



AARON BOYD was born in James City in 1909. His father JOHN BOYD (1860-1950) spent his entire life in James City Working at the Adams Supply Mill and His mother Winnie Moore Boyd (1876-1960). Aaron Boyd has lived his entire life here in James City he married Nicie Swindell Boyd and no children were born of this union. His wife Nicie came from Hyde County both worked at Cherry Point for 30 years.



EARNESTINE CLEMMONS was born in James City in 1916. Her father William Sylvester Foy (1882-1940) spent his entire life in James City as a businessman. Her mother Rebecca Ellis (1893-1974) arrived in James City around 1894 with her mother Josephine Hawkins Ellis, a missionary. Josephine Ellis died of Small Pox and was buried in the Near Cemetery. Rebecca was taken in by the Migett Family and remained in James City until her death. Mrs. Clemmons speaks of a period from the early 1920's to present day.

Ernestine Clemmons and Aaron Boyd

Right off the top, I just need a little information on both of you. If you could just state your name, how long you lived in James City, just a kind of, a very brief thumb nail biographical sketch on yourself. (A) Aaron Boyd. (Q) How long have you lived in James City? (A) All my life. But I been here ever since 43, in this area, since 43. (G) But did your family live over in James City area? Did it go all the way back, the Boyd's? (A) I can't recall that they live in James City. They live in this area. (Q) How long have you Mrs. Clemmons? (E) Well, I born and raised here in, uh, not in old James City, but in Brownsville, crossed over where that new highway is now. And I remember, uh, as a child I remember what happened in Old, you know, in Old James City, but I was borned over here, but I always would visit over in, when I was a child, over in the other James City. So I've been here, I've been away but I've been here, living here all my life, just what I mean, I ain't living here but I mean I've been away, but I was born and raised here. (Q)--- (E) Well, right now, I'll be 76 on my birthday in March. So, I think I remember from, uh, say my, when I was around about twelve, ten or twelve years old, maybe younger. That, a lot about the old people who use to, use to be in James City and, um, I use to be interested in what happened, in slavery time, and you know, when the old people and, um, Miss Haddy Jones, she use to be a, she

was, some of the one that was born in slavery and, a , was freed and she use to tell me about how the people come miles and miles to get to James City, cause if they could get to James City they would be free. And so a lot of people come and build up, in fact they said, uh, if they, the federal government had given this place, James City to locate on, and they all come here to try to be free and so that's the way the started building the community in Old James City. And when I was a child, my mother use to have, she had a cow and she use to take milk, you know, and sell around in the areas. And I use to go with her and I meet, know a lot of people and seen a lot of things when I was growing up, before it changed. (Q) How far back do your ancestors date back? Do your ancestors date all the way back? (E) Well, I don't know, my ancestors goes way back, I think my great grand dad would be, been way back in the 1800, my mother was even in the 1800's. She was in, uh, her mother died, and she was raised by the missionaries, in James City, the lady Miss, what was her name, Katherine, Katherine Midget, yeah she was raised by her and, uh, the missionaries, and, uh, so she was back in the 1800's too. (G) Where did they, the missionaries, most of them, where did they come from? (E) Boston, Boston Massachusetts, and my mother said she, uh, they, when they go back to Boston they would take her and Miss Katherine with them, and so she just kept, my mother went to school in Boston some down here too. So she was with the, uh, missionaries, first missionaries that come to James City. So, I don't know, I remember a lot of the old people and

where they lived and everything, but this is all over in the, you know, the Old James City. So Aaron you take from. (G) I wanted to ask you before you go to Aaron, before you go to Aaron, could you tell us, you remember you use to sit and you tell me bout how they made, everything they did, they had to make it, how the houses and how they, people say, they made so. (E) Well, what, what, the stories I know use to, uh, I reckon, Aaron you remember too, is the people use to, um, make you know, like their chairs and stuff like that and people could do things that, you know, like uh, bowls where you bake bread, they would make it out of wood and stuff like that. They made near about all their utensils. You know, that they cook with, like out of wood. (Q) What did your ancestors? Do your ancestors date all the way back to the formation of James City and if so, do you know where they came from? (A) Far back in James City, they're far back in James City. (Q) I mean did they, um, when James City was being formed, of course a lot of freed slaves came from different parts of the south, did your ancestors come from outside the area? (A) No, I don't think, we was in this area. (Q) I guess what I really want from both of you, and in some ways I can't ask questions about this is, uh, I'd like to hear the, I guess the stories that your parents told you about, uh, the formation of James City and the times pretty much from the 1860's on. I know there was a lot of, a whole lot happened during that time. What are some of the earliest stories that you remembered that your parents told you about the formation of James City, is there anything particular?

(A) Um, I use to tell me father, when the Neuse was, cause the Neuse was running from here to Norfolk, he would get on, he got on the boat one time to sell something and it carried him all the way to Norfolk. He suppose to get on the boat and get off, but it carry him all the way to Norfolk. (G) He was going to New Bern? (A) No, he was going, he was going from here to, um, he was on the boat but he wasn't going to Norfolk, but when the boat took off, it carried him right on to Norfolk. It called the Neuse. (G) Aaron, tell them about the, how things were with, you like to discuss with, you had me laughing the other day about when you were, when your dad would go out, you'd have to stay home because you didn't have shoes. (A) Yeah, uh, my father he belonged to the Baptist Church, Jones Chapel, and, uh, when I was a boy, um, during the time, depression and everything, uh, he couldn't afford a pair of shoes and I had shoes and I was stayed home and let him go church mornings, unlesen he had to go church in the afternoons or quarter meeting or something like that then I'd take the shoes, I remember that. (G) And you'd be hoping he didn't those service, afternoon service. (A) Right, I'd be hoping he didn't have no more service to go to in the afternoon, but if he did, I would let him go anyway, so I don't know. (G) We can laugh about but you know its. (E) Well, um, remember, do you remember, do you remember when the old bridge, the trestle bridge come from James City and then the other bridge, where the Phillips store was down at the foot of the bridge? Do you remember that? (A) Yeah, cause his, his store was right, right

there to the edge of the bridge. (E) Right to the edge of the, end of the bridge. And I remember the side his place, there use to be a little pool room and then from the pool room it was Miss Julia Gradis little restaurant. (A) Julia Gradis, she was right on the side. (E) Yeah, next to the railroad. And then, uh, the railroad bridge and the, uh, the New Bern bridge, the old bridge, I think it went up, didn't it go up George Street? (A) Yeah. (E) The old bridge went right through to George Street and then it come across the bridge and then James City it was populated at the Old James City Church, the one that, Mount Shiloh. (A) Mount Shiloh. I was a child, I use to go there, you come from cross the bridge and you turn right straight up side, the first road side there and over on the left, was it left or right, but the church was there. The same church that moved over here in Brownsville. And as a child, I went to church over there. I use to go across this trestle, this trestle over here and go cross that, this trestle here, you go around the road and go to the church and the people, most of the people, the younger generation people, was living on this side in that time. But the church was still on this side in that time, but the church was still in, the church was still in James City. So, when I was, as I grewed up, until they moved the church over here, I use to go there for Sunday School and Church. So, all of that was the real old James City. (G) Let me say this to you, uh, you know we're speaking of the historical James City, the people of, but these are the descendants that had to move out of Old James City which they

speaking about, this is James City called now. But that is really old, that's James City, the area which they're speaking about, this is called, you know there's four, you know, the different sections of this. This is called Graysville now, you know back there and over there when you come across Scott's Creek where this big church, you see, is Brownsville. Then you come here where this here school, were you just saw, on the highway, that's Meadowsville, then you have Leesville, so they have all these sections but it was, it's the new James City on this side. They call it James City now, but the people that live over here know their sections, that this is Graysville, when you know, but before everybody lived in James City, before they start to migrate over here to these areas, before when the land was taken, when they had to get out of there. (Q) How come, these four sections, are they the new, the new James City. (G) Yeah, they're the new James City, but back there, they called it what I just named it, but it was James City people, but they all came from Old James City, their ancestors was first settled. Because James City is surrounded by the Neuse, the Trent, and then you got Scott's Creek where you see that trestle, if you come over the bypass, you see that trestle over there, okay, that water use to run to the Neuse. That separated Old James City, it was like a peninsula, you know just enclosed. Okay, that's where these communities that their speaking about was, with the churches, the houses, everything was over there. This was just nothing then, for them. Then when they were told they had to leave that

property and get out of there, if you knew, you know the history of it, then they started to migrate and 100 years ago they were told to get off, 1893. So, they fought it in the courts. (Q) Was this the time? (G) This was the period. (Q) This was the time they said the property didn't belong to the residents? (G) To the blacks, uh huh. (Q) But belonged to the person who. (G) Right, well he was buying it, he bought it from a Peter Evans, way back. Peter Evans, I think was a ----- I think in, and the research I did. And he sort of sold it, and that's when the problem started, they had lived there for 30 or more years on that property, after the Civil War. So the people were told, and I remember this from my grandma, cause I lived in that area for many years, as a child. Cause my grandparents, which was Washington Spivey's daughter, Martha Green, refused to leave there. She stayed there, I grew up in the area. So it, they weren't able to do any repairs or they would be thrown off, that was the threat, the ones that say no, I'm not leaving. Finally, the old houses went into the dust, because they just wouldn't, some left but they still, some stayed, and so what, when you hear them say, oh, that's what they talking about that area, how the people lived over there. But this is new James City, it's 100 years old but this is new James City compared to what they lived over there. (A) Well, I thought some of James City still left in there, where, down there where I see that ground, miles down, like you turn off to go out to Columbus Town, and. (E) Madam Lane, up that way. (A) It's some property still down in there,

come up to the trestle. (G) That whole area, now you know where the, uh, they're doing this, building development, its a big brick wall and they have a house in there now, all of that's James City, Old James City. (E) Clean to the river. (G) And off to the side is what he's speaking about, that you saw, where the mill, you can see this big iron piece and then you see this cement building, that was part of a mill yard that blacks worked at, in those times, they had mills. You could tell they know about. (E) I remember the mills in James City, do you remember that? (A) They had about three mills in James City. (E) Right next to the Trent and the Neuse. The Trent River, over this side, there was two mills, and, uh, most of the people, men work there. (A) There were three, over that side. (E) And, uh, later years there was a factory down here, a fertilize factory. You know about that, tell them about that Aaron. (A) There was a Morgan Bennett over in James City, then they had a planing mill, that was two mills, and Sanders, he had a mill further down, so that was three on that side and on this side where the old grave yard was at a mill called Adam's Cookler Company. It made hinges for barrels and stuff like that, he was on this side, but it was in James City. So, that was four mills in James City. (E) What about this one out here by the Trent, what was the name of that mill? (A) What out there? (E) Right over here, where, um, you know where Annie Stove lived, down that street. (A) Yeah, that was Adams's Cookler Company. (E) That's what that was. (A) Yeah. (Q) What did you say they made? (A) Hinges for barrels,

you know, hinges for the bottom of barrels. (G) Oh barrels. Okay. (G) And mostly the federal government, I suppose, helped, like support these companies because these were people that came from slavery, became free men and they became free people, they have to set up some kind of way for them to support themselves through farming, and James City had mills. A lot of other areas didn't have that, you know. (A) James City was industrial, that's the way a lot of industrial, people from New Bern would come over to James City to ride their bicycles and some of them walked, you could see them coming over here to these mills over here, from New Bern. (E) And then too, this, uh, area use to have gardens, people use to raise gardens and they had vegetables, and me, myself, I was a girl, from over here, use to take a little pull wagon and take vegetables in New Bern and sell. And a lot of people did that. And this picture that you see with the lady on the head, the basket on the head, I think was Haddy Sawyer, she use to go selling with two baskets on the arm and one on the head. (A) It look like Miss Haddy Sawyer. And one on the head. (E) And so what we did, a lot of the people, the women that didn't work in the houses, they would, like my father, he had a vegetable garden, you know, he had a vegetable farm, so we would take the vegetables and sell, you know, to the stores and around the streets, of New Bern, to the white people. So that's the way a lot of people made their living, from the mill and them that work on the little farms, the little truck farms. So that's the way a lot of them survived,

that's the way I was raised, my daddy a truck farmer and I use to work with him and then sell vegetables too. Helping to sell the vegetables, gather them and take them to town. So, we, that's the way we survived. (G) Tell him how you went to school, how you, you told me you would go and take orders. (E) Well in the morning, some mornings I had to, uh, take my little stuff, the little pull wagon, gather it up in the evening and before I go to school mornings, I get up and take it Week's store all these little grocery stores use to help me out. And they would, like uh, get these baskets of collard greens, and salad and stuff, so I would go out in the evening and pick it, and in the mornings I get up and go take it to town and come back time enough to get ready to go to school by nine o'clock, and be ready to go to school. And some mornings, we so cold, the little, my hand would be just like this, you know, trying to pull the wagon cross the bridge, you know, the old bridge. But anyway, that's the way I did it for a long time. (Q) Where did you go to school? (E) Right out here, the first school I went to, the first one I went to, were Ma Sawyer, you remember Ma Sawyer? (A) Yeah. (E) Had a little school in, uh, Simon Phillips hall, and that's were I first started school. And then they built this school here. And that was the first really, cause I was in, uh, I think, uh, first grade, and when they moved over here, when they built this school, right across the road there, and that's where I went to school. (Q) We're talking about the school that's now, uh, eventually became a car dealer, is that right? (E) Well, see I

didn't go into Old James City school, cause I never lived in Old James City. But this man had like a little private school, when I first started the school, you know, a little, um, old man he use to take children in and learn them how to read and ABC's and stuff. And so, when they opened the public school down here, everybody left and went this school and for a little while the public had this, do you remember, they use to teach in there in Simon Phillips hall, you remember that? (A) Yeah, uh huh. (E) That's before they built this school. (A) Didn't they had a school in James City right close to the railroad, and uh. ((E) Between the two railroads where I told you. (A) Yeah, and there was a Masonic Lodge and school combined. Masonic Lodge and school combined, Masonic Lodge. (E) That was that big, that big old place between the old railroad, between them two railroads. (A) Yeah, right, right. (G) Well before then, what was it? (E) Huh? (G) What was the place before the school? (E) It was always that, far as I knowed. (A) Far as I lived there, uh huh. (G) It was always, the missionaries or anybody in there before? (E) No. No. Missionaries altogether different place. (A) No. Missionary around there where, round where the store was at. (E) That's where it is. So, it's a different place, location altogether. (G) Well tell me about Miss Caroline Alexander. You said you remember her as a teacher. (A) She was around there, at where the store, that were the missionaries was at. They was there before, over behind the store was. Before our time. (G) Well tell me, cause I found it very interesting about, uh,

traveling from James City to New Bern with the bridges, how do you go over, from what your parents said, how did you get there before the bridge was built, other than on the railroad track? (E) Well, I wasn't in that time, my mother was. (G) Yeah, that's what I'm saying. (E) They use to had a ferry boat. (A) Ferry boat. (E) And she said that you would get on the ferry boat, it go from James City to New Bern, that's how they'd go across the river, on a ferry boat. So, until they built the bridge. (G) Now the bridge, the first bridge back in 1900, how was that, you know, you said. (E) I don't remember. (G) It's what they said, you told me about a wooden plank? (E) Uh, huh. Well, all the bridge was wood, you know, made out of wood. They didn't have no concrete bridge. I think this bridge here, I ain't for sure, ain't this the first concrete bridge. (A) Yeah, that the first concrete. (E) These is the first one. All of them from what I remember was made out of wood. (G) I forgot my picture, the picture that shows you, that is, I didn't have, I was intending to bring those pictures so you could take a look at what it looked like back there. (E) Yeah, that's a plank bridge. (G) Plank. (E) And sometimes they had crease between them. I was scared to go on the Trent then. (A) And wide cracks in the, the cars as they go across there, you could hear the cars hitting them planks. Them boards, whatever. (E) Them planks. It was kinda scary sometimes. (G) This picture I'm going to show you, it has an ox pulling a cart. (E) Oh, I don't remember that. (G) Now I know you don't, I was just saying, I know you guys can't go

back, that far back, but I'm saying somebody told you. That's what we want to hear. (E) Well I didn't, uh, most the people talk about was, you know, in my time, James City, most of the people work into the mills and things. Now when, uh, carts, I think them were some of the first people got there. But in my day, my uncle had horse and cart, my daddy and all them. You remember Uncle Billy, he use to have horse and cart. (A) Yeah, all of them had horse and cart. (E) He use to have horse and cart. He had it till he died. So um, I don't, as far as I can remember, as far back as I can remember, they um, they uh, I remember when they first had the first car. Do you remember when they first brought the new cars, you don't want that far back. That's way, I going back way far. (G) You can talk whatever you want to talk. (E) No, no, that was the very Old James City, they had, uh, first they had buggy's and horses, do you remember when they use to have? (A) Yeah, yeap, uh huh. (E) And the horses pulled and the people walked, at funerals, do you remember that? (A) Yeah, when they had horses. (E) When they had a funeral. (A) Pull it in a coach. (E) Yeah. I remember that. That's the way the funeral. (G) Was it any way like, New Orleans, I know you all don't remember that, but did you ever hear, like they would march out there, and there would sometimes be a band and music playing. (E) Sometimes they had a, well it depends on, if you belong to the, they had a Masonic and these different organizations they had in the time. But most of the people didn't have no cars or nothing. They, uh, had to, had to walk,

or use a horse and buggy to go behind the funeral. So that's, that's what I can remember. Do you remember any of that? (A) Uh, I remember, the, that on the, that they had, um, Hayward Sutton, he was one, and I think a fellow Whitley, I think he could come in there, Whitley. (G) Tell me about, way back, what grandma and all them told you about when somebody died. How they would hold out, like preserve, you know the wake. (E) Well, they didn't take you, they didn't have no funeral parlor, they bring them home and put them in your front room, till you get ready to bury them. And you'd sit up night. (A) They'd call it a sitting up or something like, that's what they do, they didn't take you to no funeral home. They did, whatever they did, they did it right there to the house. (E) And then when their, when somebody died you know cause everybody get out on the streets, start hollering, so you'd know somebody dead. (A) Yeah, and they'd have the wake at the house. (E) That's the echo you'd get when somebody die. And so, uh, they always take the body, if they die, even, and if, mighty few ones to the hospital, most of them got sick and died right in the house. And they take them and, um, and put them, bring the coffin and put them in the coffin and you'd sit there right in the living room until they'd get ready to bury them. And people would set up nights, round, in the other part of the house, eating, singing, doing, till the burial. (Q) Did family members prepare the body? (E) Huh? (Q) Did family members prepare the body or was that done by, I guess you didn't have a funeral home, but did somebody? (E) No, they had a

funeral, Whitley was the one, wasn't it? Whitley funeral home.

(A) Yeah, Whitley. (E) Whitley Funeral Home, but they didn't keep the body they, I don't know whether they, the people wanted it, but nobody never had the body was always brought in the house. They do what they had to do to the body right in the house, on the table. (A) They didn't have all that embalming stuff like that, cause they did, what they did right in the house. (E) And then they take them from the house and take them to church and then bury them. (G) But how many days would they keep them in that. (E) Three days. (A) About three days. (E) That was the limit, three days. You die and they keep you up three days, then they bury you. (G) And the whole community would come to the family house and sit up with the family. (A) Yeap. Uh, huh. (E) Yeah, people would come and sit up, house would be full of people. (A) Sit up all night long. (G) Did they bring food? (E) Yeah, eat, drink, sleep. (A) Drink coffee. (A) Sing, they had church in there and sing and drink coffee all night long. Sometimes the next morning. (E) All night long till the next morning. And, uh, the body be in the living room. You wouldn't like that, she scared of dead people. (A) I use to go to the sitting up, but I would be scared to come out, so I stay there all night long. (E) But I use to, when I was little, when people die in New York, some of the people that die in New York, I be scared of them, and they in New York and I in here. (G) Well I can see why, the way they performed this ceremony. (E) And the only way, that I got, even as a grown lady, the only way

that I learned how to, um, not be scared, you know Bee Foya, her grandson died, and they brought him from Baltimore and I, he and I were good pals, you know, play together all the time, and I was so scared when they brought him home, till I had a heart attack, near about. So, she made me, took my hand and went to the coffin, he was in, in her house, took my hand and rubbed all over his face, said he dead. She said, now do you think, can he hurt you. I said no. I still wasn't, I still wasn't sure that, that was it. So, when my father died, just as stupid, but when my father died, I was so scared, my sister and my brother, my brother, he and I got in the bed together and slept. He was, at that time, then they was taken them over to, keeping the bodies over in New Bern at that time. I was scared, he was over in New Bern and I was over here but I was scared. So when they buried him, I still was scared and, so when he died, I said I got to stop this stuff. And so, I go, after my sister went out, the house, nobody left there but me, you know, after papa died, so I turn out all the light, we had radio then, turn off the radio, and I went out, had pure darkness and his old car was still in the garage, I went in the garage, set in the car, I went in the house, I just went all the way around, I ain't seen nothing, I ain't heard nothing, from that day on, I ain't been scared no more. But that's the way I had to convince myself that I was scared if somebody say, somebody I know died in New York, I'd be scared to death, when they in New York and I'm here. That's the way I was, but I finally got to the place, that I had to make

myself stop being that stupid. (G) That wasn't stupid, it's just the way your situation was. (A) Course. (G) And that's the way, they didn't have any, even years ago it was very, even when I was a little girl, it was very dark in this area, you didn't have any lights, and you know, you had to come out and it's pitch dark. (E) I know. (G) And so you couldn't help but be afraid, you know, what was out there. (E) I remember the first light, a pole light, was in James, I mean Brownsville you know up there by Mr., uh, by Jones Chapel Church, what is the lady's name Bryant's mother, what is her name. (A) Donna, Donna Bryant. (G) Donna Bryant. (E) Donna Bryant, the first light and the children were so glad that a light, they go and play under it, and that was the only light in James City for, we had some backward times. (G) And these are the good times, we didn't go back yet, this is just modern for them. (E) When you live round here 75 and 80 years, you can remember a lot been on, in that, between that time. Cause I can remember way back when I was a girl, how we use to do, and now these children, I look at them and say, you all don't, you think how, how we had to go hard for a little education and read and write anything, we had to get it the hard way. From slavery up until the 1900's. Its still been rough, but somehow God suffered us to live through it. A lot of us still here. Aaron, I'm 76 and you, how old are you. He don't want to tell his age. (G) Aaron you ain't telling your age, right Aaron? (E) Well, you know. (A) I got a cousin, she said she don't tell her age to nobody but the doctor and the social

security department. (G) Okay. (E) Well I think it's an honor to be old and live to get old, and I don't care who knows how old I am, cause I enjoy being it. (A) Some people don't live to get our age. (E) Yeah, cause so many people, my sister died when she was 30 years old, so I got a lot to be thankful for to be here for 76 years. So, I think it's a lot to be thankful for and I love, I appreciate the Lord letting me stay here to see these days, and feeling as well as I do. (A) Yeah, that's right. Yeap. (E) So what else. (Q) How about the churches in the area. Is this Mount Shiloh, right up here? (E) Yeah. (Q) I thought there was another big church right across the road? (E) Jones Chapel, and the Pilgrim Chapel. (Q) Is that the oldest church in James City? (G) Uh huh, one of the oldest, you have two, well Jones Chapel they have 1883.

(Side 2) (G) Were over in James City so they had to move them out. (E) Shiloh is back there. But this new Shiloh is in 24. (G) Well, they moved over here in 1924 this Shiloh. (E) Shiloh has, but it was in Old James City. (G) Old James City, Jones Chapel, I think 1914 they brought it over here and what is your church Aaron, what year did you come over, you remember, or you have any record of it. (A) No. (G) But it was all, they were all, they all historical churches. (E) In the 1800's. (G) In the 1800's but they mention a lot about Jones Chapel and, uh, Mount Shiloh in the archives, but all of them were over there. (E) I remember when Shiloh, old Shiloh was in James City and I remember Reform Shiloh was in James City, them two churches I

remember. (G) Some of the last ones to come over here. (A) I'm gonna get it off the cornerstone, I forget the, uh. (G) Okay. (E) So that, the one I remember is Reform and Mount Shiloh, they were in Old James City, they move over here in late years, but I don't remember Jones Chapel and Pilgrim Chapel, when I come along they were already here. So they must have been some of the first ones to come over here. (G) To come over to this side. (G) Tell him stuff, remember you said that, how church was back there, uh, how anything that took place, they would always ring the bells or. (E) No, that was when the funeral, when there was a funeral they ring the church bells. And then when morning, like, I don't know whether they do it now or no, they, uh, like eleven o'clock church, they ring the bell for that and any time in the morning, time for Sunday school they ring the bell. But I don't know, they ring it now or no, cause I thought I heard the bells in Shiloh one morning, here recently. But you could hear all the bells in all the churches ringing, Sunday morning. They use to ring bells eleven o'clock for Sunday School and for eleven o'clock church. So, I don't know, I, the older people did, but I don't think the young people do it, you know, keep it up. But a lot of things the old people did, the young people just dropped a lot of. (G) What about during the holiday, you said they always, the churches was the center of. (E) No, it would be Christmas, Thanksgiving, excuse me, Thanksgiving, when Thanksgiving was, the older people that was sick and them that was disabled, you know, they would have a big dinner, they would have church in the

morning, Thanksgiving. (A) Pilgrim Chapel, here was February the 15th, I mean January 15, 1915, when they come over here. (G) When they came over here. (E) That's when I was born. (G) The same time Jones Chapel, they came about the same time, over here, that's why you don't remember it. (E) That's the year I was born. (A) That's what's on the corner stone, I think the man, the preacher was Reverend Blackwich, 1915. (G) What was you saying about the big dinners? (E) Well, you remember the time when they use to, Thanksgiving they have a service and then everybody take a basket and go and have dinner, for the old people, you remember that. (A) Yes, uh huh. (E) And um, after that they would have dinner and everybody could come to, come there, people go get them and they come to eat, if they couldn't they take the basket and take to their homes, if they disabled. (A) Yeah. (E) You remember that? On Thanksgiving, that's what they use to do on Thanksgiving, they always shared Thanksgiving with the older people and sick people. And um, by helping and fixing dinner, then Christmas they always give them a little Christmas present, so, that's how they use to do at Christmas trees, in Sunday school. I use to remember that. Look forward to it. (Q) How important was the church in the community? (E) Huh? (Q) When you were a child, from what you parents might have told you, how important was the church to the community? (G) How important was the churches in the community, to the people? (E) Oh, that was it, everybody, they church, that's all they had. They was really, uh, dedicated, everybody. You go to church

Sunday morning, you wasn't there by eleven o'clock, you wouldn't get a seat, everybody, and those churches was full, each one of them, wasn't they Aaron? (A) Yeah, they was full. (E) Every member, you go to church Sunday morning. And children, a lot of children use to go to Sunday school. I had to get up Sunday morning and get ready time to go to Sunday school, and stay there sometimes till church, eleven o'clock church. (A) Many people, many people be going to, um, Sunday school would be going to eleven o'clock service. (G) And after eleven o'clock, what'd you do then? (E) Well, eleven, we, eleven o'clock, after church there sometimes be church three o'clock, but most of the children, after they go Sunday evening, walk out, they go up to the railroad to see the train come from Morehead. You remember that? (A) Yeah. (E) That was were all the young people go. And, uh, at five o'clock Sunday evening, you had BYPU, that's were you go five o'clock. And at night, they always would have some kind of programs, you know, some kind of little exercise, and the kids and grown people go to that at Sunday night. So, church was the only, really the only thing people look forward to. They didn't have much, much. (G) Well did you go to church by yourself in the evening or at night? (E) No, no, no, no. At night you wasn't going by yourself. (A) No. (E) You got to go with a grown person. (A) Grown person. (E) If your parents don't take you, you better have grown person or you ain't going out the house. (A) You wasn't going by yourself. (E) We would go round Sunday evening and get us somebody, an old lady or

something to take us to church. (A) Somebody, you had to carry you to church. (E) Yeah, Sunday nights you wouldn't go to church by yourself, and Sunday evening, if you go, out you better be in before the sun go down. I mean that's everyday. We'd, if I'd had, If I be out in the street and the sun going down, I beat it for home. You got to be in that house before the sun go down. (A) You see them running, trying to get home before the sun go down. (E) You better believe it. You better get there or else you gonna get a lick when you get there. (G) Tell me the little story where you say you wanted to go to church and you, you and some of your friends or your family would go to the. (E) Or you know Miss Martha Ann Clark, you remember her? (A) Yeah, oh yeah. (E) Well she was a, the ---- single lady, wasn't married at that time, and Alva Clark, Alva Clark use to come to visit her, you know, as a friend, boyfriend, or whatever. And he'd come there Sunday evening, we'd get mad, cause he wouldn't go home, cause we'd want to ask her to take us to church, Sunday night, and so, we would get, set around, look at him and sit around, look at him and look at her, till he leave. And then we had to ask her would she take us to church. So if she would take you to church, she say yeah she take us to church but you couldn't go out that church. If you go outside, you better be right back. Cause if she tell your mama you was, went outside any length of time, you wouldn't go no more. Your mama wouldn't let you go no more. So, you'd, you'd had to go by the rules or else you didn't go nowhere, but sit in the house. So, for, when

we go out, we would really moder, we'd do just what we had to do. And in the evening, don't care if you out in the street playing, you'd better be in that house before the dark, when that sun go down. (G) When the sun go down, you go down. (E) We go down. So we had a lot of rules and regulations, that one thing we children live by. (G) Tell, tell, I know this is going back before you guys time, but, uh, I was interested in when you talked about things that they used in the house, way back, not during your, a little bit further back. Remember you told me something about how they made the brooms, that they cleaned floors with, they didn't have brooms or anything. (E) Oh, you know them little, uh, what you call them. (A) Broom straw. (E) Broom straw. (A) Yeah. (E) They use to take them and tie them together and make a broom out of them. (A) Tie them together, and that had, use to keep the floor cleaned up. (E) To sweep the floor with. And then after that, then they, I always wonder why did they put, they scrub the floor and then put sand on top of it. (A) They put sand on the floor. (E) After they scrub the floor. (A) That's right. (G) Did you ever find out why. (E) I ain't ever found out, all my life I tried to figure that out. (A) I remember Miss Emilia Forest came, she lived on Wayo Street down in there, and she, she would do them floors on Friday and sand, I mean she put that sand on the floors, then that's, why she swept it off. And it looked some kind of pretty. (G) This was wooden floors? (E) Wooden floor. And, uh, Ida Godfrey and Miss May Liz and them, you see them going out to the river with

buckets, after they scrub and get white sand and put on their floors. And it still there all the week, and then brush it off and go do it again. I could never figure out, mama never did it, you know, my mama wouldn't do and so I couldn't figure why they wash the floor and they go put sand on top of it. (G) Most people, would it be trying to keep oil from trying to get into the floor, like, you know, cooking oil or something. (E) Cooking grease. (G) Oil or something, fats. (A) Well it could, it could be, it could be. (G) Cause I've try to put it, we have. (A) Whatever, whatever, whatever they would drop on the floor, that sand would catch it and then all you had to do is brush it right off. (G) Would sort of catch it so it wouldn't stain the floor. See that's about the most logic, you know, but to clean the floor and put sand on it, it have to be, you have to be. (E) But they would put white sand, go to the river shore and be sure they got the pure white sand. (A) White sand, yeah. (E) And Miss May Liz and Miss Ida and them use to go there and Julie and Godfrey and all them use to go there and get buckets full, of sand, they use to go home. (G) Make sure they have a supply. (E) And through the week they would take it and wash it, you know, wash people clothes, go over there with Tom, you remember Tom Guthrey, use to go over there and get clothes. (A) Yeah, uh huh. (E) A whole wagon load of clothes and they would wash them clothes and I never seen, all the time I can remember, cold or hot, Miss Mayline be on her back porch washing. (A) Yeah. (E) She never take the, that wash inside house. And they had these great big

iron wash pots out in the yard, they put fire around them, that's the way they boiled the clothes. (A) Boil the clothes, gosh. (E) And that's the wash, all that washing, all them clothes and hang them on the line. And if it rained, you couldn't walk in her kitchen for hanging clothes. (A) Drying them all over in the house. (E) All over the house, drying the clothes. So that's the way people back there did. (G) Well, okay, how did, okay, I know they didn't have all this detergent and everything back, we have today, how did they, what did they use? (E) They made soap. (A) They made soap. (E) Made lye soap. (A) Lye soap. (E) They take, was it lye and grease. (A) Yeap, that was some strong soap too. (E) Make soap out of it. (G) What the fat from an animal or something? (E) Yeah, the fat, and lye, I don't know how they did it but that's the way, and they make it in great big cakes. (A) Yeah. (E) And that's the way they washed the clothes. And some, what, they take, and put in and boil the clothes with it. So, they didn't have soap. The first soap I remember was oxyn soap, you remember that, yellow oxyn soap, that you boiled off the stove. (A) Yeah. (E) That's the first I remember, years after that. But most of the time the old people would, uh, make their soaps. And they would raise their hogs from a pig. And they, corn and stuff, they take the corn and take it over to the grist mill, you remember that. (A) Right. (E) And make meal with it, then they take the hog and kill him and take the grease and make lard out of it, and the rest of it you can or smoke or whatever, for the winter. And my mother, all she had to buy in

the winter time, she canned stuff, you know, like vegetables and fruit, canned it and then she, the only thing she had to buy in the winter time would be flour. She'd get a barrel of flour, like them barrels you said, there. (A) Uh huh. (E) They'd get a barrel, half of barrel of flour and they wouldn't had to go to the store all the winter. That's the way they feed the family, most the people did. I know my mother did, and father, they raised everything and she would can it and use glass jars for all of that, I remember that when I was growing up. (G) In other words, people were poor, but they were very independent? (E) Yeah, they didn't hear telling nobody hungry, -----. People, people raise their stuff, everybody had a garden, that was, everybody raised stuff, vegetables and then in, most of the people take it in, the vegetables and canned it for the winter. And had a hog, raised their hogs and kill them and have meats and stuff, so they, they, and had cows. My mama had a cow, and milk, and uh, we had our own milk and own butter, so most of the people raised most of the stuff, cause the way, nothing would have, had to do something. (A) Sure. (G) Well I know this is a little more modern, but I remember, I see some of the records, they were making like 15 and 25 cents, out here to this fertilize factory, the men of James City, most of the men. And uh, there was an old man, Mr. Ike Long, he passed maybe a few years ago, he lived to be over 100 years, and he was the record keeper of that, at that time, the names and what they were making at that particular time. We're going to have that on exhibit. And telling you how

much each person made, how many hours he worked and how much he made. And I was just so excited to see that, this was like, you know in the early 30's, now this is what over 60 years, after they had settled in from the Old James City area and they were like making 25 cents an hour. I mean a day, I'm sorry it was a day. (E) Well I made 25, I made 50 cent a day out there in Dixon, you know when they had all them tomatoes out there. (A) Yeah. (E) I worked all day out there in the hot sun for 50 cent a day, 50 cent, that's all I made a day, a whole day. (G) Well you were really making a lot of money, these men were making 25 cent a day. You were hitting jackpot. (E) No, they were making it an hour. (G) No, a day, 25 cents a day. (E) Whatever, later year. Well, I went to New York when I was young and I worked the whole month for 25 dollar, in New York City. (G) You went away to make money. (E) Yeah, I had to go away, I went away, I go up there, work till I get tired and come home and rest up and go back again. Cause I couldn't get no money down here, you work a whole week and won't get but a dollar and a half or two dollars at the most, for working out in service. So, if you go to New York, at least you get, um, after stopped sleeping in I made around 15 dollars and 20 dollars a week, doing days work. So, that was double the money you made down here, tripled about. So that's what I use to do to, to, uh, to survive. Everybody use to wonder why she going to New York all the time, but I was going up there because Old N--- needs me. I go up there and try to help myself. And I go up there and stay till I get tired of working,

come home and rest and go back again. So, that's how I, uh, I survived and a lot of people survived. A lot of people left here and went away trying to make, earn a living. (A) But a lot of mens they got work from the Ike Long, down at, to his fertilize house in Meadowshead, I think, I think it was Meadowshead. He was something like a supervisor or something. And the barges, the barges would come here, the boats, come from Baltimore and all that, like that and bring, bring, some of the chemicals and they mix it up at the fertilize house, Baltimore, Norfolk and all that. The be lining up in that river waiting for one to get unloaded and the other to pull in. (G) The barges? That was the barges? (A) Yeah. (G) Isn't that something. (A) Yeah. I remember, not to many years ago, about two or three years ago, I was going, when I was going to New York, I looking over there in Baltimore, looking at them barges, I say, my mind run back in James City when them barges was coming up, coming right up out there, for line up, for to be unloaded. (G) So James City was an industrial city after the Civil War? (A) Yeah, uh huh. (G) From then on. (A) Yeah. (E) Yeah the people, that's why a lot of people come up here to work in James City, that's were most of the people, mills and stuff. (A) James City, James City been their own support, I tell you that, James City been their own support. (E) They were, they were people that they were old and they were slave people, but they had sense enough to make a living. (A) Old man Richard Sawyer, I reckon you all hear talk about him, he was a preacher and he said, uh, I remember one time

he was preaching and his topic was, should Christ come to James City, and then he said, then, about he should come to James City and live because they could take a straight pin and put a crock in it and get a worm and go out and catch a fish. (E) I told you about that. Get a string and tie it round there until the boy wanted to go out and catch all the fish you want. (A) The fish. So James City come from somewhere, I tell you that, James City come from somewhere. And it was something too, James City was something. (E) People, I remember when people use to get in the little row boats and go out there and go out there in the Trent River and catch fish, so many fish that they had carry them around the street and sell them. (A) Sell them. (E) Be so many. Catch them with a pole. (A) Tend to sell a bunch, all that, God I know, left for bunch and went to pounds. Yeah. (E) They all were smart people about taking care, they didn't have all this riches and all, but they lived. (A) Smart as they was, look like James City, James City ought to still be there, right? It's there, It's there somewhere, it's still there. (G) It's the young generation, they don't realize what they had, other people recognize what they have. Others recognize what James City is and what it can be. (A) What it can be. (G) But we have to recognize it and we don't. But the old, old people they knew. Other interesting thing is about the cemeteries in James City, uh, how, how are ancestors, how they made certain areas for cemeteries. (E) Well, I know out there where the airport is, that was the old, old, old cemetery. (A) Yeah. (E) I remember

that, people burying people out there when I was a child. And my little brother is buried out there. But, uh, it was the whole, like you going to Floyd's, you remember that? (A) Right. (E) Coming from James City and then you turn, it was right in that, that whole area in there was the cemetery. And that's were people, a long time, people buried people out there. (A) Yeah, I remember when the, I think it was on the first day of January, sometime over in, uh, the James City band they were march and go all the way around it, the old graveyard. (E) Yeah, I remember that. They had ---- and ---- me, Buster just about froze to death on one of them wagons, they had horse and wagons, they had a parade, and those little bands and stuff and they go from, uh, go all the way around the belt, they called it the belt. (A) Right, go around the belt. (E) Uh huh, and come back to the school. And we use to dress up and Miss Margaret Ann, cause I went ahead, and they'd have, you know, they'd have you dressed up and you'd freeze to death, out with all them there thin clothes on. (A) Miss Margaret and Lucy Alvanie. (E) They try to be the king and the queen. I was the queen and Buster Dolson one year was the king. I said no more, I almost froze to death on the wagon and them horses, oh it was so cold. (A) Same city. (E) But there was a lot of fun. (A) You got a, its got a plenty of history that you can pick up from, there is. (E) You decorate them carts with this here paper, you know, colored, what'd you call the paper where you wrap stuff, the little thin crinkle paper like that? (G) Crepe paper. (E) Crepe paper and stuff and

they would put it all around the wheels of the wagon and all up side, they would make, decorate them pretty. (G) That would what put on a parade or show? (E) No, no, no, they just march. Go all the way around the belt by the cemetery and come on back to the school. (G) That's the old slave cemetery up out by the airport. (A) See James City had a band and, uh, James City band. (G) See this is what I still see, that all these things that you use to have that was a thriving time and people, I like to see, you know bands and things, good times, you know. (E) Well I don't think children even, I don't think the young generation would even be interested, because we, that's, we, we appreciate everything we had, everything somebody did was like a little recreation, we appreciate it. And we took it and Easter we had a big program for the Easter and you know, and Christmas and Christ, I had all that, those, uh, pageants and stuff. And everybody get into it and we just enjoy. But now these kids, they want everything but that. (A) Well I believe if you could call it back, I believe it would be, even be better times, if you could, if you could call somebody back. (G) Well, this is one of the things that I feel too, I feel that they have not been exposed, they have not heard, cause there generations of people that have just blotted it out. See, and so many of the young people today are not even aware of what took place here in James City. (A) No. (G) And so we're hoping one day that they will learn what did take place and pay attention to it. And I think their lives could be enriched through, you know, their heritage,

what really took place. (E) Well I don't think they got nothing to be ashamed of because everybody was, out there was trying to live and let live. And I think people in James City was knitted, cause one time, don't you remember when they wouldn't let nobody come, if you, uh, a boy from New Bern get, wanted to see or come and see a girl in James City, they wouldn't let him come no further then to the bridge and make him go back. You remember that? (A) You didn't know what to say, people over in New Bern were scared to come over your house. (G) Well that, that from what my little research and what I've talked to other people, I understand that you, most people were afraid to come to James City. They use to say that people never, would not let them come over here. And I remember old, old grandma that lived, some of the last ones to leave the Old James City area, and I was young but she would say, if you don't, if you can't drink all that water or can't swim don't you come over here fooling around cause you gonna have to drink that water or drowned, swim or drowned. (A) Uh huh. (G) Cause they were just that tight. They just didn't let anybody come over here fooling around. (E) But that was back there with Carl Fisher and all them boys, young men then, and that time they wouldn't, didn't want no girl in James City to have any friends in New Bern. If you did, they would. (G) Yeah, this, we're still talking about, well this is in reference to blacks, cause they were talking about their girls, young girls and their women. They were protective that no outsider could come over here and suppose to come in date or take

a girl from the area. Because they protected their own, they just figured that James City was James City and nobody could come in here. (E) They sure did. (G) That's why they are the way they are, they are very close knit people. They don't show it today as they did then but they are. When they really want something, they stick together and get it done, you know. But that's what their saying. (Q) So difficult getting across the river, I guess for a while they just kind of, sort of naturally insulated in James City. (G) And it even goes back to, even further back than what their saying now. They, when the land was suppose to have been, you know, taken away or that the courts, they went through the courts and they lost their rights to the property, they still did not acknowledge it and would not let the people, say the sheriff or any of them from New Bern or wherever to come over here and tell them to get off. (E) Well. (G) The sheriff came and they said that he was threatened to the point that he said that he wrote to the Governor and says no, I'm not going over there. So they had to send troops in, that's just how strong James City was, even back there, that you could not come in here and how the Governor and the troops came down to keep from shedding blood, blood shed. They sort of, they had people to talk to the community, because from what I understand they was in the streets ready to die, you know. (Q) I was going to ask, do either of you, uh, have did your parents or grandparents ever tell you about when the troops did come down and the Governor? I guess that was what, about 1888 or 90 or so. (A) No, I never

hear them say. (G) He was saying, did you hear what he said? Did you ever hear of how when the troops came down from Raleigh to run the people off, did you ever hear any of the old people or your own parents talk about how they, when they came here to run them off the land. (E) Well I never heard that, but I heard that when the, when the Civil War was I got this from Miss Hag April, she said when the Civil War was, their black soldiers went, helped there fed, you know the north and when the war was over they said that they, uh, President or Governor or something like, give this land, Old James City, give it to the black people for the service they had rendered in the Civil War. And that's when they said, when they, uh, black people got from, you know, south coming from south from slavery, they get to James City they was free, because the federal government had give them this, Old James City. Now that's what this old lady told me and said that they was suppose to be, it was suppose to be, not, never be sold. Because it was for the black slave people. The generation after generation. But I don't know, later years they got to going with it and I don't know what happened to it, this old lady told me and she was born in slavery, because she was born in slavery, and her parents brought her to James City, you know, got free and got to James City. And she told me that's what they tell her, when she was growing up. That James City was suppose to be forever a black community, slave community. (G) For freed men, because once. (E) Freed men and women to come to James City and so I don't know what happened over the years, but that's what she told

me when I was, you know, use to go and sit there with her. You remember Miss Hag April, she would stay over there? (A) Yeah. (E) She, I use to go over there Sundays and sit down and listen to her talk about what happened in slavery and stuff like that, you know, when she was a child. And so, I don't know, but that's the way she told me, it was suppose to been given to the, to the black soldiers, the, the north when they, you know, won the Civil War. So, I don't know, whether, what happened, but that's what she said. (G) Cause I know my Grandma Martha which died and she would been about 110 had she lived now, I guess, she was along with Mr. Ike and all of them, and she would always say, but I didn't, you know I was young and I just listened and let her talk, but she said that why she never wanted to leave James City. Because that was all, uh, what they had been given that land and that land belonged to the blacks. And her father which was Washington Spivey, he was one of the, uh, leaders that went, when the, uh, court case, when they told them they had to get off the land, he was one that went to court, over that land. He represented the community, James City, and I think that the committee was called a committee of twelve, people from James City. They had, uh, what was his name, Rob Davis, Paul Williams, old man Paul Williams and all those people, well they were more or less leaders, from what, you know, leaders, and she would tell me that her father, her Washington Spivey and all of them, that they said the land was theirs and they would never give it up. So there was some people that just would not get off that land

and they stayed there and she, we had to literally pick her up, my grandma, Martha Green, had to literally pick her up, because, and bring her out of there because she'd gotten to the point, she couldn't take care of herself properly, you know. So she grieved from the time she left James City which was the area that she wanted to stay in, she said she'll stay there if the house falls on her. But the family finally convinced her to come out of there, after she was over, I think close to 80 or 90 years old. And they brought her over to live with her daughter. And, uh, she never was happy, after that she would say please come on take me back, take me back. Cause she never wanted to leave because she said that would, that was the black peoples property and that she wanted to die there, she wanted to die over there if she had to die. So, um, that goes on back. But many things that they use to tell you that you didn't, you know, you just listened but you didn't take a, you know take it as serious, you just let them talk and. (A) That's what I use to hear them say, it belonged, it belonged to the people but when they left there they could tear down the house and carry it with them if they want to. (E) Well I, I remember when they said, first they started making them pay 25 cent a week for rent, in James City. And so, some people would pay it, some people wouldn't. It's just 25 cents, they just didn't believe they had to pay nothing, cause they thought it was their land and they didn't have no right to pay nothing. So, they couldn't get that together so then they told them they couldn't fix the house. You know, if something goes wrong, you

can't repair it, if you repair it, you've got to move. So the people had to stay in the house till the house fall down about, then they had to get out it, cause the couldn't never repair it or build another house. So, that's how they got rid of James City, but the people, lot of them stayed there till the house fell down all of them, about. (G) My grandma was one. (E) But those diehards stayed right there. (A) Now, who, who was the oldest person over here now, from James City? (G) They passed on in the past year or so. (A) No, I'm talking about living now. (G) Right now? (A) Uh huh. (G) Well, Miss Georgia Harris, they say she's in her 80's, yeah we we're going to interview her I'm hoping that we'll get a chance. (E) Eighty. (G) Yeah, in her 80's. (E) Georgia older than that, she near about 90. (A) She older than that. (E) What you think Aaron? (A) Sure. (G) She's just like Aaron, Aaron you didn't tell yours so I'm guessing. People are not telling me their age. (E) I'm near about 80 here myself. (A) Well, I believe she older than I am. (E) That's like Rebecca Davis, Rebecca Davis when she had that wreck out here, they say she was 82 or 83, I say no, cause I was the flower girl when she got married. I was one of the little flower girls. (A) Well anyway, I'm next to the oldest man in Pilgrim Chapel Church, so Herb Fisher is the oldest man in Pilgrim Chapel. (G) He is, how old is Herb, Herb Fisher? (E) Herb Fisher about 93 years old. (A) He's the oldest man in Pilgrim Chapel. (G) He's about 93, well, see, these are some people, they don't talk. I'd love to talk to Herb, but Herb won't talk, so I'm not even gonna

go. (A) That's right. (G) So I'm going, I plan to talk to Miss Georgia, cause she's so far. (E) And I bet you, I bet you Rebecca Davis knows a lot, cause she, if Rebecca ain't 90 years old, I ain't 76. (A) That's right, Rebecca can tell something. (E) She was a full. (A) What I know, after Ike died, Herb was like the oldest man in that church, then I'm next to him. (G) Alright now, watch out, we'll catch up with you after while. (E) Cause you know, now, I was about, I reckon about 4 or 5 years old, I was the little flower girl to her wedding, and she was a full grown woman, I mean she was, looked like to me about 30 near about then, so people waited long time before they got married years ago. And I worked on her marriage, so she can't be no 80 years old, she wasn't no 5 years, 5, 6 years old when she got married, she got to. (A) Who that? (G) Miss Davis, what's her name Rebecca Davis? (G) She's got to be in the 90's. (E) She's got to be in the 90's. (A) She probably around 90, cause my sister is 92, my sister's 92. (E) Who, uh, your sister. (A) Yeah, Royanne. (G) You think she'd want to talk to us sometime too. (A) Yeah. (G) Okay. (E) Royanne, its a lot of people around here, and I tell you somebody else that's pretty old, it's what is this girls name, over here, uh, Ben Jone's wife. (A) Lou Anna, Lou Anna Jarma, me and her about on there together. (E) She's in her 90's, cause years ago she told me she was 75 years old, a long time ago, so all them people in their 90's. (A) Yeah. (E) And I know it. (E) Well I'm glad we covered the territory. (G) Well maybe you'd like to say something? (Q) Did

any of your, here again I'm going back before your time, did any of your parents or grandparents mention actually of meeting with, uh, Mr. James himself? When he founded the community. (G) Okay, Horace James, did you ever hear about this man that helped founded James City, that helped James City out, this is going way back, but if you know, if you heard any of the old people might say something about the man that founded James City, his name is Horace James, and, uh, that he was one of the soldiers during the Civil War that helped to find James City, you know, helped James City out, during the Freedman Bureau times? (E) No, I didn't hear of no, never heard who founded, all I know, they, she said the Governor had give it to the black people, for the service they had, the black soldiers had served in the Civil War, the northern people give it to them, that's all I ever heard. Whoever founded it, I never knew. (A) No. (G) It was more or less named after him, you know, the James part. Tell, tell me, tell him something if he has the time, remember when you use to go on excursions, that was some of, enjoyable times? (E) Oh boy, she remembered, she going back to everything, that was at a later date. (G) Yeah, but it still, you've got old people back at that time when you were a child. (E) Well what, what, church use to run the excursion, you remember that? (A) Right. (E) Each church in the summer time, they go to Norfolk and every Sunday near about that, people would go to Morehead City down to the beach, down here to Morehead. And children use to, people would go down there on Sunday morning, stay all day then come back on

the train. The train use to run from Morehead to New Bern, the passenger train. And, uh, then sometimes they have, they have, uh, excursion going to Norfolk, on the train. Most of the, everybody went on the train, they run excursions, the community, most of the people in the community go on excursion. (G) Did you take anything? Did they prepare any food. (E) No. they didn't have. (A) They had a refreshment car. (E) They had a car that you could eat and stuff like that so, they go to Norfolk and different little places around North Carolina and Virginia. (G) Most of your traveling is by train? (E) All the traveling is by train. (A) But you know they had a boat running from Pollocksville, uh, to different places, cause it would load up out there to one of them mills out there. (G) Well it look like you guys had more entertainment in those days than we have today. (A) Yeah. (G) As a community and as a family, they did more things together then they do. (A) Yeah, they had it. (E) Yeah, cause if your going on an excursion, everybody getting dressed and go, it was a good time for people go to Sea Island. First excursion I went on, we went to Durham, Durham, North Carolina. My mama took me and my sister on the excursion, train went to Durham. That's the first time I ever seen Durham. (A) It would carry about 5 or 6 passenger, the train. (G) And you mostly would get on the train at that railroad station, I mean railroad track that runs right across, you know, where the brick wall is, that little railroad, that was were they would get on the train and it would take them to Morehead or take them to wherever. (E)

The same railroad running through here now. (G) Running through here now, uh huh. (E) They ain't changed. I think that's the only. (G) You know where the Ramada, that's the area that they're talking about. The train would stop there, that was the old road they used that the train track was on. (E) Yeah, that was, as the children say, that was the good-ole-days. You'd people didn't have that much to worry about. (G) Everybody made the plans for you and you just went on and enjoyed yourself, right. (E) That's right, they made their own plans and you didn't have to worry about electricity, we did without water, we had the pump to pump water, we had wood to burn the stoves and so we had kerosine, kerosine lamps and stuff like that. And later years and so you could live and be comfortable, a lot, at least you was living. (G) Before you had lamps and I know that was your time, what did they, I recall you telling me or someone telling me about they used, what did they use for light in the house? (E) They had lantern, they had all kind of lights. (A) They had lantern. (E) Most the people had fireplaces for lights. You know in the house, you know, you remember when they had these big fireplaces and they make a big fire in the room and that was light in those days, I don't know, I don't remember to much, when I remember, people had lamps. (G) Well I've seen some old pictures and I see candles, how did they come out with candles, have you any idea? I did here a lady say something about they would use, um, fat the same way and make the candles. (E) I know what they, they, uh, I remember a long time ago, don't you

remember when people use to take a rag and wrap it around and put the end of it and then light it. (A) Yeah make a wick. (E) A big piece of rag and wrap it around and make it sharp and put some kerosine on the end of it and light it. (G) Was that felt material, something like a felt material? (E) No, just ordinary material. Just ordinary material, gingham or anything to wrap around it. (G) But what would they put it in, for the lamp. (A) A can. (E) A little can. (G) When they drank water or anything of that nature what did they do, I know they had different things by that time. (E) The first people had gourdes, you remember you raise them and you cut all the seeds out them and you dry them out and make a dipper out of it. (A) That was your dipper.

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