



Annie Joyner Gavin was born in James City in 1910. Her father James B. Gavin (1890-1968) spent his entire life in James City running a general store and Her mother Mary Francis Joyner (1892-1969). She Sold hot foods from her kitchen much like a restaurant today. Annie Gavin has lived her entire life here in James City. She married Mr. J. Gavin and they had five children born of this union. They both ran a general store which served the community. Presently the store doors still open and is operated by Annie Gavins. Mrs. Annie Gavin speaks of James City from the 1920's to present day.

Annie Gavins, James City

(G) What's that, the wind? (A) Uh huh, it blows through the trees.

(G) I really don't have any questions but you always tell us about James City, how it use to look and how the people, more or less, survived or something about you history. (A) Well, well they really survived by farming and, uh, mills. There was always a mill in the area of James City, in my lifetime. And even before then, the men like George Brown and them walked the bridge cross town, way across town where the mills, there still mills over in the area, uh, over there near Maola Ice Cream Company, over in that area and they would walk that bridge, mornings, even Bill Spivey's generation, and walk back at night, they carried their lunch. And for the most part they lived in the same, almost the type houses that they built for the slaves, when they brought them here. They just some straight boards, framing, straight boards, and, uh, in some cases were no division. And the way they, uh, survived was naturally, they had to work on farming and whatever they were asked to do. But some of them were lucky enough to work around the big house, the big house was the masters house, the owner. And whatever they learned, they carry back. They learned, some of the, some of the younger people learned how to read, how to write, cause little white children they played with taught them. And they carry that back but they had to have, hide the books. They had such slack in the floor that they hide the books. But every night he'd

come back with something else and they were a lot of them had good education before they were freed. And then some of the white kids that they played with, they had to teach the little black child, in order to be able for her to know to play with them. And that was interesting to me. And then, uh, this man that was a, a fighter he was, he's a heavy, heavy built fellow, they called him Uncle Tom. He really was an Uncle Tom, cause he was a fighter from the beginning. But he had to do it secretly. Uncle Tom, you know, you think about going back telling the white man and everything, but he learned everything he could from the white man to bring back to the blacks. And they, and uh, Theragood Marshall passed you know, he's descendant of a slave and all, a lot of, they picked up, the white man didn't know they were intelligent enough to remember. But then those, the white kids had teached them what they knew in order to be able to play with them. And uh, Miss Hanna Smith, her daddy was a white man, was one, her slave owner, and her mother had children for him but, he made a special house for her, she ain't had to work. And Miss Hanna played with his children by his wife. And, uh, that was Stella Johnson's mother, I was, I was a big girl, when she. (G) All these people lived in James City at the time. (A) Uh huh, yeah, and uh, so everything that Miss Hanna would learn she'd carry back to the other black little children, so they passed it on. You'd be surprised how people can grasp things that they want to know. (G) Did we have a school, you remember, or your mother or all them, I know you remember the schools here, but Annie, what was some of the first schools, you know, if you remember in your day,

before we got? (A) Well the first school I remember was the little red school house, right in there where the James City sign, that dedicated to James City, you know on the highway, the marker, you know where the marker is? Just over a bit on hill just before you get to the railroad, was a little red school house. My mother went there but I didn't, I didn't, that was, I was a little girl, I remember that, uh, and uh. You know Miss Fields, you know Mr. Fields? (G) Right. (A) His wife's grand daddy was the teacher and he was half white, you could look at her and tell that he was almost white. But that's where most of them went to the school. Then the Baptist people built the building way down in there, where um, where Narker and them live, you know right back there. And they had a school house there and a dormitory set up. Cause the children that live farther away like Brice's Creek and all, they could get rooms there all the week and go home. (G) Oh, they stay over and go home at. (A) Uh huh, weekends. And, uh, the people that had some education, they pushed it, they really would try hard to get the black ones educated and some of those people were educated way before the end of slavery, cause the white ones taught them. (G) Was this the missionaries, some of them were missionaries? (A) Missionaries then yeah, they start sending missionaries and you know where Annie Stowe use to live, well that was. (G) That's down there by that Ramada Inn area. (A) But it was on the other side of the road, like your going out. (G) On the other side of the railroad. (A) Even, them, Annie Stowe lived in there, you remember Annie Stowe? Jays, uh, well they were last

people lived there. And that was a school and they taught the women, the girls how to sew and knit and all kind of craft. But they sent the missionaries from up north. (G) Miss Annie, let me ask you this, what, why did they, have you ever heard why they picked James City when they captured New Bern, why did they put the, uh, set up the camp in James City? Have you any idea? (A) Well they set the camp in James City cause they had good soil, good water, that's why they put the slave down there. That's what my grandmother, great grandmother said, they put the, you know, they uh, they didn't really tell the slaves that much, but where ever one worked, in the house what ever they heard they carried back. (G) They carried back home. (A) So, they had a mouth to mouth social communication. And then they would, some time the white kids, if they were close enough to that black kid, they'd teach them what they knew. (G) Right, right, right. (A) And they'd even let them have books and, but, then carry it back to the sharins desk, what they were. (G) There houses? (A) Uh huh. But uh, uh, they sometimes didn't have any floors, just some boards nailed up around and the dirt, the dirt was the floor. (G) Yeah, that's what I heard, my mama said there was dirt floors. (A) Uh huh, dirt floors. (G) Did the average house, well I know that was, yours, most of when you was a little girl you just heard what your parents said. But they didn't have windows, they mostly had what, shutters or what? (A) Well, they had boards for windows, just a hole in the board. (G) From what I understand they had churches and everything in that area of Old James City? (A) Yeah, well they had churches

after the were freed. They had nice churches. (G) Did you know much about Jones Chapel, or heard much about our, about Jones Chapel Methodist Church over here, before they brought it over here? That was in James, I know where it was and, uh, they had a nice, right nice wooden building. And just down from where Miss Martha lived, the next building. (G) You couldn't see the -----
--- -----? (A) Yeah, uh huh, and only thing I remember about that church was that when I was kind of big sized girl, and the church, they weren't using this in Morehead and they had dancing girls in there. (G) Oh. (A) They let them use it for burlesque shows, dancing girls. (G) That was before it turned to Jones, to the Methodist Church. (A) That was after, after they moved over here. (G) Oh after, oh. (A) See the first church over here was a wooden church too. And Reverend Thiston put bricks around this. And my Aunt Rose was the first person to get married in Jones Chapel. She married George Bell, you remember George Bell. (G) Yeah, I remember George Bell, he was a reverend there. (A) Yeah, yeah, a reverend. And uh, Reverend Bell, ---- resigned there, at that time was his uncle. He was, he was from down Newport. But he, he was a preacher, but Aunt Rose never liked hear him preach or pray half the time. But he was a preacher. And uh, Frances and Emma, the twins in Aunt Rosa had, I think four children for him. But she was married to George Washington Spivey. (G) Which was Washington Spivey's son. (A) Son, yeah. And Washington Spivey was the one refused to pay the tax, rent. (G) Rent and went to court. (A) And went to court. (G) Because of that land. (A) Yeah. He started

the fight, he started a fight, he gonna build it up. But uh, they say and I, and another advantage I had, I was brought up around store. You know my dad always kept a store. And they say that Washington Spivey started it, then they got brick, bats, and sticks and boards and everything and ran the law overboard. (G) Yeah, when the come to take their land. (A) When they came to, came to put them out. Cause they didn't, cause he refused to pay. He refused to pay for something that belonged to him, which was good sense. But as a whole, the James City people stood up for themselves and even though we had a hard way to go, because you know, even in your time when you start to go to school in New Bern, ya all did, the children that were born and reared in New Bern tried to look down over you. And they found out, all of ya, all were smarter than they were. But they were glad to come to James City to eat. (G) Yes, they always, we always had plenty of food over here. (A) Plenty of food, yeah. (G) From what I understand, New Bern, James City use to support, uh, New Bern because this was a lot of open field and they use to farm. (A) Yeah, well that's what, that's what a lot of people, how they earned their living, uh, going over there getting the whites folks clothes, bring them over here, washing them, you know, getting paid for that, plus they pull wagons of food everyday. They had gardens and fields and stuff. And then, um, the Laven houses settled over there, which was he, he was a farmer and gave them a lot of work. But they, they still, they still, had uh, a living through caring, washing, and ironing, and uh, Miss Ida and Miss Mayliz, you remember, use

to, could carry them big old baskets on their head? (G) Uh huh.

(A) Then the mills started growing and there were mills here. There was two, two mills, Morgan Bennetts Mill and Coopers Mill over on this side, and that was a source of income. (G) Was there a plate factory? (A) Yeah there was a plate factory. (G) Made big wooden plates in this area? (A) Uh huh, probably some of the stones still down over there by where Rev. Bell was, maybe not now though, cause they made a lot of changes. But uh, when I was growing up, some of the stones, type of stones they made then was still standing. And we didn't get a good road until 1922. And I remember that very well. That's the year they started that highway out there. It was most, it was mostly rock and stuff and that Edgar Grant came here from Georgia to work on that good road and never did go back. (G) Never left James City. (A) Uh huh. And people started to come, wherever there was work, that where they would settle. Cause my daddy use to, when he had his both feet he worked on the railroad. He was a brakeman, a cook, uh, cause he lost. (G) James City really was like, almost like an industrial area. (A) Yes. (G) They had a lot of factories and farm lands, most of the factories were the mill yards. (A) Yes, uh huh, and two mills, saw mills, and uh, Morgan Bennett Mill was over there on that side and Cooper's Mill was over on that side. Gave work to people in New Bern and all around the area. (G) Also we had a fertilize factory. (A) Fertilize, yeah. (G) I remember Mr. Aaron telling me about that. (A) Well the fertilize factory at the beginning was in James City and then it moved over here, still got

fertilize factory. (G) Yes. (A) But that was the Meadows and stills on the Meadows off springs around. (G) But what I hear they sold this land, when they told the people from James City they had to leave, they start selling land on this side. (A) Well actually you couldn't buy the land in James City, cause I know my daddy said they, when he got, cause he went to work at Morgan Bennett Mill, he grew up down Havelock. But he was scared, his daddy was a huntsmen guide, and papa was scared to go in the woods to the traps and that was one of the things, his duties to do. But he go out there and shoot the gun and daddy think there something, uh, a rabbit, he shoot the gun, let him know he been there. So, after while he knew his daddy wasn't gonna go about that any more, cause after goes and look at the traps and find something in there dead, he knowed papa didn't go there. So that's when he left home, at eleven years old and went to New Bern and got a job and then he transferred from that mill over there and came over here. And they got married at about 16, I think he was 17 and she was 16. And that's what most, most of the fellows did. Now in your case. Newt's daddy and his brother, I think, they were about the first people that had a store and then Miss Simon Phillips. You know they went from one to, and then your daddy ran taxi too, Newt's daddy and, um. But those, just like everything else, some people ambitious and some not. (G) She said that he use to drive the horse like a cart for a taxi. (A) Yeah for a taxi. The first taxi was a cart, not a cart but a buggy, buggy you know with two seats. (G) Went to New Bern. (A) Uh huh, and carry people to work and pick them up from work. And

then his brother had a store down in James City. I didn't know him. But you knew Bud, I knew Bud and I know Mrs. West, uh huh, but I didn't know the one that had the store. (G) Okay. (A) I didn't remember him but my daddy worked for him, that's what inspired him in going to the store business. (G) I think my mom said it was Grand Daddy Westfof. (A) Westfof, yeah. Your grand daddy. (G) Yeah. (A) He had taxi too. He had a big house up on the hill, right there, you don't remember nothing, house. You should remember that house being there. (G) Well, I was. (A) He was the first one had big two-story house. That's were Newt and Alma were born, cause Alma was my age. But as a whole, the people was, that were here from the beginning were asked to those slaves, which my mama was and my daddy's daddy was from Edgecombe County, Rocky Mount, and they came down here looking, a better life, cause they were, they would hunt and stuff and then they settled right in there were Cherry Point is now. And that still belongs to black people, never got the money for it. (G) We are, uh, most people came here because we didn't, they weren't on plantation. They were more, less was able to get jobs and to work. (A) Came here lookin work. (G) Uh huh. (A) Farming and the mills. Mills were the attraction really. But in my daddy's, daddy's case, they were in Rocky Mount Edgecombe County and that were, all that was up there was farming. And that, I guess they came down here to make more money. (G) Right. I can find a book that Mr. Ike Long had and he was, had, he kept the record at the fertilize factory. Back in the 30's they were making like 25 cents a day, at the fertilize, as I

say, I got a book with all different people that lived in James City going back as far as the Slas Neal. (A) Yeah but the Slas Neal was always, he was a slicker or something, but he was a preacher too. He belonged to our church. (G) Yeah, that's what this book. (A) Uh huh, but he was a wise man. (G) But they called him the slicker, but he was a wise man. (A) Yeah, the reason they called him the slicker is he could out talk them other women, I guess. But you learned a lot from Slas Neal and he was kinda Jack Leg preacher. And he had, he had a lot, he, all those people helped each other. Yeah, they helped each other to survive. (G) Uh huh, uh huh. (A) Because the women would make quilts, and my grandmother and Linda Stalling's grandmother, Georgie's grandmamma, uh, all had, would quilt. And Grace, Gracie and May Zellermar wouldn't let me with cause they were quilting they kept away from me. So I had to sit around old folks, that's what, and I enjoyed hearing them talk about things that happened. That's why I know as much as I do. (G) That's why you know. (A) Uh huh, cause my grandmother, I was twelve years when she, when mama's grandmother died and so I was a big girl so a lot of that stuff I heard from them. That was interesting. And Miss Hanna, that was Stella Johnson's grandmother, her daddy was one, was a slave, her mothers owner, slave owner. And he didn't, he didn't let her work. And he didn't let Miss Anna be out in the, in the, with the slaves much. She, she played with his children, by his wife, in his house. Those white women went through a lot during slavery time, hear that from Roots, cause that women was looking right at her husband,

going to Tissy. Yeah, those white women had to take a lot too. Cause they say, if the slave owner found a women that he choose, she didn't work, she didn't work. (G) Even back then. (A) No. She didn't work. He took good care of her. And the wife couldn't do anything about, them white women had to go through a lot. And you know we heard, ya hear a lot about Uncle Tom, but according to, uh, my grandmother and Miss, them people that I learned so much from, they called him Uncle Tom, because he found out what was happening. He was a big man and he drove for the master and whatever he would hear, in regard to what was gonna be done, he would bring it back. So they'd learn first hand. So he, eventually somebody killed him. (G) Is there anything you'd like to ask Miss Anne? (?) Did any of your relatives or any of the people you've heard speaking, ever mention Horace James? (A) Horace James? (?) Yeah. (A) Yeah. Horace James wasn't Horace James Black. (G) No, he founded, you know, they named James City after him. (?) He was the chaplain, they named James City after him. (A) Oh he was, he was, yeah. He, when they brought, when they brought, uh, this group of slaves and put them down in James City they picked that area cause of the sand and the good water. Horace James was a preacher from Boston and then he was over them, you know, Horace James, uh, his, his mission was to teach them, and he was a, he was a priest. And then he, uh, he would, uh, had a school in that house that, uh, Annie use to live in, that use to be the school, Mission School. Start teaching them how to read and write and sew and do crafts. Taught them to be independent. And

we would come and go from Boston. Then the missionaries use to stay with Reverend, Reverend uh, Dudley. Hold on. Hello Ann, come on in and let's join the slave party. We're, those that hadn't heard about James City and it's, by the time Grace gets through working with this, they'll learn all about it. (G) Every body will know about James City. (G) So, Nathan, do we have time to continue or do we come back another time. (N) Could I come back another time. (A) Any special thing you want to know? That's what it is all about. (G) She was talking about James City, the original, when they first settled in and what she heard and about Horace James. (A) Yeah. Well according to my knowledge and what I heard, they put them down here because of the good water and the sand and soil. That was one of the reasons. And then they built these make shift houses for them. I guess they built them themselves, they got material for them. And, uh, each family had, had their own little, I say hut. Uh huh, then uh, and this was after Abraham Lincoln, my grandmother saw Abraham, my great grandmother saw Abraham Lincoln. (G) Okay. (A) He came to the plantation where they were, cause they lived like plantations, you know. And he was, uh, not to well dress but he had some beautiful horses. And then he asked questions, cause the stable boy, they had people, they had boys, young men to put up the horses and hitch the people so. And he questioned them and asked them how, did they like the way they lived and he said. But he, he was a homely man which we know from his picture. But he had some nice horses but they, they still didn't know he was the President, cause he traveled alone.

Well I don't reckon he had anything to fear back then. But anyway, um, the boy told him what he knew, and do they feed you good and do they take good care of you and he said yes, cause I guess, that, and my grandmother said that their owner was good to his slaves. Some of them were very mean. But uh, Abraham Lincoln stayed there a day or two and the, uh, slave owners wife was pregnant and she had, had a little, she eventually, her baby was a girl but Abraham Lincoln didn't know what the baby would be. He left a name for the baby in the wall and then after he gotten, they didn't even know he was the President, travel alone. After he got back in Washington, he wrote back and told them where to look and find the letter he had written. And I even remember what the name, what he named that little girl, Saprionia. And I, that stuck with me cause it was a pretty, I'm surprised I didn't name one of mine Saprionia. But anyway, uh, and soon after he got back, in Washington, then they start sending troops and they start, uh, uh, you know, freeing the slaves. And she said they didn't want to leave where they were cause they, they, that master was good. Like everything else, some good, some bad. They said just as boy, and she was twelve years old, when she say, and just as far as they could look back, they look back, cause they didn't want to leave. And said they were standing on the porch and they waved as far as they could, they could see. Then they brought them to James City and put them over there and built make-shift houses for them and the, the special reason they settled in James City, that's why I guess all these hotels trying to get in there, for the good soil and good water.

Then after he went back, was the, so not very long after then, its, troops start to coming in, the war started. And, uh, down on Battleground Parkway use to carry papers down there that the ships and stuff, boats use to come up there, cause they still, they still got deep holes. Or did have last time I was carry papers down there. (G) That's down to the other side by Nissan Building and that area? (A) Yeah. Way down, way down near Therman Latch. (G) Okay. (A) And there were deep holes when I was, even when I was carry papers down there, there were deep holes where they dug, you know, to dig in. I guess that. (G) Where they bring the big, big ships in. (A) Uh huh. And to hide, you know, while they were fighting cause they had battles down there. That's why it's Battleground Park, that's what they call it. (G) Okay, that's what you call it. (A) That's what they call it, Battleground Park. And down by Monettes place and way back there and I use to, had growed up way around there, and they had deep holes, still had deep holes and stuff. But uh, they had good and bad, uh, masters. Sometimes the master himself, the man was good and the women was mean. (G) Right. (A) I knew Miss Hanna, now her, her slave master was her father. Now they select themselves a black women, they put her in a house and she didn't have to work either, her children and Miss Hanna played with her half-sisters and brothers, stay in the big house. She played in the big house. So she was, that, those, those, those slaves had it good. (G) Grace. (A) That's why there is such a mixture of black people, they were fathered, you know, by them slave owners. Because they, originally most naturally those

Africans were black. But after he went back to Washington, then the soldiers start to come in. And, you know, going to different plantations and stuff and the war. Civil War they called it. Start freeing the slaves, well some of those slaves didn't even know how to take care of themselves, because they had been taken care by the masters and stuff. That's why I guess still, there's still some black people don't have getting up, getting up enough to have a home of themselves. (G) Take care of themselves. They been dependant. (A) Yeah. And uh, and Miss Martha's daddy, Washington Spivey, he's the one that had the name in James City cause he defied all of them. Then uh, this was after the war and they were coming over there collecting for those same huts that they had put them in and, uh, he decided he wasn't gonna pay for them cause it belonged to him. That's were you got some of your stuff. And they say, you say when Washington Spivey had a, he'd tell them off, he ain't gonna pay no rent. And they say babies heads were sticking out the windows. But uh, with him and the other man got together and they got sticks and bottles and everything else, they, James City, that's why James City got the name it had. Cause, yeah, they got the name cause Washington Spivey lead them into battle. (G) That's right, he started it. (A) He lead them into battle. They used bottles, sticks, whatever, but they ran the law overboard. So, they, even till today, they're scared to come to James City and we still got a lot of us, of it in us. Because I can remember, you know, coming ask were people live, we wouldn't tell them anything. The one man said to me, you mean to tell me you live right here in

the neighborhood and you don't know these people. I say you can't make me know them. But then he showed me he was an insurance man and he was, had located a check that had been misplaced and he was trying to find the person. I said when you come to James City you better show these people something, we don't believe, but you got to show it to us. But as a whole, James City people have been very out going people and very, very good people. They might fuss, they might fight this morning but nobody else better not come in there. (G) Nobody else touch them. Do you remember, in reference to taking care of themselves, they were farmers, mills, they owned their own businesses from what my mama say, they had stores. Many of the old people had shops in Old James City. (A) Yeah, well, like everything else, some people have ambition and some don't. Now your mother's, uh, daddy and uncle, they had the first stores over here. Cause my daddy worked for your mother's uncle, I forgot his name, lets say, then papa got his foot cut off, cause papa use to be a brakeman on the train. And uh, when he got his foot cut off, that's when he went in the store business. And he was a cook on the train, always had a cafe. (G) Miss Annie do you think that's why a lot of people wanted, not only that they could be free once they come to James City but there was, it was like an industrial area compared to other places with plantations. (A) Yeah, uh huh. You know for a long time the only work that black women could get was on the farm and in the kitchen. A lot of them walked that long bridge and Miss Ida and Miss Maylizzy, with clothes on their head. Miss Mayliz and Miss Ida wouldn't even have

to hold it. (G) Just walk carrying the baskets. (A) Uh huh carry it right on their head. But I guess everybody had survived. And I'll tell you something else they use to do back then, didn't have linoleum for the floor, scrub the floor and go down to the sand, sand holes, sand holes and get buckets of sand and put on the floor. (G) Miss Annie why? (A) It kept, the sand itself was a, was a cover for the floor and see the sand helped to keep the floor clean. (G) So if they spill oil or anything that would catch it for them. (A) Uh huh I, I, I knew this happened, mama never did, she just scrubbed her floor but Miss Maylizzy and Miss Ida and those people that were older than she was, every Saturday, the children had to scrub the floor, especially kitchen. (G) I understand. (A) And put sand on it, pretty white, it still pretty white sand down there, down there in them holes. And then you know, we had a plate factory here. (G) Yeah. (A) Right across over there near the water, where Rim Bear use to live. (G) Uh huh. (A) For years that, it hadn't, just since I've been grown up, since I've been back home they tore it down, made them have, it was a plate factory, where they made plates. (G) What did they make the plates out of? Did I hear wood? (A) Sand, uh huh, and some kind of way the put it together. But they had unique ways of doing things, but it had to serve the purpose for the time. (G) Is this what the government help set up for the people, for the community to survive? (A) Well no, I don't think it was so much for the community, but it was good location, sand, way to get plenty of sand. Cement plates are made out of sand, somehow. But, uh, it

wasn't in operation when I was growing up, but the building, part of it was still there. And that was, and I think the reason they located where they did is cause there's a lot of sand there.

(Side 2) And then besides farming they started the mills. And that's what people, people took care of themselves working at mill. The Morgan Bennett Mill over there, some of their piling still there and that's where most people lived. And then, uh, people from far and near, they would even come and get rooms with people so they could work at the mills. For years and years, then the war came, 19, first war, I can remember the end of it, but I don't remember when it, but I do that my uncles and all went. And, uh, then when the war came to end they start to come in, coming back home. So, I think I lived through about two wars I guess, or three. (G) Okay. (A) But what people, people were, the church was the center of every bodies life, then. The, the, sometimes didn't get to see each other that live far away apart until they went to church. And they prayed, they had, oh, they couldn't pray loud, as slaves, had to turn the pots down and I wonder, I always heard them say turn the pots down, they had big old iron pots, the pots were to, suppose to have caught the sound. (G) What? (A) If they get happy or something. Yeah. (G) Okay, so maybe that's why they holler so loud now. (A) Yeah. They prayed. (G) They let it out now. (A) Yeah, they let it out now. And they had, um, this Uncle Tom, I had dad explain to me about an older person. Had a man they call, an old guy they call Uncle Tom, and you know now when we think of Uncle Tom we think of somebody who tells everything. But

Uncle Tom wasn't a person that told everything, he gathered everything he could when they had to take them out to bring back to the slaves. (G) Okay, okay. (A) And to sneak out books and, uh, the masters children by a black women, she had all the privileges. Now Miss Hanna, which is Stella Johnson's grandmama, she played with her sisters and brothers in the big house. (G) Now is that Anna Power Tanns, is they related to her in any way? (A) No, Miss Anna is your relative. Miss Hanna, uh, Stella Johnson's grandmama, well she came late years, I was a big girl when she came here. But her, she looked white. (G) I heard Mama talk about her. (A) Like Miss Mary Sawyer, you couldn't tell them from white but, uh, and then she didn't like white folk. (G) Okay, close. (A) But it is the funniest thing, those that had the most white blood dislike white people. (G) Yeah. (A) Cause now a days there's no difference, people are people, you know, and I guess that's what they were working toward. (G) Miss Annie, did you ever hear much about Paul Williams when you were growing up as a girl? (A) Who? (G) Paul Williams? (A) No. (G) He was suppose to be one of the committee of twelve leaders, he and, uh, Davis. (A) He was one of the leaders. (G) One of the leaders in that, in the 1898. (A) Uh huh, what was his first name? (G) Paul, Paul Lewis, I guess it's Paul Lewis. (A) Paul, uh huh, yeah, old man Amos Williams, and old man Armod, they were some of the, sort of the outstanding. And cousin Miss Frances, I think she was half-white. But uh, my mothers grandmother, mama say you couldn't tell her from white. And she hated white people, so she wouldn't hang a calendar on her

wall, she'd turn the face around, but mama say she had long black hair she could sit on, they say, you couldn't tell her from white. But her mother was half-white and her daddy was white so that's how she. Now I saw mama's aunt, they lived in Boston, and she was very light and she use to, came to visit us a couple of times, I remember as a child, and mama would go shopping with her. Just say in a drug store, back, the drug store use to be right there on the corner see, and she hadn't, naturally having lived in Boston, she had the accent and everything, and she was white looking, and something she wanted, the man, the druggist couldn't understand what she talking about, told her to come around there and see if she could find it, behind his counter. Mama say he never ask her. But, uh, and uh, and my mother say her grandfather was half-indian, he came from the Florida Everglades. But it was a general mixture of people and you heard a lot of, lot of, different stories, but regardless to what happened there always somebody that was good. (G) Yes, yes there was. (A) Because uh, my great grandmother said that her masters wife was very good to them. A lot of things she did for them, that she didn't want her husband to know. They had to work in the fields and everything, but some of them had some. And that Uncle Tom, we think of Uncle Tom as a tattle tale, but that Uncle Tom, was, was a person that drove for the master and his wife and stuff, so he got to hear and learn everything. Everything he learn, he bring it back. He was tattle-taling that way. (G) Just in reverse of what they call him. (A) Right. And finally, finally killed him. But some of those people they faired so good

as slaves, until, they didn't want to be free. Cause My---, now she, I knew, say that when they put them, their soldiers put them out, you know, leading them to freedom, she was one of them, they settled down in James City, and uh, they kept looking back and far as they could look, they looked and the master and his family on the porch, and they felt so bad. They hated to be leaving them, cause they were good to them. (G) They were good and they didn't know what they were going to be facing. (A) That's right. And then you know, you find in any situation there's some good. No matter how bad people are, there's some good among them. Cause, uh, there was a time the James City people I reckon, guess that was there set-up, they didn't let know strangers come over here and start anything. Cause if it start with one, you got all of them to fight. That's what James City got its reputation being bad. (G) Yeah, he's heard that story before, he know they don't take no junk. (A) No, they didn't take no junk, no way. (G) Well are you, I can understand that because when you were free, you had to protect yourself, you didn't have your master or anybody to, in that way, so you had to come together as a family. (A) Yeah, as a unit. They could be mad at each other, but nobody else better not come in there and bother them. (G) And they would share whatever they had? (A) They would share whatever they had. Yeah, cause, uh, when I was growing up, there wasn't any such thing as welfare. And those people that didn't have children, to feed them, after they got old, they had to depend on whatever somebody would give them. Now Reverend Dudley, you know, you knew Reverend Dudley, he

feed a lot of people. And uh, my daddy feed a lot of people cause about this time he had a little cafe down the bridge, and Miss Jimmy, Roxanna, kin to Bobby, all would come, would go down there and eat, let them scrub the floor or wash the dishes. And he made meals for the men at the factory. Cause there use to be a, that fertilize factory that's over here now, was down there on the railroad. You remember when that was there, don't you? (G) No. (A) If so, you were very little. (G) Didn't Mr. Ike, is that the same one that Mr. Ike Long was like the overseer, cause I have his book records showing that the people, men of James City that worked there. (A) Yeah, he was, its the same, uh. They eventually moved it all the way over here, which is cross the road, they still operate. (G) Right, it's cross the road. That's the Meadows Company. (A) Meadows Company. And the Meadows Company owned a lot of, I guess at one time they owned slave, but they always outstanding in the black community, you know, whatever went wrong, the Meadows always came to the rescue. (G) Well is it true that when they were told to leave Old James City, the Meadows Company owned a lot of properties in the area. (A) Uh huh, and came over here. (G) And bought the land from them. Now there's a man, a Mr. Brooks that was a black man from the area that had so much land over here. (A) Now that was uh, that was uh, Emma Hickson and them grandfather. The Brook's and the Brown's owned, owned this area. The Brook's owned one side, that Emma and them's grand daddy, and the Brown's owned the other, which is Brownsville. And they use to live, you remember that house Mary Wheat lived in? (G) Uh huh.

(A) That use to be their house. They use to live there. And the Brook's owned this side of the track. (G) Where we are? (A) Uh huh, and they had land they sold, you know, after, the fellas, my daddy bought, uh, his place, I think from the Brook's. (G) Well how did they, apparently they were free before, you know, how did they come about so much money and property? Just like everybody owned property back there, how did they come into? (A) Well not everybody, you know, some people don't want anything anyway, they gonna depend on somebody else. But they inherited it from somebody. (G) Maybe their master? (A) Uh huh. (G) Cause in that short period of time, to own so much land in this area, now we didn't know that over on the other side. (A) You couldn't own it that's the reason they had to come over here. (G) So they, they came over here, and they were the ones selling it. (A) Uh huh, now actually according to my grandmother and those other people that knew, James City was given to the slaves, but they never had a deed to it. They gave it to them to use maybe, cause that's what they did. Then after awhile, they, uh, some, I guess the government, maybe, took it over and they had to pay rent. That's were you grand dad came in and started that revolution. He told them, he wasn't, he, minded tell you he use to say, and young ones heads were sticking out all over. (G) Yeah, just looking, yeah. (A) Yeah, and uh, say, Mr Washington Spivey said, I ain't paying no more rent, cause it belongs to me. (G) Well they went to court over that land, years ago in the 18, a hundred years ago, about a hundred years ago. (A) Uh huh. (G) So finally they had to go and

that's when they started purchasing land over here. But Miss Annie, the strange thing is that apparently, uh, they said it belonged to the people, but for so many years they never did anything with that land, over there in James City, Old James City. (A) Maybe there, maybe there a number of years they had to let it lay, you know, for the government to take it. Cause it was given to them. It's like old man Washington Spivey said, he wasn't gonna pay for what belonged to him. But they had lived that. (G) Almost like a reparation for their enslavement, and uh, helping them during the war. There's a lot of country's they have been paid like the Chinese, Japanese, all these other people for war time, so I would say that it seems, with a little research, that, that was given to the people, turned over. Instead of money, the land was turned over. (A) Uh huh, well I think, what one thing was when the government, um, freed them, they had to make arrangements for some place for them to live. And they brought, these, I guess it's about the same thing all over, but these people that were brought to James City, they understood that these make-shift houses belonged to them. But yet one, the real estate man got greedy and started making them pay. Well uh, and that's why Washington Spivey and his followers rebelled. We ain't gonna pay for what belonged to us. (G) I understand they had post offices over here and hospitals. (A) Yeah, well after they put the slaves down, they, Washington, what is his name, James is his, James something. (G) Horace. (A) Yeah, they sent a priest, a priest here. A Catholic priest. And then the house that Annie, Annie Stowe use to live in,

you remember that two-story house? (G) Yeah, that was her house, yeah. (A) Uh, when I was growing up that was a kinda, a school, the missionaries had a school there. And uh, I wasn't old enough to go, but I use to go there. And they taught girls how to sew, how to make clothes and crochet it and knit and stuff like that. And then some of the missionaries stayed with Reverend Dudley. And those missionaries stayed in touch, they use to come and go, and there, brought Gol, you know Gowly, Miss Monroe Gowly, well the missionaries brought her here. Then those families that didn't have children and wanted children, they would bring them for them. (G) That's what happened to my Grandma Beth. She was brought here by the missionaries, with the missionaries. And, uh, some of the people here adopted her, Mrs um, Katherine Midget. (A) Yeah, the Midget's, uh huh. (G) They raised Grandma. (A) Uh huh. (G) Cause her mother died, at the time she was a missionary from Boston, and she died, so the missionaries were gonna take her back to Boston when they went, but some of the people said they would take care of her. So they left her with Miss Katherine Midget. (A) Yeah, and uh, she raised her. But a lot of those, a lot of those, the thing about it, like your grandma was more white than she was black. But uh, you couldn't tell her from white. And uh, I guess there's not to many people that, she was to white to be black. True, but she had some black, so she had to be black. (G) Right, right, I think that's why they were gonna take her back to Boston. (A) Uh huh. (G) Miss Katherine said she would take care of her. (A) And that, that I guess when she met Wes Foy, married him. (G) Right, just a

little girl. (A) Yeah, yeah, she faired good though, cause they had a good, he was smart, he had a big house and, and, Newt and them and now could considered rich. (G) With ponies and everything else she said. (A) Huh? (G) They use to have a pony and everything. (A) Oh yeah. My daddy worked with one of the brothers, Wes Foyer's brother, that's why he started in the store business and they, they, those people that would work could have something. (G) Could have something. (A) Yeah. Cause my daddy had a horse and cows and all that stuff. (G) That's what amazes me when I look back at all the things that those people had and tried so much and were successful. Today when I look around and I don't see those things, it alarms me. (A) Uh huh, that's right, that's right. (A) Uh, different things happened, you know, that made it, broke everything up, you know, and then I think the younger generation's, they got along so good, they wasn't as ambitious. The weren't as ambitious. (G) Already laid out for them. (A) Always laid out for them. The sweat had already been sweated for them to have it and they didn't value it to much. (G) That's why I feel it's important for us to preserve this history so that they can go back and look and see some of the struggles that these people went through to have, where they are today, which they should be farther, because of the struggle. People in the 60's they don't understand what took place, a lot of times, the struggles. (A) Sure right. Some people that have ambition and move on anyway and some have to inherit it. But uh, Wes Foy, I don't know what happened with all the stuff that he did have, but

you know something happened and some of it was with him. Cause he, I think the reason he and Miss Becka didn't get along, he was, he was a courter. (G) He loved woman. (A) Yeah, yeah. (G) That's usually, generation to generation, does it every time. (A) Uh huh, but Miss Becka always was smart, she was a smart women. She always had a garden, she sold her vegetables, and she kinda kept her little flock together. (G) Yeah, my mama said they'd have to get up early in the morning to go to New Bern to sell the vegetables. (A) Sell vegetables. (G) Sell vegetables before they go to school. (A) Uh huh, before they went to school. (G) Then in the evening they go back and collect who they, who was interested in more vegetables for the next morning. (A) Right. But you know, that was good in a sense, to be taught, cause my Uncle Ben and I had to get up, uh, before daylight, and by this time of day had lost his, he worked for railroad, had lost his foot and we'd have to go out there to the shop and Ben build a fire and I put on the coffee pot and cook put on rice then I had to make biscuits. And I wouldn't, Papa had a little counter thing, I wasn't tall enough, I had, he had, had a block there and I made breakfast for those men at the factory, when I was about twelve. I hated it so bad, but you know, it put some, it put something in ya. (G) Yes it does. (A) It makes you know that if you want something, work for it. (G) You will have to work for it. (A) Uh huh. (G) And that's important today. (A) That's important. (G) They want it to fall out of the sky. If they don't make a million dollars on the first days work, they don't want to work. (A) Right, but it gives you ambition,

that's, you got it double, from Washington Spivey and Wes Foyer.

(G) It's about to kill or divorce. Trying to get both, feed both.

(A) Feed both sides, uh huh. And then they're some people that don't have any ambition. Its, makes you kinda glad and proud that you were made to do things. (G) And you want to give it to them. Why what's the matter, it's out there, go for it. (A) Right, right, right. (G) I think, I have two sons and, uh, I think I drove them crazy telling what, how they do it, you can't do this and you can, you can, you know. They would look at me sometimes, please mom give me a chance to let me complete this first and then I'll try that. You know what it's like. I think about three, or four things at one time. And they all happening, that's how I see it and then when it's all done, it's all done. (A) Yeah, right, right. It's done, right. (G) I can't concentrate on one thing. (A) But you know, I think that, I think that ambition goes on down through the line. Some of them, somebody, uh, grabbed that. (G) Sometimes its takes a lot of generation, to pass. (A) Yeah, a lot of generations. (G) That's why I say, I don't believe in giving up hope, cause somewhere along the way, somewhere, somebodies gonna pick it up. (A) Uh huh, gonna pick it up, true. Right now, Ruth Ann, Ruth Ann's daughter is very ambitious. She sews. And uh, she makes hats and suits and, well, she took economics in school, but uh, she makes a living sewing now. She still in school though, in Richmond. (G) It comes out. (A) Yeah. (G) Let me ask you, I'm in, like you say most of the social activities centered around the churches. (A) Yeah. (G) And uh, I remember hearing people take

about excursions, going on excursions, did you ever? (A) Oh yeah, the church, the church, then they went by train. And the train, get on the track up there by James, well I still call all of that's James City as far as I'm concerned, and there where the Ramada Inn and all that is still James City, cause that's the center of James City. (G) Forever. (A) Uh huh. And uh, we get on the train and go to Morehead, to the beach, and different, the churches would run excursions, for a way of making money for the church. (G) My, say everybody be standing out when you come back to see who was on the train. (A) Yeah, yeah. They would, uh, no I don't think there is anybody there, wait a minute let me see. (G) The wind. (A) Nobody there. But I'll tell you about James City, there was a time, there were just black beaters, of the black people, and then the, then the, whites started moving in all out there, you remember Morgan Bennetts Mill, you remember mill, part about the mill. (G) I remember the mill. One mill that was there when I was a little girl. That was the last one, you can see, still see some of the equipment still over there, I remember that one. (A) Uh huh, but two mills. (G) I remember that one and they say there was a lot among the water. (A) Yeah, uh huh, mills over on that side and mill on this side, and that's where Miss Darkest lived. You all lived right to the end of that street though. But those people they got along except as I remember growing up, seemed like some of them people had to many fusses over children. (G) Yeah, yeah, they were watching over each others children. (A) Yeah, Sadie Hill's grandmama and Nissy Beesley and them, they use to have fussing

spells bout every week. (G) I understand that there was always one or two in the community that kept something going. (A) Yeah, yeah, and ended up with, in the court house. (G) My mom say every Monday morning, and I think that courthouse, downtown New Bern, they would fuss and fight on the weekend and they'd all have to wind up in the courthouse Monday morning. (A) House, yeah, right. And then they come back, almost holding hands. (G) Walking together, but they have to go to court every Monday morning. (A) Have to go take their money out. (G) Take the money out. (A) Wasn't most of the children fighting. (G) I would like to say that there is a place that nobody else knows, but in New Bern, where they would go to hear for the hearing, and it wouldn't be right in courthouse, its a building downtown, my mom pointed it out on Craven Street, that they, there was a lady that would stand there, would sit there, and they just come tell her what they did over the weekend and pay the money out and come back. (A) Pay the money, they satisfied, go on home. Nice time. But I'll tell you what, they could fight among themselves but nobody else better not bother them, do them sides that were mad jump off sides, jump on. They almost a clannish, James City people were clannish, they could be ever so mad with each other, don't no outsider come in there and mess. Cause they use to run blacks back to New Bern and them blacks come over and get food, cause we always got food. (G) Always had plenty of food, cause everybody had a garden or they always had some food. (A) Uh huh, I often think about that uh, girl was, uh, what she did, Daisy, Daisy, Mariane's Daisy was talking about how, what she had

for breakfast, collard greens and this girl made fun of it. And she should have had some collard green cause she got so skinny and, uh huh and she had a plenty. But we ate what we had. (G) That's it. (A) Warm up them collard greens and dumplings and that fat meat when you come home from school. (G) We didn't have the, we didn't have a special like bacon and eggs or something for breakfast, whatever was available, they ate it. (A) We ate it. (G) If you had it in the evening and it was left over, I remember my grandma wasn't like, you know, when I came along, we started had to have a separate breakfast, something different, you cooked whatever you had. (A) Yeah, but you had some collard greens for supper and some left over, you warm them up and ate them. (G) Warm them up, make those puppies some slapjacks. (A) And that dumpling, cut that dumpling in half and turn it down in the grease. That would, it would stay healthy too. (G) Maybe that's why we live long, for a long time, cause. (A) Right. And they made soup, my dad, my mother and my daddy use to make big old pots of soup. And everybody ate, you know, even during my time when you all came around, there's always a biscuit. (G) You have a pot. (A) Always something. (G) Miss Annie, those big black pots, I have found one and, uh, they use to cook out, you know, hang it, this is going way back, a little bit longer, over the fireplace. (A) Uh huh, yeah, yeah. (G) You don't remember any of that, but my mom said that, I use to say, well, did they bake their biscuits or their bread, and she said they would push it. (A) Put it in the ashes. (G) In the ashes. (A) Yeah. (G) And cover it up. (A) Yeah, I experienced

that. (G) So you do remember. (A) Yeah, a my, yeah, and they'd had the pot, they had it so the thing, Trylon Palace got all that kind of stuff, and you put, could push the pot over flame cause you keep the fire under, it was fireplace, they didn't have stoves. The first stoves I know about was a cook stove, and uh, they push it over there and they could have a way of pulling it out and stirring it up and push it back. (G) Uh huh. (A) And take potatoes and put it in the ashes, cook them and bake them in the ashes. Bake potatoes in the ashes. But the fireplace was the main heat. (G) Heat, uh huh. (A) Then after while they had stove, cook stoves. They could bake inside the stoves. (G) And for their beds, she was telling me they had, every, most of the furniture back there was hand made. (A) Handmade, uh huh. Handmade baby beds, handmade, but always some carpenters, that's what your grand daddy was, a carpenter. George Washington, which was Martha's brother, and made, Washington Spivey, yeah. (G) And he was a carpenter. (A) Uh huh. That's how you and Bert and all them came in, cause George Washington was Bert's grand daddy, and Aunt Rosa married George Bell, Armie and them came along. (G) I have a picture of Armie and Bill, let me share, have you, of uh, her grandma, which would Marye? (A) Myaire, we called her Myaire. (G) I gonna try to put that on the zip-it. (A) Uh huh. (G) We have Robert Spivey when he was an infant. How old would Robert be if he was alive now? (A) Robert would, Robert would be old now. Cause I, I'm going on 82. (G) Okay. (A) Robert would been, I guess. (G) He was older than you. (A) Yeah he was older than I was. (G)

He was close to 90. (A) Uh huh. (G) So if he was a little baby in her lap, you know. (A) Yeah, he was a baby and that was Mama's and Aunt Rosa's mother. (G) Yeah, so that's your mom's grandma. (A) My grandmother. (G) Okay. (A) I didn't know her. She died before I was born. (G) You've seen the picture. (A) Yeah, I've seen the picture. (G) I told her I would cherish it, take good care and put it back to the family, till we get a real museum. (A) Yeah, yeah. Now, I didn't, I didn't know that grandmother. (G) She said she was born back in the 1830's. (A) Uh huh. (G) And she was a slave. (A) Yeah. Well I don't know about her being a slave, I didn't keep uh, I think she was born after the war. I think she was born here. (G) After the war. (A) In, in James City. (G) Uh huh, Miss Mary, uh, Miss Frances, uh, your, your grandma. (A) Yeah. My uh, she was Myaire's daughter. (G) Go ahead, I was getting it out the car and let you look at it. (A) I know it, I've seen it. (G) Then you know what I'm talking about? (A) Uh huh, Robert sitting on her lap. (G) Yeah, yeah, and uh, what's that other woman, that stand up. (A) Uh, uh, had to be Sarah. (G) Sarah. (A) Sarah, cause when, I didn't, I didn't know, I didn't know Mama's mother. She was already dead when I came along, but uh. I know mama said, she said that, uh, her, her daddy was a woman chaser. (G) Okay, they all women chasers. I tell you I hate to talk this but my mom said that's what James City is so close knit. (A) Yeah. (G) Everybody is, was a chaser, or. (A) Chaser. (G) They had a family here and a family there. (A) Yeah, yeah. (G) You know it was one of those, like the kings and queens over there, keep the money in the family,

and kept everything else. (A) Everything in the family. (G) Yeah, and it is true, there is very few families here that are not connected families, or. (A) Inter-related? (G) Inter-related families. (A) Uh huh. Cause they connected either, either by birth or friendship. But, uh, they could be mad and you know that came up through all of us. Cause I remember when I was down on the corner and Mr. Spencer had, check down at Cherry Point had been misplaced and, uh, they had, had to put it in, uh, FBI, I guess it was, but he came there asking me where Lucy Spencer live, I say why. It's there for years, that's why I moved from down there, cause I knew Net sold whiskey and I didn't know I wasn't gonna send them over there and maybe catch Ned selling whiskey. (G) That bootleg. (A) That bootleg. And they said do you know Lucy Spencer, where she live. I say I don't know. Then he looked at me so strange, I was suppose to know cause I was keeping store, and they, that's when I was down on comp. Then I reckon he say she ain't gonna tell me nothing, so he showed me her check, she was working Cherry Point and a check had been misplaced and he showed check. I say why didn't you tell me that to start with. I say she lives right across the street. That man had to laugh, it tickled me, too. But I knew Net sold whiskey and I wasn't sending that white man over there and catch Net selling it. We, we was clannish though. Yeah we were clannish. (G) Yeah, when you come asking questions, you have to know the inside story. (A) Yeah, the children, people could fight among themselves in James City but nobody else better not come in. (G) They got that reputation, I

remember some research that I did that they were saying that they would come over, when they were talking about taking, running them off the land and they sent the sheriff over here. (A) Uh huh, they ran him over the. (G) They ran him in the water, he had to swim back. And so he said, well, the Governor said, look if you, if you, you have to come over here cause these people will not leave. (A) That was the time they called the military. (G) Yeah, the sent the. (A) National Guard, we call it now, and they came to James City and James Daniel's grand daddy had a place up James City and a flat farm and, well I don't remember this, Mama say she was a child still and made lemonade and the National Guard came and they called it the malitia, which is what it was. And they all came and had a big party, James City people were pacified then. (G) Yeah, yeah. (A) See but they raised themselves some hell with sticks and bricks and bottles. (G) Sticks and everything waving at them, that's what we call it the National Guard. (A) National Guard. (G) The military to come in and say so, that's when some of those, uh, attorneys and lawyers that they sent to Congress, like George White. (A) Yeah. (G) Or O'Hara, they sent them to settle it rather than have bloodshed, during that period of time. (A) They had to show us something. Cause they didn't mind dying, they didn't mind that, cause they felt like their rights were taken. (G) Now my grandma, Martha, stayed in that old house, that's why she refused to leave there, up until we had to take her literally, pick her up and bring her out. She couldn't take care of herself. And Old James City, they were so, they loved that land, they loved

that area so much, to them it was promise land. (A) That's the way they was brought up. (G) They called it promise land. (A) Promise land. (G) And she said she would die there and that was Washington Spivey's daughter. She was some of the last ones other than the old Spivey. (A) Yeah, right, yeah, right, right. (G) So they still, that was like everything to them. (A) Uh huh, Well one thing Miss Martha, Miss Martha was a pusher. (G) Strong. (A) Well we use to raise money for the church, she played part of a bishop. Had on a hat and the coat she had, and we would raise all them pennies and stuff, yeah. (G) I try to mention some of those things, you know, that these are things you should go back and remember.

SOURCES

GREEN, JOHN B. III. A NEW BERN ALBUM. NEW BERN, NC:
THE TRYON PALACE COMMISSION, 1985

MOBLEY, JOE A. JAMES CITY: A BLACK COMMUNITY IN
NORTH CAROLINA DEPARTMENT OF CULTURAL RESOURCES,
DIVISION OF ARCHIVES AND HISTORY, 1981

SANDBECK, PETER B. THE HISTORIC ARCHITECTURE OF NEW
BERN AND CRAVEN COUNTY, NORTH CAROLINA. NEW BERN,
NC.: THE TRYON PALACE COMMISSION, 1988

EAST CAROLINA COLLECTION: EAST CAROLINA UNIVERSITY
GREENVILLE, NC

DIVISION OF ARCHIVES AND HISTORY COLLECTION: RALEIGH,
NC

MARY BAKER : JOURNAL OF NEW BERN HISTORICAL SOCIETY

THE JAMES CITY HISTORICAL SOCIETY, INC. COLLECTION:
JAMES CITY HISTORICAL SOCIETY, INC. NEW BERN, NC

THE JAMES CITY HISTORICAL SOCIETY EXPRESSES
THANKS TO THE FOLLOWING FOR SHARING THEIR
KNOWLEDGE: MRS. GRACE GEORGE, PRESIDENT WHO
PRESENTED ALL THE INFORMATIONAL SOURCES COMPLIED IN
THE BOOKS SUBMITTED AND GAVE ENDLESS HOURS OF
DEDICATED SERVICE TO THIS ORAL HISTORY PROJECT. ALL OF
THE SENIOR CITIZENS PARTICIPANT IN THE SUBMISSION OF
THE ORAL HISTORY PROJECTS. MRS. HATTIE H. MOORE ,
EXECUTIVE DIRECTOR OF THE JAMES CITY HISTORICAL
SOCIETY, INC.