



Southwest Florida Archaeological Society (SWFAS)

OUR 43rd YEAR

February 2023 Newsletter

<https://swflarchaeology.org/>

PRESIDENT'S CORNER *By John F. Furey M.A., RPA, jffurey@charter.net*



FEBRUARY IS BLACK HISTORY MONTH

The celebration of Black History Month each year reminds us that the Emancipation Proclamation by President Abraham Lincoln in 1862, 161 years ago, remains unfulfilled to this day. For some in our society today, the Civil War of 1861-1865 seems to never have ended. Black History Month allows us to recognize the many positive additions to our culture and society that Black Americans have made and to learn about the many Black heroes that often remain unknown and unsung. The new Juneteenth Holiday offers us an additional time for recognition of what the positive forces of freedom can produce and the story of Mary McLeod Bethune this month, in

this SWFAS Newsletter, is an excellent example of the power of one!

Slavery was not limited to the United States, but the successful slave revolt in Haiti in 1791-1804 had profound effects here in the United States among slave owners who always worried about slave rebellion. Haiti became the first independent Black country in the Americas and had been the richest of all the French colonies. Today it is the poorest country in the western hemisphere. This month we examine some of the forgotten historical reasons why Haitian history has been whitewashed.

January 2023 also marks the 100th anniversary of the Rosewood Florida Massacre. During that first week of January in 1923, a white mob attacked the black residents and burned the town. In February 2017 SWFAS hosted Dr. Edward Gonzales-Tennant at the IMAG to speak about his book on the archaeology of Rosewood and the February 2017 SWFAS Newsletter published an article on the Rosewood Massacre. This can be found at SWFAS on-line at <https://swflarchaeology.org/>.

Hurricane Ian struck on September 28, 2022 with sustained winds of 150 mph for 8 hours and a storm surge up to 18 feet occurred, devastating many coastal communities and impacting the archaeological sites of Southwest Florida. Researchers from the Florida Museum of Natural History, Pennsylvania State University, and the University of Georgia have a \$ 65,000 grant to research the on-site damage caused by the hurricane in the region. Archaeological sites on Pine Island and Mound Key were major Calusa centers that were exposed to storm erosion and are being investigated to assess the damage to these sites.

MARY MCLEOD BETHUNE

How does a young black girl, the daughter of slaves and the 15th of 17 children start a school with \$1.50 that ultimately became a college? Mary McLeod Bethune did. In 1904 at the age of 29 and with five girls, Mary started her school in Daytona Beach, Florida. Read about her fascinating and uplifting story below.

ELEVEN INSPIRING BLACK AMERICAN HEROES YOU MIGHT NOT KNOW ABOUT!

Everyone has heard of Martin Luther King Jr., Rosa Park, and Jesse Owens, but there are many other Black American pioneers that deserve recognition. Read about the story of eleven black pioneers below.

HAITI, TOUSSAINT LOUVERTURE, AND THE SLAVE REVOLUTION

We seem to find that as we go through time, that many historical events regarding Black History have been either intentionally suppressed, intentionally misrepresented, and/or their relationships to the events of today ignored. Haitian history has been one of these. The revolution began with the escaped Maroons in the Haitian mountains, and it evolved into the Haitian Revolution of 1791-1804, representing a slave revolt in the richest

colony in the French Empire. This successful revolution shocked the slave owning countries in the Americas. In 1825 France threatened to invade the country but, weakened by the Napoleonic Wars, agreed to recognize the new Black led country but demanded an indemnity of 100 million francs. The new Haitian country agreed to pay the French but paying the indemnity and the refusal of slave owning countries to trade with them made the country destitute. American slave holders were always fearful of a slave revolt and it effected the events in the US. See below.

EDITORIAL ADDENDA ON HAITI

Shortly after the Spanish discovery of Hispaniola in 1492, the Spanish enslaved the indigenous Taino and Ciboney natives and worked them to extinction mining gold. They then imported natives from other islands who all met the same fate. In 1665 they began importing African slaves to replace the natives and, at the time of the Haitian revolution in 1791, the population of Haiti consisted of 500,000 Black slaves, 32,000 Europeans, and 24,000 free Mulattos.

EARLIEST SLAVE REMAINS IN DELAWARE UNEARTHED

Tobacco was king and life was extremely hard for the slaves that cultivated it. An archaeological excavation finds trauma in human bones that show what a harsh world that slaves lived in. See Below.

SWFAS DUES REMINDER

2023 SWFAS dues are due and your support of archaeology, history and education in Southwest Florida is critical. Our sole source of income is your dues and your gifts and SWFAS is a 501(c)(3) registered Florida non-profit organization. Renew your membership today and join SWFAS in supporting the past, present, and future of SW Florida archaeology. Our membership form is at the end of this newsletter, or you can go to our website at <https://swflarchaeology.org/> and pay electronically.

COLLIER COUNTY MUSEUM AT GOVERNMENT CENTER: POTTERY MAKING AND ARCHAEOLOGY DAY

Interested in Native American pottery and how it was made? Would you like to try to make a pot yourself? If so, the Collier County Museum at Government Center is hosting a workshop titled Exploring Florida Pottery on February 25th, 11am to 12:30pm. Learn about the pottery styles of ancient Florida and the ways archaeologists use and identify ceramics. Everyone will get a chance to try constructing their own piece. Places are limited so RSVP at CollierMuseums.com or call at 239-252-8517. Limited to adults and children ages 12 and up.

ARCHAEOLOGY DAY- CALUSA COAST 2023

Celebrate Archaeology Day at the Collier County Museum with us on Saturday March 11, 2023 10am - 1pm. The SWFAS Craighead Archaeological Laboratory will be open to the public as a part of the museum's celebration of archaeology in SW Florida.

JANUARY PRESENTATION - DR UZI BARAM



On Wednesday January 18th at the IMAG in Ft. Myers, Dr Uzi Baram gave a wonderful presentation on his excavation and continuing research on the site of Angola in Bradenton, Florida. This site on the Bradenton River was a place of refuge for survivors from the US army attack on Fort Moise, just north of St. Augustine, and from the destruction of the British fort 6 miles up the Apalachicola River, known as the Negro Fort, in the Florida panhandle in 1817 by the US Navy. Inhabited by escaped Black slaves, the survivors converged in the Tampa area and eventually created a settlement at Angola. Attacks to recapture escaped slaves by the US Military started in 1821 when Florida became US Territory, eventually

causing the surviving residents of Angola to emigrate for freedom to Andros Island in the Bahamas where their descendants still live.

The Bradenton community has embraced their past by creating an annual Angola Festival and the Bahamian descendants have visited the site at a city park where their ancestors formerly lived. The compelling saga of these freedom seeking people is intertwined with escapees from southern slavery, the Revolutionary War, Spanish Florida, British Florida, and the transfer of the Florida Territory to the United States from Great Brittan. All of this transpired during times of great upheavals, but these people eventually found their freedom and, through this research, have finally found acceptance and recognition.

SWFAS SUPPORTS COLLIER MUSEUM'S ART AND SOUL EVENT



The Collier Museum at Government Center held the 4th Annual Art and Soul at the Museum on January 28. The event explored the way that art soothes the soul with a celebration of creativity, arts, mental health, and wellness. Activities for the day included art and wellness demonstrations, music, museum activity stations, and booths with artists, mental health organizations, and cultural groups. The museum also offered tours of the E. George Rogers Art Studio.

SWFAS supported this event by staffing the Craighead Archaeology Lab at the museum with knowledgeable archaeologists and SWFAS members to demonstrate and discuss tools found in Southwest Florida that were used by ancient Indigenous People. Individuals supporting this event in the lab included (from left to right in the photo) Christina Morris (FGCU Anthropology Club student), Pat Cingle (SWFAS member), Emily Garcia (SWFAS Board Member), Alexa Wilson (SWFAS Board Member and FGCU Anthropology Club student), and Susan Harrington (SWFAS Board Member, not pictured).



PRESENTATION: FEBRUARY 15, 2023, 7:00 pm FORT MYERS, IMAG HISTORY & SCIENCE CENTER



Dr. Maranda Kles offers a wide-ranging presentation of 5,000 years of archaeology in Southwest Florida that all relates to the Ft. Myers area. While wide-ranging, each topic ties back to Fort Myers and focuses on the archaeological evidence, what it tells us, and what still might be found. Her dissertation research looked at the biological relationships between the early Native Americans comparing craniometrics (skull measurements) and their associated cultural material to better understand the various Native American populations in prehistoric Florida. How were they related? How did they interact? A few nearby sites offer us this glimpse into their past lives,

deaths, and the forms of burials of these people along with their relationships within the sites and their wider relationship to other people around Florida.

Jumping forward a few thousand years, after the contact with the Spanish, the area around Charlotte Harbor and the Caloosahatchee River became a popular region for Cuban fishermen. These fishermen established semi-permanent fishing stations that became known as ‘Rancheros’. They would catch mullet, salt it and ship their catch back to Cuba for sale. Records and research indicate that these fishermen often interacted with the Native Americans that remained here and later



with the Seminoles. Several of these Cuban fishing ‘Rancheros’ will be discussed, the fishermen living there, and what became of them.

Lastly, it was a fort that gave Fort Myers its name! This fort played a role in the Seminole Wars and the Civil War as well. Military records have retained and revealed information about the people who lived and died at the fort and, coupled with archaeological excavations, even more is revealed. The 1990’s excavations demonstrate where the fort was located, how that area has changed over the last 150 years, and how it can be sometimes difficult to find evidence even at well-known archaeological sites despite our best efforts.

Dr. Maranda Kles is a bioarcheologist currently working for a Cultural Resource Management (CRM) company in Sarasota, Florida that provides research for archaeological sites, excavates them, analyses the data, and publishes the information. A bioarcheologist is an archaeologist who specializes in the study of skeletal remains at archaeological sites looking at the physical and chemical examination of bones. This produces a wide range of information about the people, their society and the environment. Dr. Kles has dedicated her professional life to documenting, assessing, and the preservation of prehistoric and historic resources. She learned about archaeology at an early age, literally at her mother’s knee, because she is also an archaeologist. She earned her PhD in bioarcheology and forensic anthropology at the University of Florida.

TO GO TO THE IMAG:



FROM THE SOUTH: Take the 75 fwy North toward Ft. Myers, then take the FL-82 exit, EXIT 138, toward ML King Jr Blvd/Ft Myers/Immokalee. Turn left onto FL-82/State Road 82. Continue to follow FL-82. Go 3.60 miles, then turn left onto Cranford Ave. Go 0.09 miles, and the IMAG is on the right.

FROM THE NORTH: Take I-75 South toward Fort Myers. Take the FL-82 exit, EXIT 138, toward Ft Myers/ML King Jr Blvd/Immokalee. Merge onto Dr Martin Luther King Blvd/FL-82 toward Ft Myers/Edison/Ford Estates/Imaginarium. Go 3.46 miles, then turn left onto Cranford Ave. Go 0.09 miles, and the IMAG is on the right.

BONITA SPRINGS HISTORY WALK: LAND OF THE CALUSA

Saturday, March 18, 2023, 10am to 12pm



As part of Archaeology Month in Florida, the Bonita Springs Historical Society is offering a special opportunity to learn about the archaeology of the first peoples to live in Bonita Springs beginning over 8,000 years ago. Hear the stories of the mighty Calusa Chiefdom, which controlled all of Southwest Florida and whose capital was Mound Key in Estero Bay, including their contact with the Spanish starting in 1513. See demonstrations of the tools the Calusa used to prosper: the atlatl (an ancient device to throw a spear for fishing) shell tool making, weaving, and more. Walk to Depot and Island Parks and learn about our native plants used by Native Americans. Start/End at Liles Hotel History Center in Riverside Park. Total walk distance is about 1 mile and tour duration of 1.5 to 2 hours. Meet at 10am at

the Liles Hotel in Riverside Park, 27300 Old 41 Road, Bonita Springs, FL 34135. Cost \$25 in advance, \$35 the day of. For more information go to <http://www.bonitaspringshistoricalsociety.org/Happenings/tours/index.html> .

SWFAS PRESENTATION SCHEDULE

MARCH 15, 2023, FT. MYERS, IMAG MUSEUM

Tina Marie Osceola, Director, Seminole Tribe of Florida (STOF), Tribal Historic Preservation Office (THPO); Dominique DeBeaubien, Collections Manager/NAGPRA Coordinator, STOF THPO; Samantha Wade, Sr. Bioarchaeologist, STOF THPO

#NoMoreStolenAncestors: The Seminole Tribe of Florida's Repatriation Efforts. Repatriation of Native American artifacts from archaeological sites and current archaeological projects that are being investigated.

APRIL 19, 2023, NAPLES, COLLIER COUNTY MUSEUM AT GOVERNMENT CENTER

Steve Bertone, Research Biologist with the Rookery Bay National Estuarine Research Reserve (NERR) in Naples, FL. Steve has conducted biological research and worked on several archaeological projects in the Reserve and the 10,000 Islands. He will be speaking about the early settlers in the NERR.

Note that all presentations are on a Wednesday evening and begin at 7:00 pm. They are free to the public.

THE FAS 75TH ANNUAL MEETING



The FAS 75th Annual meeting will be held in St. Augustine, FL May 12-14, 2023. Reserve the dates and please plan to attend. Flagler College will be the host this year with the Saturday banquet in the historic Ponce de Leon Hotel. Archaeological and historic field trips are available along with the ambiance of Old St. Augustine. Stay a day or two extra to visit the area. For more information go to <https://fasweb.org/annual-meeting/>. See you there!

CALUSA COAST EVENTS



The annual Calusa Coast Event will be held this March in celebration of Florida Archaeology Month. Calusa Coast is a collaborative effort to educate people about the archaeology and ethnography of the Indigenous peoples of southwest Florida. The events scheduled to date are:

- **March 4, 10am - Marco Island Historical Museum - Family Fun Day**

Marco Island Historical Museum is sharing the story of the Calusa people and their indigenous relatives. Children will learn about the Calusa peoples' creativity using shell

tools with hands-on examples and opportunities to build their own. Activities will guide children through the history of the Calusa people and their connection to other indigenous peoples in this area. Take home activities will also be provided. For information go to <https://colliermuseums.com/event/calusa-coast-family-fun-day>

- **March 11, 10am – 1pm, Collier County Museum - Southwest Florida Archaeology Day**

Guests of all ages can get hands-on with archaeology at this free outdoor event. Meet archaeologists and learn how they study the ancient and historic people of Southwest Florida. Practice using the tools and techniques used to uncover the past with hands-on activities. Try to hunt using ancient tools and pick up some new skills with traditional and historic crafts. For information go to <https://colliermuseums.com/event/southwest-florida-archaeology-day>

- **March 16, 10am, Koreshan State Park - Tales of Southwest Florida: Archaeology of the Calusa**

Join Natalie De La Torre Salas of the Florida Public Archaeology Network and Florida Atlantic University for an in depth look at the Calusa. The Calusa were called “the fierce people” in part because they held off Spanish domination for almost 200 years, but is the nickname really warranted? Learn about the engineering, trade, and power that made the Calusa a dominating force in Southwest Florida long before the Spanish arrived. This program is free with park entry fee. Reservations are required and can be made by going to

<https://www.eventbrite.com/e/tales-of-southwest-florida-archaeology-of-the-calusa-tickets-495182212327>

- **March 17, 9am, Koreshan State Park – The Art of the Calusa**

Join Robert Hughes, Museum Curator at Koreshan State Park, an interesting and informative talk about the history, culture and art of the Calusa. This presentation will highlight the art recovered from excavations across Southwest Florida. The program will be held in the Art Hall. Program is free with park entry fee. Reservations are required and can be made by going to <https://www.eventbrite.com/e/art-of-the-calusa-tickets-403645553717>

- **March 18, 10am, Bonita Springs Historical Walk**

Learn about the archaeology of the first peoples to live in Bonita Springs beginning over 8,0000 years ago. Hear the stories of the mighty Calusa Chiefdom, which controlled all of Southwest Florida and whose capital was Mound Key in Estero Bay, including their contact with the Spanish starting in 1513. See demonstrations of the tools the Calusa used to prosper: the atlatl (an ancient device to throw a spear for fishing) shell tool making, weaving, and more. Walk to Depot and Island Parks and learn about our native plants used by Native Americans. Start/End at Liles Hotel History Center in Riverside Park. Total walk distance is about 1 mile and tour duration of 1.5 to 2 hours. Meet at 10am at the Liles Hotel in Riverside Park, 27300 Old 41 Road, Bonita Springs, FL 34135. Cost \$25 in advance, \$35 the day of. For more information go to <http://www.bonitaspringshistoricalsociety.org/Happenings/tours/index.html> .

- **March 23, 11am – 1pm, Koreshan State Park Junior Archaeologist Program**

Join Florida State Park rangers for a fun kid's program on archaeology in the picnic area at Koreshan State Park. Find out what an archaeologist does to locate historic and prehistoric sites, find and identify artifacts, and help us all learn more about our past. This program is free with park entry fee.

- **March 25, 10am, Calusa Nature Center**

Join Austin J. Bell at the Calusa Nature Center and Planetarium for the final event of the annual Calusa Coast 2023 series of events! Austin Bell is curator of collections for the Marco Island Historical Society and a consulting scholar at the Penn Museum. Bell shares an in-depth look at the Key Marco Cat. Bell explores nine periods in the life of the six-inch-high wooden carving, beginning with how it was sculpted with shell and shark-tooth tools and what it may have represented to the ancient Calusa—perhaps a human-panther god. Preserved in the muck for centuries on Marco Island and discovered in pristine condition due to its oxygen-free environment, the Cat has since traveled more than 12,000 miles and has been viewed by millions of people. It is one of the Smithsonian Institution’s most irreplaceable items. In this fascinating account, Bell traces the clues to the Cat’s mysterious origins that have emerged in its later lives. Captivating readers with the miracle and beauty of this rare example of pre-Columbian art, Bell marvels at how an object originally understood to hold cosmological power has indeed transformed the people and places around it. The Nine Lives of Florida’s Famous Key Marco Cat is the story of a timeless masterpiece of staggering simplicity that has prevailed over impossibly long odds. Register at <https://fareharbor.com/embeds/book/calusanature/items/365387/calendar/2023/03/?flow=244411&full-items=yes> .

ARTICLES

MARY MCLEOD BETHUNE WAS BORN THE DAUGHTER OF SLAVES. SHE DIED A RETIRED COLLEGE PRESIDENT

By Tim Walters

February 17, 2020

From Florida Today at <https://www.floridatoday.com/story/news/2020/02/10/mary-mcleod-bethune-daughter-slaves-bethune-cookman-college-daytona-beach/4540835002/>



Florida Memory State Library and Archives

Her solitary grave rests among the serene beauty of Bethune-Cookman University in Daytona Beach. Yet, the school’s founder - Mary McLeod Bethune - is never alone. “People walk through here all day,” said Tasha Lucas-Youmans, Dean of the Carl S. Swisher Library on the Bethune-Cookman campus. “Some people just sit on the benches and meditate. Others will even talk to her.” It’s fitting considering the campus wouldn’t be here if it weren’t for Bethune’s dream - and commitment - to making education

available to black students. Her journey to found a college for black people seemed near-impossible for the African-American daughter of former slaves at the turn of the 20th century. “Her parents instilled in her a strong work ethic and they also encouraged her to get an education,” Lucas-Youmans said. “Census records show she was reading by the time she was 4 years old.”

Born in Mayesville, South Carolina, in 1875, Mary McCleod was the 15th of 17 children born to former slaves Sam and Patsy McLeod. She was the first of her siblings to be born into freedom. Early on, Mary would accompany her mother to the homes of white people where they would deliver laundry. On one occasion, a young Mary picked up a book but as she opened it, a white child took it away from her, saying Mary didn't know how to read. Mary decided the only difference between white and black people was the ability to read and write. So, she set out to get an education.

Mary had to walk five miles to and from school. Being the only one of her siblings to attend school, she taught her brothers and sisters each day what she had learned. It was clear then that being an educator would be part of her future. “Dr. Bethune had a dream that she would be an educator or missionary,” Lucas-Youmans said. “So, her initial career plight was to be a missionary in Africa, but she was unable to do that because of colonization. She decided to become an educator.” Thanks to the help of her teacher, Mary got a scholarship and was able to attend Scotia Seminary, now Barber-Scotia College, in North Carolina, where she graduated in 1893. In 1898, she married Albertus Bethune and moved to Savannah, Georgia. A year later they moved to Florida where they settled in Palatka and ran a mission school. “It was there she heard about Henry Flagler building the Florida East Coast Railroad and she knew the railroad workers would need for the children to be educated,” Lucas-Youmans said. “So, she came to Daytona Beach in 1904 and founded this campus with only \$1.50, five little girls and her faith in God.” The original school was nothing more than a small rented house where Bethune made benches and desks from discarded crates and acquired other items through charity. It bordered the city dump. Bethune was quoted as saying: “I considered cash money as the smallest part of my resources. I had faith in a loving God, faith in myself, and a desire to serve.” The school grew immediately. By the end of the first year Bethune was teaching 30 girls.

In 1907, Albertus left Mary and moved to South Carolina. Undeterred, Mary continued to pour her soul into the school and its students. As the school grew, so did Bethune’s gumption in asking for help. “She had the audacity to go to beachside and be brazen enough to confront these people, a lot of the wealthy white people that would come here for summer vacation, and talk to them and encourage them to help,” Lucas-Youmans said. “And the fact that they would even listen to this poor little black girl from Mayesville, South Carolina, that said she had a dream that she was going to build a school on a city dump. They did. They believed her.”

In 1914, Thomas White of White Sewing Machine and James Gamble of Proctor and Gamble donated money to buy a Victorian-style two-story house for Bethune, which still stands at the northeast corner of the campus. The house, open for tours from 10 a.m. to 3 p.m. daily, is listed on the National Register of Historical places. Beside it lies Bethune’s grave, which is surrounded by flowers with white benches on either side. Near the headstone is a large iron bell that she used to round up students in the early days of the school.

Expansion of the school continued throughout the next decade and in 1923 her school merged with Cookman Institute of Jacksonville and became co-ed while also gaining the United Methodist Church affiliation. In 1925 the combined school’s name was changed to Daytona-Cookman Collegiate Institute. It wasn’t until 1931 that the school’s name was officially changed to Bethune-Cookman College to reflect the leadership of Bethune. It was at this time that she became the school’s president, a post she held until 1942, when she retired. Along the way, she befriended First Lady Eleanor Roosevelt, who stayed at her home on the Bethune-Cookman campus on three different occasions. “When the First Lady came, she traveled with Secret Service,” said India Woods, who works for the Mary McLeod Bethune Foundation. “The room once had a door but secret service had to take the door down because they had to watch over her as she slept.”

Through their friendship, Bethune met President Franklin Roosevelt and he named her to be chair of the National Youth Administration, a federal agency. At different points of her life Bethune served as the Florida

Chapter president of the National Association of Colored Women, founded the National Council of Negro Women and she co-founded the United Negro College Fund in 1944.

Bethune died of a heart attack in 1955 at age 79. Her legacy is already cemented in history, but it will be further etched in granite when a statue of her is placed in the National Statuary Hall in the United States Capitol as a representative of Florida. It will be the first state-commissioned statue of an African American placed in National Statuary Hall. Her statue will replace that of Confederate General Edmund Kirby Smith. "I think her legacy speaks for itself," Lucas-Youmans said. "Words cannot describe what she has done and I don't know another woman who was able to do what she did during that time in history, but she did it."

11 INSPIRING BLACK AMERICAN HEROES YOU MIGHT NOT KNOW ABOUT, BUT SHOULD

By Kait Hanson and Madeline Merinuk

January 6, 2023

From MSN at <https://www.msn.com/en-us/news/us/5-inspiring-black-american-heroes-you-might-not-know-about-but-should/ar-AAT12sD>



*The Arrival Of 369Th Regiment Nyc
(Bettmann Archive) © Bettmann Archive*

Black history lessons in the month of February likely include the teachings of famous Black Americans like Martin Luther King Jr., Rosa Park and Jesse Owens. There are a number of hidden heroes that are rarely discussed in classrooms, or around the dinner table, and while their names might not sound immediately familiar, these famous figures have shaped history and deserve the spotlight. "Often Black history is taught from a one-sided perspective, what happened to Black folks," author and antiracist educator Britt Hawthorne tells TODAY.com. "Instead, we need to teach Black history from what Black folks did to resist, experience joy, and continue to create in spite of white supremacy."

Pioneers like Ronald McNair, Bessie Coleman and Alexa Canaday have earned their pages in history textbooks — so why is so much Black history missing? "The reason is simple," Gerald Horne, Moores Professor of History and African American Studies at University of Houston tells TODAY.com. "Just look at the legislative backlash to Critical Race Theory or the Virginia gubernatorial race. Black history well taught leaves discomfort, which many would prefer to avoid." Horne says that a fuller understanding of Black history isn't just about looking back into the past, it's also about improving the future for America. "History of a nation helps said nation better comprehend what ails it, so as to prescribe effective remedies," he says.

Here are Black American heroes you (and your kids) might not know about; now is the perfect time to learn.

1. Claudette Colvin

While Rosa Parks' name may be synonymous with the Montgomery Bus Boycott, Claudette Colvin came first. On March 2, 1955, 15-year-old Colvin was on her way home from high school when she refused to give up her seat to a white woman and move to the back of the bus. Colvin was arrested for her refusal. "All I remember is that I was not going to walk off the bus voluntarily," Colvin told NPR in 2009. The incident occurred nine months prior to Parks' famed refusal. In June 1956, Colvin was one of five plaintiffs in "Browder v. Gayle," the first federal court case filed by a civil rights attorney that challenged bus segregation. A three-judge panel determined Alabama's bus segregation laws to be unconstitutional. The state of Alabama appealed the ruling, taking the case to the U.S. Supreme Court. On November 13, 1956, the Supreme Court upheld the lower court's ruling and affirmed bus segregation laws were unconstitutional.

2. Alice Coachman

Jesse Owens may be the athlete that comes to mind while thinking about the Olympics, but Alice Coachman is an important name to remember. Alice Coachman was the first Black woman to win an Olympic gold medal. "My father wanted me to be more like a young lady and sit on the porch," Coachman told the New York Times, reflecting on her childhood. "But I would go out back and jump over the fence and straight down the street where they were playing ball." Coachman's medal was achieved at the 1948 Olympic Games in London where

she leapt 5 feet 6 ⅛ inches to earn the top spot in the high jump, beating out Britain's Dorothy Tyler. After her win, Coachman returned to the United States where she was celebrated with motorcade parades, yet faced strict segregation in the South. In 1952, Coachman achieved another historic first: becoming the first Black woman to endorse an international product when Coca-Cola hired her to become a spokesperson for the brand. On July 14, 2014, at the age of 90, Coachman died in Albany, New York.

3. Harlem Hellfighters

The 369th Black infantry regiment was an all-Black U.S. regiment nicknamed the "Harlem Hellfighters" which formed during World War I. In the first World War, they became the first African-American infantry unit, and spent more time in combat than any other American unit. Initially deployed to help unload supply ships, they regiment was then loaned to the French Army and spent 191 days on the front lines. Though the unit lost 1,500 men, and only received 900 replacements, the Hellfighters were the first unit of the French, British or American Armies to reach the Rhine River at the end of the war. The Hellfighters received their formidable nickname from the Germans; "Hollenkampfer" in German translates to "Hellfighters." Because most of the unit hailed from Harlem, New York, the name stuck. The Hellfighters were lauded in Europe for the bravery. But when the war ended and the Hellfighters returned home, they faced racism and segregation from the country they bravely defended. The summer of 1919 was called the "Red Summer," and marked by violence against Black Americans at the hands of white Americans.

4. Ronald McNair

Ronald McNair was 9 years old when a South Carolina librarian told him he could not check out books from a segregated library in 1959. Refusing to leave, a determined McNair sat on the counter while the librarian called the police, as well as McNair's mother. The police arrived, told the librarian to let the young boy have his books, and McNair walked out alongside his mother and brother. McNair went on to earn his Ph.D. in physics at MIT and became one of the first Black Americans selected as astronauts by NASA, alongside Guion S. Bluford, Jr. and Frederick Gregory. McNair's first spaceflight was the STS-41B mission, aboard the "Challenger" shuttle. He successfully maneuvered the robotic arm, which allowed astronaut Bruce McCandless to perform the first space walk without being tethered to the spacecraft. The second space flight for McNair would be his last. He, along with six other NASA astronauts, were aboard the Space Shuttle Challenger when it exploded 73 seconds after takeoff in 1986. Everyone on board the shuttle was killed. Today, the library in South Carolina where McNair was refused books is named after the heroic boy determined to make a difference.

5. Bessie Coleman

While Amelia Earhart is often celebrated for her piloting heroics, it is pioneer Bessie Coleman who broke down barriers for women in aviation. Coleman took flight in 1921, becoming the first African American woman to earn a pilot's license. She was inspired to take to the skies at 27 after her brother, a World War I veteran, told her that women in France were superior because they could fly. Despite her drive, Coleman was denied flying privileges in the U.S. because she was Black and a woman. Determined to become a pilot, Coleman began learning French, before leaving for Paris to pursue her dream. After successfully earning her pilot's license, Coleman returned home and on September 3, 1922, she made the first public flight by a Black woman in the U.S. in a plane she borrowed. Coleman worked her way into barnstorming, a form of entertainment involving aerial stunt tricks. In April 1926, while performing in Florida, Coleman's plane began nosediving at 3,500 feet. Because she was performing tricks that did not allow her to wear her seatbelt, she was thrown from the aircraft and killed.

6. Alexa Canady

Born in Lansing, Michigan in 1950, Dr. Alexa Irene Canady broke both gender and color barriers when she became the first African American woman neurosurgeon in the United States in 1981. While majoring in zoology at the University of Michigan, Canady became interested in medicine after attending a summer camp on genetics for minority students. After receiving her B.S. in 1971, Canady graduated cum laude from the College of Medicine at the University of Michigan in 1975. While she was initially interested in internal medicine, Canady later developed an interest in neurosurgery. She was accepted as a surgical intern at Yale-

New Haven Hospital in 1975. She was the first Black woman to be enrolled in the hospital's program. "I made it to Minnesota for residency, and before I knew it, I was a neurosurgeon. I had achieved my dream," Canady wrote in a personal essay for the University of Michigan. "And that's all it was to me, because being the 'first' anything was never my goal." Canady said that it was not until she began talking to people in the community that she realized the importance of her milestone. "One, it was important for the children, who would no longer see neurosurgery as yet another world that they couldn't belong to. That's the side everybody appreciates," she said. "And that was equally important in changing society's expectations. So while being first wasn't important to me, it was important for many others." Dr. Canady served as the chief of neurosurgery at the Children's Hospital of Michigan from 1987 until her retirement in June 2001.

7. Robert Smalls

Robert Smalls was only in his early 20s when he risked his life as a Black, enslaved man in the U.S. South to sail his family to freedom. Haunted by the idea that his family, which included his wife, Hannah, and two children, could be sold and separated, a common practice during slavery, Smalls devised a plan. On a moonlit night in the spring of 1862 during the Civil War, Smalls, an enslaved Black man, and a crew of fellow enslaved people, stole one of the Confederacy's most crucial gunships from its wharf in the South Carolina port of Charleston. Smalls, a maritime pilot, and his crew hijacked the U.S.S. Planter, a well-stocked ammunition ship, after the three white officers left overnight. Smalls and the crew sailed the vessel, carrying 16 passengers, into free waters, and handed it over to the Union Navy. This intricately coordinated escape astonished the world. Smalls was hailed as a hero in the North, and helped lobby President Lincoln to allow Black men to enlist in the Union Army. After the war, he served in the U.S. House of Representatives.

8. Gordon Parks

Gordon Parks was a Black American photojournalist, musician, writer and film director who is known for breaking the "color line" in professional photography. "I saw that the camera could be a weapon against poverty, against racism, against all sorts of social wrongs," said Parks, who was born in Kansas in 1912. "I knew at that point I had to have a camera." A self-taught photographer, he was the first African American staff photographer for "Life" magazine, and took photos of many notable figures in history throughout the years. He was the first Black man to produce and direct a major motion picture, paving the way for Black directors after him. In 2000, he won The Congress of Racial Equality Lifetime Achievement Award.

9. Marian Anderson

Marian Anderson was an American contralto — meaning she possessed a very low range in her vocal register. She was famous for performing a wide range of music, including opera and spirituals. For many years in Anderson's career, she wasn't allowed to perform in front of integrated audiences. But, with the aid of First Lady Eleanor Roosevelt and President Franklin D. Roosevelt, Anderson performed a critically acclaimed concert on April 9, 1939, on the Lincoln Memorial steps.

10. Jane Bolin

Jane Bolin broke many boundaries in her life, but perhaps her most famous is being named the first Black woman judge in America in 1939. (This is after she was the first Black woman to graduate from Yale Law School, and the first to gain admission to the New York City Bar.) She fought against racial discrimination within the legal system; one of her many accomplishments as a Family Court (formerly the Domestic Relations Court) judge was changing the system so that publicly funded child care agencies had to accept children without discriminating on race or ethnicity. She served as a judge for 40 years and only retired reluctantly when she hit the mandatory retirement age of 70. After retiring, she volunteered as a tutor at New York City public schools and went on to serve on the New York State Board of Regents.

11. Robert Sengstacke Abbott

Born to parents who had been enslaved in Georgia, Robert Sengstacke Abbott was an American journalist, attorney and editor. After attending Kent Law School in Chicago, he was told repeatedly that he was "too dark" to practice law in America — which inspired him to go into journalism. In 1905, he founded the Chicago

Defender, and he sold 300 copies of the four-page booklet by going door to door. He started seeing a profit on the Defender 15 years later, and it became one of the nation's largest and most influential Black newspapers. The Defender both reported on and encouraged the "Great Migration," the massive movement of Black Americans from the U.S. south to cities in the North. He fought against Jim Crow laws and at one time, popularized the anti-lynching slogan, "If you must die, take at least one with you."

WORLD HISTORY: WHITEWASHING THE HISTORICAL FEATS OF THE BLACK JACOBINS

By H. Lewis Smith

November 27, 2022

From MSN at <https://www.msn.com/en-us/news/world/world-history-whitewashing-the-historical-feats-of-the-black-jacobins/ar-AA14ClwS>



General Toussaint and the Black Jacobins --- Noble and Heroic deeds.

© Provided by ---Thy Black Man

Several years ago black actor and activist Danny Glover, presented Hollywood with a movie script about the Haitian General Toussaint Louverture, leader of the Black Jacobins and the Haitian Revolution that stunned the world but—Hollywood refused to back the film. The reason given: There were no white heroes! Hollywood's modus operandi have always been to sanitize slave history presenting black people ONLY as quiet, submissive pawns, entirely unassuming and obedient, yielding obedience to their white rulers and having the utmost veneration and respect for their white slave-masters, and none for themselves.

General Toussaint and the Black Jacobins noble and heroic deeds in overcoming slavery is not an image Hollywood wants presented of black people—it simply isn't in keeping with the negative image of that of a n@gger. This practice of deception has been a constant throughout the history of America reflecting the passions and ideas of the dominant class. The best way to keep masses of people ignorant is to strip them of any positive attributes about their history, and to a lesser degree well supplied and high off drugs.

The Haitian Revolution 1791–1804, was one of those rare transformative social, political, and economic detonations made all the more remarkable in that it took place in not only the richest and most productive colony of the French Empire but of any empire. A place where slaves created a nation becoming the world's first [economic independence] free Black republic—something the ruling class never wants to talk about; consistent with concealing any and all remarkable feats achieved by Black Civilizations from Timbuktu, Zimbabwe, Songhay, Kush, Mali, Ancient Ghana to Ancient Egypt. General Toussaint's defeat of the super power armies of Spain, Great Britain and France's Napoleon, was so profound, so important, so stunning—it marked the onset of a general crisis of the entire slave system—unleashing a chain of events that could only eventuate in this system's collapse, significance of which were very troubling and disturbing to the slave-holding republic of the United States. The Haitian Revolution insurrection was a fiery cataclysm of an enormous scale and it marked “the first great shock between the ideals of white supremacy and race equality,” a confrontation that compelled a retreat of the racialized slavery that had given rise to the slave-holding republic in the first instance. Frederick Douglass speaking in Chicago in 1893 saluted the Haitian Revolution as “one of the most wonderful events in the history of this eventful century and I may also say in the history of mankind.” He acknowledged that they “met deception with deception, arms with arms, harassing warfare with harassing warfare, fire with fire, blood with blood, and they would never have gained their freedom and independence if they had not thus matched the French at all points.” He later on prior to passing away, commented “it was the Haitian Revolution that was the original pioneer emancipator of the 19th century, whose bold intervention plunged the slave system into a death spiral from which it could not emerge, posing a mortal threat to all slave-holders throughout the world.” The Haitian Revolution indeed sent a sensation of nervousness coursing through the American slave-holding republic, reminding those who may have forgotten that slavery was an inherently unstable, conflict-ridden system that inevitably gave rise to bloody rebellion. Lesson: Slavery breeds “insurrections” and, thus, was unsustainable.

Haiti's constitution of 1804 decreed that slavery would never again exist in Saint Dominque, as Haiti was then known, and it was the first in history to prohibit discrimination based on skin color a milestone that U.S. law would not guarantee for another—150 years.

The Black Jacobins were a beacon of inspiration for U.S. enslaved Africans, reinforcing the idea that they were far from alone and, similarly important, they could prevail. It should be pointed out that when Abraham Lincoln signed the Emancipation of Proclamation it wasn't done out of the goodness of his heart, but out of concerns for the safety and welfare of white people, as isolated incidences of enslaved Africans revolting were increasing exponentially. Resolute racists thought that but for external forces like Haiti, slavery in the U.S. might have continued. Which begs the question what was it about Haiti's enslaved Africans—the Black Jacobins—that made them the antithesis of America's enslaved Africans? The Haitians though physically enslaved weren't [mentally enslaved] unlike their American counterparts who were. The Black Jacobins' "African cultural continuity" was never extinguished. The importance of this can't be overly emphasized for perversely American slave-masters had stripped its enslaved Africans of their cultural identity and heritage.

Fearful that Toussaint's Black Jacobins might gain free immersion and communion with their black brethren in the Southern states, threatening the security of the United States, an exasperated Thomas Jefferson once referred to the valor of Black Jacobins as the "cannibals of the terrible republic." Because of Haitians energetically repelling the white man from their territory and forbidding him to enter it they were excoriated by American slave-holders as creatures possessing, "intellect of the lowest order." Haiti set an example for oppressed folks all over the world who faced colonialism, and for that, powers that be of the world made Haiti pay dearly. The world's response was to isolate, tyrannize and make Haiti pay for rising up against slavery and white supremacy.

Year 1825 France threatened to re-invade Haiti, to re-occupy and re-enslave the people basically said you either pay us an extortion fee of what would now be equivalent to about 22 billion dollars in today's money or we are going to take you back. Haiti had been weakened to the point it really didn't want to go through another war, it had been a 13 year war and they had lost a large percentage of their population during the war so they decided instead to pay the fee, being forced to pay the money in the form of a reparation as punishment for the slave owners' losses—property, lives, etc. Beginning in 1825, in order to pay France, Haiti had to shut down all the public schools which explains its high illiteracy rate of present day; had to forego infrastructure, irrigation ditches, health care system, etc. It took Haiti over a century to finally pay off the extortion money to France.

USA was ran by slave owners such as the likes of George Washington, and Thomas Jefferson who were committed to the doctrine of white supremacy and slavery; Haiti's revolution threatened it all. America, where Africans were at the bottom rung of society, ironically found themselves now engaging with Black Jacobins and from a subversive vantage point of relative equality. As a result USA was very hostile towards Haiti. It took several decades before America finally recognized them as a sovereignty, which was sometime during the Civil War, albeit the hostility remained. Serious attempts were made by America to try and annex the Dominican Republic, Haiti along with other Caribbean islands. Had they been successful the plan was to emigrate black people en masse to Haiti and reconstitute slavery. Haiti, not trusting America suspected as much, furiously fought against annexation and should be seen as a culminating vehemence toward a lengthy and hostile U.S. policy toward Black Jacobinism, a hostility that to this very day has never been extinguished.

President Grant, strong supporter and advocate for annexation was eager to see the mass deportation of the newly freed to the Caribbean. Senator Charles Sumner, Abolitionist Wendell Phillips fought against annexation—as a result of their efforts—the U.S. Senate in 1870 failed to ratify the pact, contemporaneously saving Black/African Americans from being shipped en masse to the Dominican Republic. Several years later Grant was still harboring ill-feelings about the failed annexation, speaking in 1878 in harsh terms about the abolitionist Wendell Phillips...who had spoken with contempt...of the "treachery to the black race" involved in this pro-annexation effort.

Haitian's have it written in their 1804 constitution that only Haitian nationals could own property but when USA invaded them and militarily occupied Haiti from 1914-1935 the constitution was done away with, undermining the sovereignty of the Haitian Republic and the development of democracy thus opening the door to the world to suck the life out of Haiti. The will of the Haitian people was not expressed because Haitian political sovereignty was constrained by the American military. The military force was used to impose a democracy by undemocratic means. Elections under the Occupation were rigged; a treaty was passed by force; martial law was declared; military tribunals were held; the press was censored; the Haitian Senate was dissolved; the constitution was changed by an unconstitutional plebiscite, and opposition was violently repressed. It appears as though everywhere the oppressor goes they bring NO light, but will and do [put out] the light.

Finally—for the first time in its nation history—in 1990, Haiti had a chance to elect its first president in a free democratic election. Jean-Bertrand Aristide was the man. However, USA, had handpicked someone else to win but the Haitian people knew who they wanted and it was Aristide. Fall of 1991 Bush Sr.'s administration overthrew Aristide; 2000 he ran again and won. Only to be subjected to another military coup once again being overthrown. Clinton administration went after him creating an economic blockade. Bush Jr. continued the destabilization. Since the election of President Jean-Bertrand Aristide in 2000, the United States has moved to sabotage Haiti's fledgling democracy through an economic aid embargo, massive funding of elite opposition groups, support for paramilitary coup attempts, and a propaganda offensive against the Aristide government.

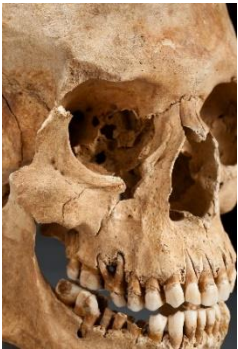
At one time Haiti was the wealthiest colony in the entire world but has since been systemically drained of all its natural resources starting with its very humanity. The unconscionable embargo made the situation even worse. Black/African-Americans today have not fully digested the implications of the failed annexation of the island. Indeed, the assumption of U.S. citizenship has come at a steep price: namely, presumed—or coaxed—support for imperial ventures that are harmful to longtime allies and are, ultimately, detrimental to the true interest of Black/African-Americans themselves. Nevertheless, the ultimate legacy of Haiti is the penetrating impression left by Black Jacobinism, which inspired abolition and helped to generate a spirit of militancy among Black/African-Americans that has yet to be extinguished.

AN ARCHAEOLOGICAL DIG UNEARTHES ONE OF THE EARLIEST SLAVE REMAINS IN DELAWARE

By Michael E. Ruane

December 5, 2017

From the Washington Post at <https://www.washingtonpost.com/news/retropolis/wp/2017/12/05/an-archaeological-dig-uneartths-one-of-the-earliest-slave-remains-in-delaware/>



The blow to the head of the man in grave 10 was so severe that it chipped off a bone near his right eyebrow, fractured part of his face, and probably helped to kill him. He was about 35 years old and likely a slave. He had grooves in his front teeth where he had clenched his clay pipe as he worked, and evidence in his spine that he was engaged in hard labor. It's not known exactly what landed him in a hexagonal coffin in the sandy soil north of

A male skeleton of African ancestry was found at Avery's Rest, a late 17th-century plantation in Rehoboth, Del. (Kate D. Sherwood/Smithsonian Institution)

Delaware's Rehoboth Bay 300 years ago: An assault, or an accident? But fragments of his story, along with those of 10 others buried near him, have emerged from an

archaeological dig at a long-vanished 17th-century plantation called Avery's Rest in Sussex County. At a news briefing Wednesday in Rehoboth Beach experts are scheduled to detail their findings, and talk about what may be the earliest slave remains found in Delaware. "I think it's huge," said Dan Griffith, of the Archaeological Society of Delaware, who helped lead the effort. "It's certainly the most extensively excavated 17th century site in Delaware . . . (and) just a fascinating project."

Research suggests that there was little rest at Avery's Rest. "They're clearing the land, and they're planting tobacco," said Smithsonian anthropologist Douglas Owsley, who has studied the bones from the graves. "They're using their back to haul things that are heavier than" they should carry. Life could be short. One grave contained a teething infant; another a 5-year-old.

And tobacco was king. The crop was heavily cultivated. It was smoked incessantly in hard clay pipes. And it served as the standard currency. Fines, as well as belongings, were valued in pounds of tobacco. A good horse was worth 1,500 pounds of tobacco. A frying pan was worth about 25 pounds. Slaves had the highest value — as much as 3,000 pounds each, according to an estate inventory related to the project.

The burial of the slave in grave 10, and two others nearby, show the harsh world in which they lived. Interest in the site goes back to 1976, when state archaeologists found a mysterious area of oyster shells, tobacco pipes, and pieces of colonial pottery in a plowed field they were surveying. "Something was going on there," said Griffith, then a state archaeologist who helped make the discovery. The experts spent a day gathering artifacts, and then moved on to other sites.

They asked a state historian to see who had owned the land in the past, and were told that it was "Avery's Rest," a settlement that dated from the mid to late 1600s. The homestead was established by an English sea captain and planter, John Avery, then about 42, along with his family and at least two slaves, around 1674. Avery and his wife, Sarah, had migrated from Massachusetts, where she was born, to the Manokin River, on Maryland's Eastern Shore, and then to Delaware, where Avery would eventually own 800 acres of land.

Griffith, in a telephone interview last week, said the site was listed on the National Register of Historic Places in 1978. "And then it just sat there," undisturbed for almost 30 years. In 2006, the state discovered that the area might be developed, and asked the volunteers of the archaeological society to help conduct a new dig, Griffith said. He said the society expanded the dig to an adjacent property over the next few seasons. And in 2012 they found the graves, "which we did not know were there," he said. The discovery came as the archaeologists were excavating a peculiar feature in the ground. As they dug further, the bones of a hand emerged. "I went, 'Uh-oh,'" said Griffith, who was by then retired from the state and head of the Avery's Rest project for the archaeological society. "We cleared off that level . . . and found the top of the skull and a copper stain from a shroud pin." The team notified state authorities and got permission to proceed.

The archaeologists eventually found 11 graves containing the well-preserved skeletons of seven men, two women, and two children of undetermined sex, according to a report produced by the project last summer. Eight of occupants were of European ancestry, and, except for one, were buried in a row. Study of the bones showed that three were of African ancestry, two men and the 5-year-old. They were buried near the others but in a separate section, according to a diagram of the burials and the report.

It was not clear what happened to the man in grave 10. His facial fractures were "obvious signs of violence," said Smithsonian anthropologist Kari Bruwelheide. The injuries were "not severe enough to have caused his death," she said last week. "But it's evidence of trauma at time of death." The victim might have suffered a fall, or been kicked by a horse, or assaulted. One old report alleges that John Avery, his presumed owner, could be ill-tempered. As president of the local court, he once attacked a magistrate with his cane, according to the 1679 account. But the precise cause of the injuries is unknown. "We don't know what's behind that," Owsley said. "Who done it, we don't know."

The coffins themselves had disintegrated, but experts could tell their shapes by the pattern of coffin nails that survived. Besides the skeletons, little else was found in the graves. Two metal buttons, probably from a pair of pants, were found in one. The burials dated from the 1660s to the 1690s, Griffith said. That was the period when John and Sarah Avery and their family lived there. DNA tests have shown that four people buried in the "European" section were related to each other. But experts aren't sure who they are. John Avery died in 1682, aged about 50. But the anthropologists report that none of the skeletons is that of a 50-year-old male. "So that sort of rules him out," Griffith said.

Meanwhile, an inventory of Avery's estate after his death mentions two slaves, together worth 6,000 pounds of tobacco. Griffith said that the two men buried in the "African" section could well be those slaves. Two slaves are included in the property inventory, along with livestock, tools, and furniture. Their names are not listed.

The skeletons were removed from the site in 2014 and taken to the Smithsonian Institution's National Museum of Natural History, where they remain, for analysis. Evidence of hardship was clear. Teeth were in bad condition. People had numerous cavities, abscesses, and missing molars. A middle-aged woman, who stood about 4-foot-11f, had lost all but six teeth. At the Smithsonian, Owsley, the anthropologist, put one loose tooth found at the site under a microscope and spotted telltale marks left by the tool that had been used to pull it. "You see their tooth problems . . . you'd think, well, they ought to pluck them," Owsley said. "Sure enough, they do." Griffith said the men also wore grooves in their front teeth by gripping their pipes. Some had two "pipe facets." One man had four. "I think they had the pipe in their mouth all day," he said. "Whether it was lit or not, it becomes sort of habit."

He said the Avery's Rest project had to be done or the story might have been lost. "If it weren't for the archaeological society, the volunteer effort, Avery's Rest would be either still be sitting there or gone," he said. "The burials may or may not have been discovered, depending on what kind of development went on there." They might have ended up under a concrete slab or a building. "I said, 'Well, this is important. This needs to be done,' " he said. "So that's what I wanted to do."

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<http://swflarchaeology.org/>

The Southwest Florida Archaeological Society (SWFAS) was founded in 1980 as a not-for profit corporation to provide a meeting place for people interested in the area's past.

Our goals are to:

- Learn more of the area's history
- Create a place for sharing of this information
- Advocate for preservation of cultural resources

Its members include professional and amateur archaeologists and interested members of the general public. Members come from all walks of life and age groups. They share a lively curiosity, a respect for the people who preceded them here, and a feeling of responsibility for the conservation of the places and objects they left behind.

The Society holds monthly meetings between October and April, attracting speakers who are in the forefront of archaeological and historical research. Occasionally members join in trips to historical and archaeological sites.

A monthly newsletter, Facebook page, and website keep members abreast of our events and happenings.

The organization is a chapter of the Florida Anthropological Society, a statewide organization that publishes quarterly newsletters and a journal, *The Florida Anthropologist*, and holds an annual conference.

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