia

Brooks
 Caldwell
 Clowers
 Crawford
 Ellis
 Evans
 Hall
 Harris
 Jones
 McClain
 Snowden
 Webb
 Wiggins

Kansas

Byers
 Davis
 Kansas City, Wyandotte Co. Grant
 Hardin
 Kansas City, Wyandotte Co. Houston
 Mitchem

Fort Scott, Bourbon Co. Morgan

KentuckyCraig
Keller
Slay**Louisiana**Allan
Brooks
Bussey
Caldwell
Clowers
Crawford
Dorsey
Ellington
Ellis
Evans
Glover
Hall
Harris
Hendricks
Jones
Kidd
Nelson
Patenaude
Patterson
Reams
Snowden
Wiggins
Wright

Jackson Parish

MississippiAllen
Campbell
Clowers
Crawford
Ellis
Field
Gore
Graham
Hank
Harris
Johnson
Jones
Lester
LevisonSardis, Panola Co.
Sardis, Panola Co.Nash
Ramey
Ray
Rienzi
Stevenson
Wiggins
Williams**Missouri**Franklin Co. Aitch
St. Louis Co. Aitch
Chariton Co. Akers
Jackson Co. Brookings
St. Joseph, Buchanan Co. Butler
Jackson Co. Byers
Jackson Co. Carter
Chariton Co. Davis
Clay Co. Ellington
Ray Co. Gants
Giles
Hardin
St. Joseph, Buchanan Co. Jackson
Franklin Co. Jackson
Holt Co. Jackson
Jackson Co. Jackson
Bunceton, Cooper Co. Jones
Leach
Lyles
St. Joseph, Buchanan Co. Madison
Fulton, Callaway Co. Mason
Portland, Callaway Co. Mason
McDonald
McIntosh
Mitchem
Morris
St. Louis Prior/Pryor
Franklin Co. Prior/Pryor
Holt Co. Sharp
Holt Co. Small
Jackson Co. Washington
Chariton Co. Williams
Jackson Co. Williams
Bunceton, Cooper Co. Wright**Nebraska**

Levison

North Carolina

Brooks

Byers
 Caldwell
 Davis
 Evans
 Goodrem
 Hall
 Hardin
 Jones
 Mitchem
 Snowden
 Webb

Oklahoma

Banks
 Bussey
 Grayson
 Rentie
 Taylor
 Vann

Pennsylvania

Gaunt/Gantt

South Carolina

Byers
 Davis
 Ferguson
 Hardin
 Mason
 McClain
 Mitchem
 Sanders
 Washington
 Woody

Tennessee

Anderson
 Bethpage
 Hennings, Lauderdale Co
 Bonds
 Epps
 Huddleston
 Reed
 White

Texas

Brown
 Bumpus
 Carroll
 Camp Co.

Chaney
 Houston/Jefferson Co. Cherry
 Collins
 Camp Co. Cradock
 Craig
 Edwards
 Frazier
 Hendricks
 Camp Co. Hodge
 Humphreys
 Keller
 Houston/Jefferson Co. Land
 Malone
 Meggs
 Parker
 Reed
 Ross
 Seymore
 Slay
 Camp Co. Spratt
 Camp Co. Vinson
 Houston/Jefferson Co. Winfield

Virginia

Mecklenberg Co. Aitch
 Brown
 Westmoreland Co. Gumby
 Spotsylvania Co. Jackson
 Westmoreland Co. Jackson
 Johnson
 Jones

Washington, D.C.

Brown
 Johnson

Post Civil War Reconstruction in America: Race Mixing in Jackson County, 1850-1860

by Joe Louis Mattox

Whence came colored soldiers who could pass for white? From race mixing between a black parent and a white parent.

There are stories in the *Bible* about race mixing. Moses, who led the children of Israel out of Egypt, married a woman not of his race, a Cushite/Ethiopian. They begot two sons. King Solomon, one of the wisest men in the *Bible*, begot a son by the Queen of Sheba. Sheba is also known as Ethiopia.

Several weeks ago, I spoke at the John Wornall House in Kansas City. The historic antebellum house was the home of John Wornall, a prominent citizen of Jackson County, MO, a gentleman farmer, banker and a slave owner.

In preparing for the talk titled, "Black Soldiers In Blue Who Could Pass for White," I wanted to be able to answer questions about the Black Codes, and who may have been the soldiers' fathers and mothers.

Black Codes were 54 rules and restrictions slave owners and white people of the South used to control and keep blacks "in their place."

One section in the Codes prescribed that slaves become Christians and be allowed to attend church on Sunday. Another section pertaining to race mixing was that the penalty for a black man, free or slave, having sexual relations with a white woman was death.

On the other hand, forced or consensual sexual relationships between white slave owners and black female slaves were not considered offenses.

Such relationships often resulted in the birth of mulatto children.

Evidence of race mixing can be seen in a research paper titled "Slave Populations in Jackson County, MO". Author Mark H. Bureman writes, "In 1850, the number of slaves in Westport was 505. Seventy and one half percent of the female slaves were classified as black; twenty-nine and one half percent were mulatto."

Race mixing is also evident in the 1860 census for Jackson County, MO. The census count reveals a white population of 18,882. The African-descent/Negroid population was 3,944; of that, 18 were free blacks, 70 were free mulattoes, 2898 blacks were slaves, and 1046 mulattoes were slaves.

All through the years of slavery there was race mixing. It should have been of great concern to white women. It was not. White women looked the other way when their husbands and sons had liaisons with black women.

However, sexual relationships between white men and black women did sometimes cause scandals in white families and in white communities. Race mixing led to African Americans being called "Colored People" because mulattoes didn't want to be called "Black".

From 1862 to 1865, some 200,000 men of African descent fought in the Civil War as United States Colored Troops (USCT).

A number of male mulattoes fought for the North. Many of the "colored" sons of white slave owners felt strongly the enslavement of "all" people was an injustice

according to the language of the Declaration of Independence. Some joined the Union Army because of the rejection and poor treatment they had received at the hand of their white fathers and brothers, or because their white kin were fighting for the South to preserve the “peculiar institution of slavery.”

Many colored soldiers who passed for white fought for freedom because they cared about the treatment and welfare of their mulatto and black mothers, brothers and sisters.

One such Union soldier was George Kecky of Saint Louis. He fought and died in 1861 at the Battle of Wilson Creek near Springfield, MO. His father, a Virginian, was a white plantation owner. George was raised as a mulatto, and tried to enlist in the Union Army as a colored man, but was rejected because the Army wasn't accepting colored men at the time. George was so light skinned he could pass for white and successfully enlisted as a white man. His mother, Elizabeth, once a mulatto slave, eventually became seamstress and a confidant to Mary Todd Lincoln during Abraham Lincoln's presidency.

Another mulatto in the Union Army was Lieutenant Patrick Henry Minor. He enlisted and fought as a white man with First Kansas Colored Volunteers at the Battle of Island Mound in Bates County, MO in 1862. He did so because, prior to the Emancipation Proclamation, only white men were allowed to join the Union army. Later, Lt. Minor was recognized as a colored man at the Battle of Westport in 1864.

One black fighting unit at the Battle of Westport was Douglass Battery. The battery commander was Captain Hezekiah Douglass. His father was white. Douglass could have joined the Union Army as a white man in 1862, but opted to wait until he could join as a colored man in 1863.

Union Army Private John Cleaver fought with Douglass Battery at the Battle of Westport. Cleaver escaped enslavement in Missouri and joined the army at Fort Leavenworth, KS. He was born in Westport; his father was white, his mother a mulatto slave.

And another Union soldier who could pass for white was Sergeant William Messley (aka William Measley). He served with 62nd USCT as a colored man. Soldiers of the 62nd fought in the last battle of the Civil War at Palamo Ranch, near Brownsville, TX on May 13, 1865. These soldiers informed the slaves of Texas that they were free. A freedom celebration took place June 19.

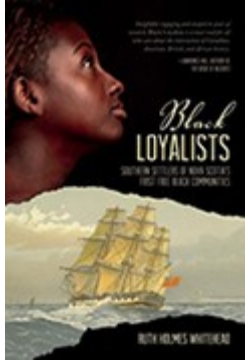
Veterans of the 62nd and the 63rd USCT later founded Lincoln University in Jefferson City, MO, to ensure educational opportunities for the newly free.

How did colored soldiers, who could and did pass for white, feel about racial identity, their fathers and white people, slavery and the Civil War, and black mothers and black people? Read: “Black Soldiers Who Could Pass for White,” *Kansas City Globe*, Mar.6, 2014.

After the Civil War there were rumors that many fathers of mulatto children established black colleges for them to obtain higher educations and become outstanding people in Jackson County, Missouri and across the country.

Joe Louis Mattox is a veteran and lives in Kansas City, MO. He majored in history and government at Lincoln University in Jefferson City. He is a noted hometown historian. His presentations and articles in newspapers include: “Slavery in Jackson County, Missouri;” “Blacks In Blue In the Civil War from Kansas and Missouri;” “Freedom Day and Juneteenth;” and, “White People In Black History.”

Bookshelf

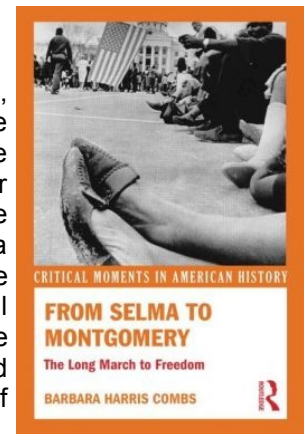


***Black Loyalists: Southern Settlers of Nova Scotia's First Free Black Communities* By Ruth Holmes Whitehead**

Ruth Holmes Whitehead's book *Black Loyalists* provides a glimpse into a turbulent period in America's past. During and after the American Revolution, many of those who stayed loyal to Britain fled to Canada including free Blacks. These individuals enjoyed more freedoms under British rule and migrated north to Nova Scotia, in particular, to re-settle and begin new lives. Whitehead's book includes images as well as an index and bibliography that will help the casual reader as well as the genealogist find useful information on this part of American and Canadian history.

***From Selma to Montgomery: The Long March to Freedom*
By Barbara Harris Combs**

"On March 7, 1965, a peaceful voting rights demonstration in Selma, Alabama, was met with an unprovoked attack of shocking violence that riveted the attention of the nation. In the days and weeks following "Bloody Sunday," the demonstrators would not be deterred, and thousands of others joined their cause, culminating in the successful march from Selma to Montgomery. The protest marches led directly to the passage of the Voting Rights Act of 1965, a major piece of legislation, which, ninety-five years after the passage of the Fifteenth Amendment, made the practice of the right to vote available to all Americans, irrespective of race. *From Selma to Montgomery* chronicles the marches, placing them in the context of the long Civil Rights Movement, and considers the legacy of the Act, drawing parallels with contemporary issues of enfranchisement."



VOLUNTEER AT HOME FREEDMEN'S BUREAU PROJECT

The Freedmen's Bureau Project (discoverfreedmen.org) is helping African Americans reconnect with their Civil War-era ancestors. Emancipation freed nearly 4 million slaves. The Freedmen's Bureau was established to help transition them from slavery to citizenship, providing food, housing, education, and medical care. And for the first time in U.S. history, the names of those individuals were systematically recorded and preserved for future generations.

Tens of thousands of volunteers are needed to make these records searchable online. No specific time commitment is required, and anyone may participate. Volunteers simply log on, pull up as many scanned documents as they like, and enter the names and dates into the fields provided.

Once published, information for millions of African Americans will be accessible, allowing families to build their family trees and connect with their ancestors.

Get involved today to help millions discover their roots. Go to discoverfreedmen.org and scroll and click on the volunteer button.

ANNUAL MAGIC FIELD TRIP

Hattie's Room

OCTOBER 3, 2015

Noon — 1 p.m. (\$5 admission)

In 1855 (the year the Harris-Kearney House was constructed), there was a slave auction at Boone's Store in Westport (today, Kelley's bar). Up for bid was a 13-year-old slave girl named Hattie. She was about to be sold to a "cruel" master and begged a "kindly looking" man to purchase her instead. That man was Charles Kearney, a Santa Fe Trail trader. The bidding became heated until Hattie finally sold to Kearney for \$1,300...a fortune in those days. Harriet 'Hattie' Drisdorn Kearney was the only slave ever purchased by Colonel Kearney. Two years later, in 1857, Hattie was given her freedom. Instead of leaving, she chose to stay with her new family.

The Westport Historical Society, owners and operators of the historic 1855 Harris-Kearney House Museum, debuted on June 14, 2014, a *permanent* exhibit to interpret slavery and the local African American experience during the 19th century...*perhaps the first-ever of its kind in KC*. An exhibit of "Steptoe," a post-Civil War multi-ethnic neighborhood near Westport, is also on permanent display. Preparation for Hattie's Room required the demolition of what was most recently a restroom, and it revealed the original wood floors.

Hattie reared "two generations of Kearney's children, became ingrained in the family's life, and adopted the family name. Colonel Kearney's oldest daughter, Julia, married Frank Wornall, and it appears that for a time Hattie lived at Wornall House raising the Wornall children. She lived to be 91-years-old and was the first African-American to be buried in the "white section" of Union Cemetery.

1855 Harris Kearney House Museum

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