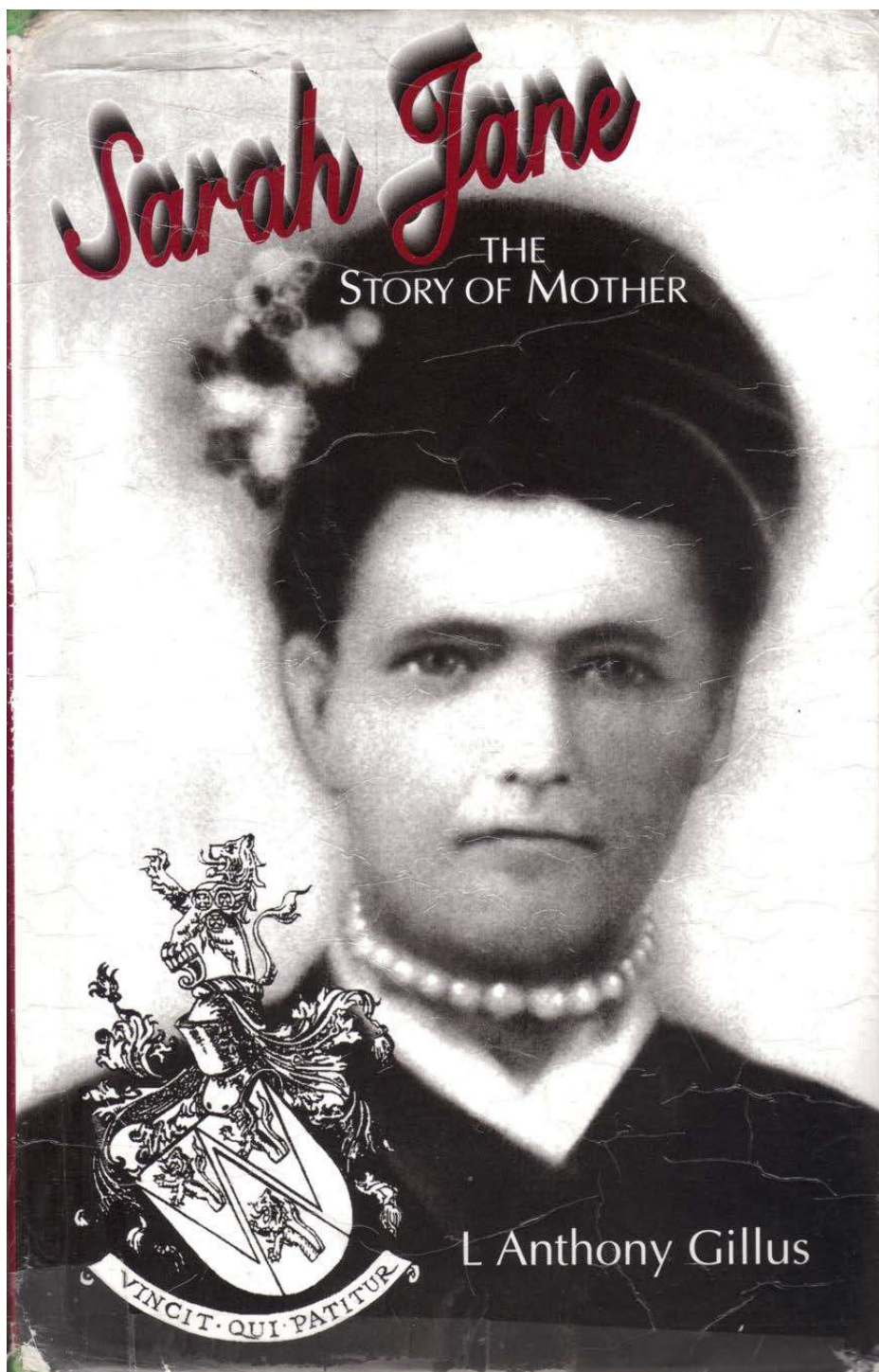


Sarah Jane

THE
STORY OF MOTHER



L Anthony Gillus

SOME WORDS ABOUT THE BOOK

I was a young boy, when my grandmother told me the story of her maternal grandmother, Sarah Jane Harrison. Sarah was a small white woman with six mulatto children fathered by six black men during a time of Negro slavery. Although she could neither read nor write, she succeeded in living a flourishing and independent life with her family and friends.

SARAH JANE is the story of her struggle and the *fight to persevere against racism and sexism in the nineteenth century of western European civilization.* Sarah enjoyed her personal freedom and endured the social limitation of her time. Sarah was a strong female in an era of poverty and despair for most small farmers living in and around Lawrenceville, Virginia.

Lawrenceville was located roughly one hundred miles west of colonial Williamsburg. A stone near the town, dated 1797, provided directions to nineteenth century visitors. The sign stated the Brunswick Courthouse was to the right, three miles west. The road, on the left, went east to the Meherrin River and to a farm community known for growing cotton and tobacco. The road to the east ended near Ante, a small historical landmark, for the selling and buying of slaves. This fertile land was the ancestral home of local native people. A narrow path, between the tall pine trees, led to the old cemetery of my ancestors. The rigid gravestone, for Sarah Jane Harrison, stood at the center. These words were written at her grave :

"Honored, beloved and wept, here Mother lies".

This is the story of her life and the maternal sacrifice in her family. The Anglo family emigrated to Virginia during the seventeenth century. They accepted hostile confrontation with native people and tolerated exploitation of the imported slaves. The story explores the mixing of cultures, as Native and African Americans joined Anglo-Americans, to be a family.

The Author

== The Author ==

LARRY ANTHONY GILLUS is presently **Manager, Business Relationships** in **Gilbarco Inc.**, Manufacturing, Greensboro, North Carolina. His varied managerial experience in U.S. firms like **Burlington Industries**, **Coopers and Lybrand** from maintaining profitable businesses, to social service and community oriented activities of **United Child Development Services, Inc.** (1990-1997), and **Community Theatre of Greensboro, Inc.** (1990-1996). The author is a **Master in Business Administration** (1978) from **Harvard University** and is working towards a **Doctor of Business Administration** degree by 2000 AD from **Berne University**, Wolfeboro, New Hampshire. As a member of **North Carolina Association of Certified Public Accountants**, Greensboro Chapter of the **National Hampton Alumni Association Virginia**, **Harvard Business School Association** of Charlotte (NC) and **American Institute of Certified Public Accountants (AICPA)** New York the author's experience and contribution into U.S. Corporate life is immensely endowed with a concern for a prosperous healthy and sustainable american society.

SARAH JANE

THE STORY OF MOTHER

(A BIOGRAPHICAL NOVEL)

L. ANTHONY GILLUS

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North Carolina 27406

USA

HARRISON FAMILY CREST AND MOTTO

("Conquer who endure")

My people lived, for thousands of years, on this rich fertile land called Virginia. We cried, bled, and died on this sandy soil. The land, in time, grew sacred to my people as we gave birth to our descendants and buried our ancestors.

We learned, through our pain and sweat, to love the land. It was not a love for the soil, but a love for the life given.

This book is dedicated to the critical women in my life :

Geneva..... my wife,

Allison..... my daughter,

Hilda..... my mother,

and

Gertrude my grandmother

PREFACE

This novel grew out of an effort to write my family history. I became fascinated with the story of these poor women and their struggle to build a family in the nineteenth century. I felt the struggles of these women, their untold stories of misery and courage and their immeasurable sacrifices in knitting together the disrupted family values out of the unbridled male migrants from Europe and England are buried deep under the glittering consumerism and globally victorious image of American society. I wrote the book over a span of several years, between 1990 and 1996. I worked more than 2,500 hours in researching and writing the story.

This is the story of a struggle and the vivid choices of one family in a time of great conflict. It is the story of a poor white woman and a strong black family living in times of great difficulty. She was the mother to six children and the matriarch to an old American family. She chose good over bad and right over wrong in a struggle of survival. She accepted the challenge and endured the sacrifice to survive the racial hate and intolerance. Her name was Sarah Jane Harrison.

The Harrison family emigrated to Virginia, from England, during the seventeenth century. The family was famous as one of the oldest family names in Virginian history. The name is celebrated for a signer to **The Declaration of Independence**, a soldier during the Revolutionary War, the Ninth President and the Twenty-third President of the United States. This family of wealthy and powerful leaders in northern Virginia, was not the family of Sarah Jane Harrison in southern Virginia.

Sarah was a member of another Harrison family during the nineteenth century. They lived in southern Virginia, next to the Meherrin River, with Native and African Americans. Sarah and her family were friends in a racially mixed community and members of the same nation. They accepted and supported each group with common

goals, despite their many different customs and their individualism among each group of Americans.

Our ancestors found Virginia, rich in natural resources, inhabited by many aboriginal tribes. The native people, with their reddish skin color, shared different values and beliefs from our ancestors. The native people influenced and changed the way of life for the poor immigrants. Most early settlers knew the native people were not the savages, described in our distorted history. These natives were peaceful and civilized people, who lived hundreds of years in autonomous and natural societies, without European influence.

Our ancestors were joined, in the new colonies, by other people of color. These new black immigrants, called Negroes, were from another civilization. The Negro people, with their dark skin color, shared different values, customs and beliefs in Africa. These people changed the way of life for European immigrants in Virginia. The early settlers learned the Negro people were not the beaten souls, as described in our corrupt history. The Negroes were peaceful and gentle for thousands of years before being, forcefully, removed and separated from the land of their ancestors by European powers.

If, the purpose of life was to grow and improve as human beings, many of our ancestors failed in the moral struggle of good and bad. Good were the positives given to life, and bad were the negatives taken from life. These European ancestors failed to recognize and appreciate the many common attributes of other people. Most settlers focused on small physical and minor social differences. Greed blurred their vision between the choices of right and wrong.

Skin colors played a key role in the life of Sarah, with her ancestors being white and her descendants being black, as the white majority established the social order. Most people claimed their European ancestry as Caucasian people. Many of the black people claimed their African ancestry as Negrotiod people. Some people of color claimed racially mixed lineage, with black and white ancestors, as a matter of pride.

The common problems of racial and sexual bias were human social ills derived from the weak morals of individuals and a lack of basic human values. Racism and sexism were supported by law and custom in the early communities. Their character, the moral force and integrity, was altered by their greed and intolerance of others. There was a general acceptance of the racism and sexism among most people in early America.

Racism and sexism were accepted and often perpetuated by

friends, family and literature. Racism was our belief in one race being superior or inferior to another race. Racism made and accepted intelligence and integrity as inherited physical features such as skin color and hair texture. Sexism was our belief in one sexual group, being superior or inferior to the other sexual group. Sexism accepted personal worth and human ability as being limited at birth by gender and some physical differences. Racism and sexism destroyed individualism.

The racism and sexism were very contagious and incurable diseases among most people in the nineteenth century. They were associated with certain erroneous feelings of superiority based on natural differences. There was a common sense of denial with a powerful need to rationalize the often cruel and brutal symptoms. Consequently, these problems grew and festered over time in the homes of most Americans.

The tragic story of Sarah Jane Harrison was about racism and sexism in a time of freedom and opportunity. Skin colors were used, during her life, as a true indication of political status, personal character and legal rights. The skin colors were the basis for social divisions, as the whites controlled the blacks with deception and intimidation. Sarah persevered in her struggle to support her small family of Anglo, African and Native Americans, living together as one people.

The spirit of Sarah 'The Mother' has managed to survive through the societal disruptions of greed and materialistic acquisitiveness in the American women.

I am primarily grateful to the Harrison Family for having preserved documents and photographs which enabled me to put family history together. I may also thank Dr. AMITA SINGH, Associate Professor, Kamala Nehru College, Delhi University, New Delhi for helping me out with the publication work at India. I appreciate the typesetting and designing done by Mr. Rupesh Kukreja and Mr. Anil in Delhi. It has been agreed that the societies anywhere in the World have retained love and sacrifice through the sensitivities of courageous women like 'Sarah' who could raise and shield children from the climate of lust and hatred in society. Such Sarah's have escaped the camera of the historian and have been indifferent to feminist publicity. Sarah 'The Mother' is the story of such a woman.

Vinct Qui Patitur.

LARRY ANTHONY GILLUS
2404, WILPAR DRIVE
GREENS BORO
NORTH CAROLINA 27406

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FAMILY TREE OF VIRGINIA

(1600 - 1850)

The Anglo-American family history of Sarah Jane Harrison began about 1636 with the birth of Bur Harrison. Bur was the first son of Cuthbert Harrison, a member of the Parliament in the British government. The Holy Church of Saint Margaretts, in Westminster near London, baptized Bur in 1637. The family relocated, from Winchester in southwest England, to serve the government of King Charles.

Charles, the First, was a Scot and the son of King James in the House of Stuart. He enthroned as the King of England in 1625. Charles believed in the divine right of the Monarch and quarrelled with most members in the Parliament. He called for three Parliament sessions, during the first four years of his reign and dissolved each, because of personal differences with key individuals in the Parliament. King Charles stopped the Parliament from meeting in 1629.

During his reign, King Charles tried to force the people of Scotland to worship in accordance with the rules from the established Church of England. In 1639 the Scots rebelled against the Monarch. King Charles called for the Parliament to meet and support his fight against Scottish rebels. When the Parliament met, it passed laws limiting the authority of the Monarch. Loyal members, in the King's Court, ignored the laws passed by the Parliament.

A key group from the House of Commons in the Parliament, supported by landowners and merchants, impeached and executed the Chief Minister in 1640. King Charles tried to arrest the leaders of

Parliament. The English nobility and gentry class supported the King in his attempt to rule and control British government. The clergy, in the Church of England, supported the King. The struggle for control in 1642 resulted in civil war between the Parliament and the Monarch.

A religious organization, known as Puritans, controlled the opposition group. The Puritan group wanted to purify and simplify the Church of England. They believed in basic faith without priestly vestments and elaborate ceremonies.

Cuthbert Harrison returned to his home in Winchester in support of the Monarch. The town of Winchester was the center of commerce for the people of Hampshire. The people were from surrounding agricultural communities and were generally loyal to their monarch. Many of these people shared Danish lineage dating back to invasions by the Danes in the tenth century.

Members of the Harrison family, in Winchester, supported local Cavalier forces loyal to King Charles. Cavalier forces controlled the town of Winchester at the start of the courtly hostility. Parliamentary forces, led by Sir Waller, captured the castle, at the center of the town, in 1642. The Cavalier forces, led by Sir Ogle, recaptured the town in 1643 and held it against the Parliamentary forces for two years.

Local Cavalier forces strengthened the Castle with other fortifications in Winchester. Main Parliamentary forces, led by Oliver Cromwell, bombarded the town in 1645. The town was under siege for six days, before the royal forces surrendered with the destruction of the castle. The people, in the town, were victims of looting by the victorious government forces.

The Scots captured King Charles in 1647. The Parliament held a trial for the King and his Cavalier supporters. A few of the Cavaliers escaped punishment by moving to Virginia, an open colony in America. The Parliament executed King Charles in 1649. Charles, his son, escaped to France, when his royal army collapsed, after their total defeat by the Parliamentary forces. Cromwell, the strong leader of the Parliament, was a virtual dictator over the next decade.

The government paved the streets in Winchester and local residents used stones from the ruined castle as main building blocks for more houses and other buildings. Cromwell died in 1658 with Charles, the Second, as King of the Scots. Leaders in the Parliament recalled Charles, the Second, in 1660. The leaders restored the English monarch with King Charles ruling by consent of the Parliament.

Industry and commerce stopped throughout the kingdom, in 1666, due to the Great Plague. Winchester recovered from the Plague, with the development of the Itchen River. The access route created a major canal for transporting coal, timber and iron ore from the port of Southampton. The Parliament wanted the canal to support commercial development of the area. The citizens and residents of Winchester appreciated the business ventures, from the use of the canal, for commerce.

Despite these improvements, Winchester continued to have economic problems. The Court of the King Charles was corrupt and unfit for the government. Bur Harrison grew disenchanted with the King. Bur and Anne, his wife, decided to join other families from Winchester and proceed to the colonies. Bur and his family expected to better conditions and opportunities in the colonies for their children.

Ambitious politicians and adventurous merchants, seeking higher profits in trade, encouraged colonization of their new world in America. There was a desire to grow the new empire, expand Christianity and export surplus labor. Most people of influence supported the development of royal colonies. Large chartered trading companies received land grants to develop a group of new English settlements in America.

Many political and religious dissenters moved to the new colonies for greater freedom. However, the primary cause for migration was the poor economic conditions in England. A few of the relocations to the colonies resulted from discontented citizens wanting a new life.

Bur and Anne Harrison settled in Virginia from 1670 with their son, Thomas, and a few possessions. The family started a tobacco farm in an area south of the James River. Bur used the hundred acres received as the head-rights for his passage to Virginia. Head-rights were grants of fifty acres given by the English government for each adult settler. The land went to the person responsible for paying the cost of the voyage.

FRIENDLY RED NATIVES

The Piedmont frontier, in the Virginia Colony, consisted of many rivers running along the ridges and the hills in the western plateau region. The water in the rivers provided new life to local native people for thousands of years. The pure water, from the rain, drained into narrow brooks flowing into small creeks and streams. The pure water returned to the sky to provide the rain for the land and native life.

Wild animals lived and grew in abundance along the clear rivers. The deer and fox were very common in the pine forest with raccoons, rabbits and squirrels. There were many bears and wolves living in the hill area. Animals, as native food, included game birds like quail, turkey, duck and geese. Land was a rich source of food and materials for native life. Life among the native people, like the pure water in the river, flowed in never ending circles of events from death to birth. The spirit of the native was free, as they moved from one area of land to other areas. It was a spiritual chain of honor, freedom and trust guiding the soul of each native.

When English explorers arrived in Virginia, local native people, with reddish brown skin, controlled the area south of the Meherrin River. The natives were descendants from people of Asia, who migrated to America over ten thousand years ago. The English explorers referred to these gentle people as the Chowan Tribe. These natives were farmers growing potato, corn and tobacco in fields next to their villages. The local native people lived in small villages, near the Chowan River, in southern Virginia and northern Carolina.

Most of the local natives were very slender and muscular people with black hair and eyes. Their skin colors were dark brown with a tint of red. The native men applied animal oil, mixed with charcoal and common root powder, on their skin and hair to protect from the weather. The use of animal oil made their skin darker in appearance and softer on contact. Natives of the Chowan Tribe were peaceful, agricultural, people. The tribe claimed the large land area, located south of the Meherrin River and north of the Roanoke River. Chowan natives shared the land, as a tribe, with common ownership of the open land. Individual tribal members were calm and quiet people with no desire or appreciation for power. The natives would seek revenge for any wrongful deaths of tribal members, as a proud and protective tribe. The Chowan Tribe, at the time of most English explorers, consisted of roughly twelve hundred people living in villages near narrow streams. The main village was at Bennett's Creek on the Chowan River in North Carolina.

There were several other major native tribes living near the rivers in the central plateau region. The Meherrin Tribe controlled the region located north of the Meherrin River and south of the Nottoway River. The Meherrin Tribe consisted of roughly seven hundred people in villages. The Nottoway Tribe claimed the land located north of the Nottoway River and west of the Blackwater River. The Nottoway Tribe included roughly fifteen hundred people in villages. The bold Tuscarora

Tribe claimed a large land area located south of the Roanoke River, with over five thousand members in the tribe.

The men, in the native villages, constructed oval wooden shelters for the families and planted vegetables in the open fields. The native shelters provided one opening, as a door, and a hole in the roof for smoke to escape. Some men created wooden bowls and dishes from wood chips. Tobacco pipes, from clay, were available for smoking tobacco in ceremonies. The women generally harvested the vegetables from the fields and prepared most of the meals. A large part of their food supply came from farming. They gathered dry wood and cooked most of the meats over an open fire. They also made baskets, pottery and clothing. The basketry and pottery developed into a native art by the local women. The native men hunted deer and other game animals during the cool months of autumn. Deer was the main meat, although they would occasionally eat bear meat. The native people ate other game, including rabbit, squirrels and pigeons. Hunting was very dangerous and only men participated in the hunt.

Animal skins, from the kill of the hunt, provided native clothing for women and men. Skins, made into robes, provided cover for the shoulders. Native men and women used skins for aprons, across the waist, with the fur against their skin. Natives used the skins to make soft shoes, which wrapped around their feet. Native women, with long hair, wore pieces of metal from their ears. Native men plucked their hair from the face and side of the head.

Marriage was a major event for most families in the local village. When a man wanted a mate, he visited the family of the girl and made an offer. The man offered to exchange some goods to the family for the young girl. The price was higher for a more desirable girl. The family of the girl considered the proposal and asked the girl for her consent. If agreed, her family would meet with the man to arrange a settlement.

Native parents developed strict rules for training their children, which were necessary for supporting the tribe. The adults, in the tribe, provided the young children with skills useful for the village. Native children were not disciplined by physical punishment in the villages. Their parents wanted to avoid any bad feelings toward adults. The native boys and girls received names as small children, but most boys changed their names as they grew into young men. Local native adults worked to inspire, develop and retain the affection of native children in their villages.

Marriages were normally not binding among the man or the woman. They were free to separate for any reason, but family separations were seldom. Men and women did not marry in the same family. Native people felt bonding, as parents, merged families into one stronger family, which made the village and the tribe stronger. If a man wanted a married woman, and she agreed; the man reimbursed her husband for the original price paid to her family in the marriage.

The Chowan Tribe came in contact with European explorers at the end of the sixteenth century. There were many English settlers on the western frontier by 1650. Most native people were friendly toward the European explorers, who visited many of their villages in southern Virginia. The English colonial leaders persuaded the Chowan Tribe to accept the Peace Treaty of 1663 for living under English authority and protection.

The early settlers in Virginia shared several grievances with the royal colonial government. Sir William Berkeley was an autocratic and arrogant governor in Virginia. The farmers were protesting some trade restrictions and the concentration of authority among a few aristocrats in the coastal Tidewater area. The farmers in the west were angry over the government failure to stop native raids. Native people were protesting expansion by tobacco farmers on land, claimed by the villages of native tribes supported the royal colonial government. Some native tribes started attacking English settlements on the western frontier farms in 1670. Native warriors killed three hundred settlers in separate attacks over the next five years. A small group of farmers, falsely, accused members in the Susquehannah Tribe of killing a servant on the plantation of Nathaniel Bacon in 1675. A group of settlers attacked the native village, which was under the protection of the English government in the colonies. Bacon organized a group to attack the Susquehannah Tribe in 1676. The large group included warriors from the Meherrin and Nottoway Tribes. The attacks, on the Susquehannah Tribe, disturbed Governor Berkeley. The governor clashed with Bacon and his followers, over their plans to attack native villages on their western frontier. Warriors of the Oconeechee Tribe destroyed the Susquehannah Tribe, as part of the local native tribes supporting the settlers. Bacon and his rebel followers succeeded in getting more land, for their tobacco farms, from the native tribes by force with the help of other native tribes. He forced the royal government to approve more attacks against the villages of native people. The rebellion also forced Governor Berkeley into calling for an Assembly to grant special reforms for the farmers. Bacon and his followers departed for more attacks.

Governor Berkeley proclaimed Bacon was a traitor. Bacon and his followers defeated the forces, of the royal governor, on their return from the frontier. The rebel group occupied and controlled the colonial capital at Jamestown. When Bacon returned to the frontier to continue his fight against native people, the royal governor recaptured the capital. Bacon and the followers returned to Jamestown and burned the capital in anticipation of an open rebellion. Bacon issued a proclamation asking for more support from other settlements. However, Bacon soon died of dysentery and the rebellion collapsed. The rebel farmers decided to return to their homes. Governor Berkeley executed some of the rebel farmers. The English Parliament criticized Governor Berkeley for his treatment of the farmers and recalled him to England.

The farmers gained control over more land, as the result of their attacks and fights with native people. The colonial governments assigned native tribes to smaller reservations in order to stop the fighting and support development of English settlements on land formerly claimed by the native tribes. Settlers, in southern Virginia, claimed the Chowan Tribe violated the Treaty of 1663 by supporting some native members of the Susquehannah Tribe in 1676. The local settlers wanted and needed more land for tobacco farms. The colonial leaders forced the Chowan Tribe to surrender their claim on the land, located south of the Meherrin River, in Virginia. All of the tribe moved to a native land reservation in North Carolina.

The size of the reservation declined over the next fifty years. The Chowan Tribe requested surveys of the reservation to secure its boundaries, against local white settlers. The colonial governor denied all requests, by the tribe, for area surveys. The Chowan Tribe declined to one small village with a circular reservation of roughly six miles in diameter.

FIRST GENERATION OF THE HARRISON FAMILY FROM WINCHESTER

Bur and Anne Harrison, like the other farmers, expanded their tobacco farm with the help of their three sons (Thomas, Cuthbert and William). The price of tobacco became stagnant and land was increasingly more expensive to buy and operate as a tobacco farm. Bur started growing corn, wheat and other vegetable crops on his farm. He was a successful farmer and an important citizen in the farm community. Bur was a county justice and a senior member of the local government.

Bur Harrison, the English immigrant, died in 1697. Many of the

communities in the Virginia colony, at the time of his death, were culturally mixed and peaceful. The settlers were successful at acquiring land from the native tribes. Wealthy landowners, with tobacco plantations, controlled the colonial government with the consent of the British Parliament.

Cuthbert, the second son of Bur and Anne Harrison, held a position in the colonial government. He was an emissary to the native tribes for the colonial governor. Cuthbert signed a complaint, with other farmers, against Squire Tom, a member of the Nottoway Tribe. The tribe offered to protect Tom from the settlers. In order to settle the differences between the natives and the settlers, Cuthbert visited the native village to demand a meeting with the tribal chief. Upon his arrival into the small village, Cuthbert waited for two hours, while the Chief consulted with the warriors of the tribe. The village existed on an island in the middle of the Blackwater River. The island was a mile long and a fourth of a mile wide with the village on the south end. There were over twenty warriors in the village at the time of the visit. The Chief told Cuthbert, the tribal leaders agreed to an open meeting with the Governor. He claimed his people wanted to live in peace with the settlers. However, the Chief would not agree to meet with the Governor in Jamestown. He invited the Governor to meet in their village. The Chief stated his tribe was at peace with most native tribes in the area, except for those western tribes supported by the French colonies. He noted a few of the western tribes supported the French colonies, by creating trouble in some of the English colonies. Cuthbert reported the copious comments of the Chief to the Governor.

Cuthbert described the native village with twenty-seven shelters containing over twenty men and roughly twenty women with about thirty children. The tribe grew corn as their key crop in the fields next to the village. There was plenty of food for the tribe and the village, which included members of other tribes, who were visiting relatives. While most of the coastal tribes had been peaceful, they lost their land and their way of life to encroachment by the white settlers. The royal colonial government supported more development of white settlements. The government limited the rights of native people in order to encourage tobacco farming by the English settlers. The poor plight of native people was obvious to Cuthbert from his visits to their villages. In his letters of 1699 to the royal governor, he requested assistance and support for the poor natives. He noted the English Peace Treaty with the Occaneechee Tribe drove the natives into poverty.

He concluded that the tribal lands, taken away by the Treaty and

given to more settlers for farms, reduced the hunting and fishing area for the natives. The new farmers restricted the rights of native people to hunt and fish. He requested the colonial government provide to land for the native people to hunt and fish. He also noted some settlers were trading guns and powder with hostile native tribes for animal furs. He requested the colonial government to establish the legal boundaries for the reservation of the Nottoway Tribe to prevent encroachment by farmers in the area. The use of open land by farmers was destroying part of the native food supply in the forest. Cuthbert also discovered some settlers traded illegal goods, such as Rum, with the Tuscarora Tribe.

During the tribal wars, many captured natives became the servants of victorious warriors in other tribes. Some native tribes traded their servants the settlers as slaves for their farms. Occasionally, settlers captured natives and converted them into slaves. The forced enslavement of native people by ambitious farmers resulted in appeals by the native tribes to the colonial governments for British protection. The colonial government tried to discourage the practice of native enslavement by the farmers, but the authorities did not stop it. Many native people migrated north as the tribes grew smaller from forced enslavement and weaker from European diseases. The clear lack of support by the local authorities and the continuous encroachment by settlers seeking more land for their farms, fostered a growing resentment among natives.

The large Tuscarora Tribe lived in an area located south of the Roanoke River in the Piedmont region of Carolina. The tribe was more powerful and more aggressive than other tribes in the southern colonies. As the practice of enslaving local natives continued among the white tobacco farmers, members of the Tuscarora Tribe began attacking the settlements. Attacking in groups, some members of the Tuscarora Tribe killed men, women and children in the isolated settlements on the western frontier. The Tuscarora warriors destroyed complete settlements, including the cabins and other properties of the settlers. The English settlers were not able to stop members of the Tuscarora Tribe in their brief fighting on the western frontier. The Tuscarora Tribe killed two hundred settlers in their early attacks on settlements. In the fight with the Tuscarora people, the Chowan Tribe supported the white settlers along with several other native tribes. Five hundred natives from twenty tribes joined fifty white settlers, in 1712, to fight the Tuscarora Tribe. There were roughly a dozen tribes allied with the Tuscarora natives in the fight against the settlers.

The colonial alliance lost seven of the settlers and six native

warriors with sixty wounded fighters in early fighting of some significance. The Tuscarora Tribe lost roughly sixty warriors with no wounded survivors. There were thirty native prisoners captured and taken away as slaves by the victorious tribes in the fighting with the Tuscarora Tribe. The colonists assembled roughly a hundred militia men and fourteen hundred native warriors in 1713 for fighting against the Tuscarora group. The colonist succeeded in splitting the large Tuscarora Tribe between some friendly northern villages and the hostile southern villages. The English settlers and their native allies killed more than five hundred men and women in the Tuscarora Tribe at the end of the Tuscarora War. The settlers lost about twenty men with over thirty wounded militia men. The natives supporting the colonist lost thirty warriors with over sixty wounded men in the fighting. The settlers captured four hundred warriors as prisoners and sold them into slavery. The final surviving members, among the hostile tribes, travelled north to Canada. The victorious native tribes expected their reservations to be secure from future white encroachment and their people free to live in harmony with the allies. Unfortunately, the alliance did not lead to better relations. White settlements continued to encroach upon the native reservations and common lands claimed by the local native tribes.

Ironically, the fight with the Tuscarora Tribe resulted in native people fighting, with other natives, to secure land and power for white settlers. The English settlers were able to gain the support and trust of natives, by promising better relations and conditions in the future. The Chowan Tribe requested a survey of their land at the end of the Tuscarora War. During the next ten years, leaders of the Chowan Tribe repeatedly complained about more settlers intruding onto their land and starting farms. Ultimately the members of the tribe were relocated with the Tuscarora Tribe in 1723.

The Chowan Tribe, in 1730, included only twenty families living in poverty on a poor reservation. The tribe, by 1750, consisted of two men and five women with a few children. The tribe disappeared as its last members joined the other tribes on a common reservation. Native chowan people vanished, like other tribes, by assimilating into colonial life as servants.

HUNGRY WHITE SETTLERS

The land, along the Meherrin River, was rich with nature including tall trees and expanding brush. The forest offered broad-leaf and

deciduous trees, such as oak and maple. Pine trees dominated a variety including tulip, poplar and locust trees, as well as cedar and dogwood. The trees and plants in the forest provided a colorful horizon for the seasons.

Land divided and separated the good people. The people, wanting to live and die on the land, saw it differently. The native people believed the fertile land was a divine gift for all to share, while early settlers believed the land was free to claim. The true beliefs expanded in time and the cultural differences grew between them, as each group claimed the land as a natural right for their exclusive use.

Early English explorers visited the area called Virginia at the close of the sixteenth century. In England, there was considerable enthusiasm for expanding and developing the land in the new world. The English government saw the area as new opportunities for English settlements. The English explorers visited and quickly established contact with native people in the new world. Some explorers were astonished by the customs and habits of the native people.

After the arrival of white settlers into the Piedmont of southern Virginia and northern Carolina, many of the tribes vanished from the land of their blood ancestors. Many native people killed in fights with settlers and others enslaved for the farms forced the decline of native tribes in the colonies of America. Other natives died from foreign disease and pure neglect by local British authorities. A few natives migrated to the north and to the west joining with other tribes. The King of England gave large tracts of land in the new colonies to the wealthy gentry. The merchants and other land investors received land grants from the government to develop settlements for English people. Most white people in England believed in the superiority of European civilization and easily assumed English settlers would dictate the terms of coexistence with the native people in the colonies. Most settlers took the land, needed for the farming, from the natives. The settlers started building the settlements and tobacco plantations. The local natives moved away or joined the settlers as their servants.

The white population of England increased rapidly during the seventeenth century with improved diets and higher birth rates. The increased population forced higher prices for all goods and reduced the price of individual labor. Many of the tenant farmers moved to the cities as a result of higher rent for their farms. The migration of tenant farmers into cities created overcrowding, with many landless and homeless people. English investors sent 144 men and boys to the new world in 1607. Forty of the young settlers died during the voyage

and another seventy six died during the first year in the new settlement. The English settlers were not able to adjust to the rough conditions in the new world. Most of the settlers continued their casual work habits. Many of the new settlers starved during the winter and some resulted to cannibalism.

The survival of early settlers resulted from the support and early cooperation of native tribes. Native people traded corn and other foods to the English settlers for weapons and other manufactured goods. The early settlers learned to grow most of their food from the natives. The settlers developed an appreciation for tobacco products from the native people. The early settlers adopted the smoking of tobacco leaves for religion and medicine by native people. English settlers believed that the tobacco leaf possessed medical benefits and they carried it to England for study and consumption. The general acceptance of tobacco, as the panacea for many ills, created a commerce for merchants. The concept of tobacco as medicine faded, but tobacco continued to be consumed as a disinfectant against some diseases. The English gentry accepted the habit of pipe smoking and chewing tobacco leaves with other European people. Tobacco was a major import from the colonies. Therefore English settlers in the colonies quickly increased their cultivation of tobacco. The eager farmers exported tobacco, in millions of pounds, to England. The tobacco products were sold at high prices in Europe. The need for tobacco provided substantial profits for merchants and farmers. Tobacco was a source for considerable prosperity in the colonies. However, tobacco cultivation required more land, as crops drained the soil of nutrients. Accordingly, most settlers expanded their tobacco farms into land claimed by the native tribes.

The English settlers in the southern colonies originally constructed wigwam sheds covered with bark and straw. Later, these settlers built cabins with undressed logs. The outside door led into the living area of the cabin. English settlers constructed the chimney out of stones on the outside wall of the cabin. The kitchen was built away from the house. The hand planting, cultivation and harvesting of tobacco required a cheap labor source. Tobacco labor was repetitious and required a considerable work-force. Many tobacco farmers obtained some of their field labor by transporting indentured servants from the cities. The migrant workers were young men between the ages of fifteen and twenty-four years. Many of these indentured servants died of diseases, such as malaria and typhoid fever. Migrant workers, who survived or escaped servitude, became landowners. These small farmers grew corn and potatoes for trading at the local markets. The farmers were self-sufficient and independent-minded people.

The low birth rate among the English settlers was due to the shortage of English women. There were also concerns with living with hostile native people and various diseases in the colonies. The sudden decline of migrant workers from England created concerns for English land owners and tobacco farmers. The expanding cultivation of land by the tobacco farmers created problems for the native tribes. The rich land was no longer available for hunting. The native share of land grew smaller, as land owners expanded their claim with the English authorities. The native tribes sought boundaries and farming limitations on expansions by settlers. Contrary to the needs and desires of the native people, the local white authorities encouraged expansion of English settlements, by not enforcing the established Treaties with native tribes. The continued expansion and growth of settlements led to confrontation with the native tribes. The desire to own land was very strong among the early settlers. In England, it was not possible for these settlers to buy and own land. Most of the early settlers were poor with no means to buy land. The new settlements provided opportunity for them to own land.

The settlers and the native people shared basic beliefs and general lifestyles with sharply defined sex roles. There were clear political and social hierarchies among both groups of early Americans. While the settlers shared much in common with the natives, they tended to focus on their physical and cultural differences. The differences created conflict. The white settlers believed the native men were lazy for not working in the fields. The settlers considered hunting, the primary activity of native men, to be a sport. The white farmers felt the native women were abused and overburdened with caring for the children and doing most of the field work. The young settlers also, erroneously, assumed the native chief was the absolute ruler of the tribe similar to European monarchs. However, the tribe restricted the power of native chiefs to tribal spokes-person. Natives earned the positions of leadership in the tribe and shared power within the native tribe. The tribal chiefs spoke for the tribal leadership.

The settlers refused to accept native ownership of local historical and traditional hunting areas. The early settlers accepted only land cultivated by the natives as the property of the tribes. Eventually, the white settlers and the native tribes agreed to general areas of control, with land reserved for the local native tribes.

Land claims by native tribes were spiritual, rather than physical, as the white settlers divided the land. The needs of the settlers for land varied as did their means to achieve ownership. It was their

cultural differences, between native people and English settlers, which fed the conflict between these people of different colors. The white settlers divided the land and took possession as the right of English people.

The Meherrin Tribe demanded the Nottoway Tribe amend for the killing of two members of their tribe in 1709. The Nottoway natives claimed warriors from the Meherrin Tribe killed three of their members. Governor Spotswood, originally, refused to participate in the negotiations between the two tribes. When the Meherrin natives accused the Tuscarora Tribe in northern Carolina of killing the three warriors, the Governor decided to get involved in order to avoid expanding the fight in Carolina with the Tuscarora Tribe. The settlers persuaded the Meherrin and Nottoway natives to move to Brunswick County. The colonial government offered education for the male children of the Chiefs, at the college in Williamsburg. The charter of the William and Mary College included provisions for training native people.

Most of the members in the Nottoway and Meherrin tribes migrated to the north by 1740 and joined other tribes. A few of the natives stayed in the area and worked on local tobacco farms. Some warriors also traveled with the Tuscarora Tribe into French Canada. Eventually, most native villages in the southern colonies were abandoned or destroyed.

While working, as an emissary for the Governor, Cuthbert married Jane, the widow of Edward Smith. They became parents to one son, Thomas, and one daughter, Sybil. Thomas moved to the west, into the frontier, near the Nottoway River. Thomas became a father of four sons. They were Henry, Joseph, James and Gabriel Harrison of Surry County in Southern Virginia.

THIRD GENERATION OF THE HARRISON FAMILY FROM WINCHESTER

The local gentry in southern Virginia consisted of young men, from English families, born in America. These young men were very aggressive and competitive, with a strong belief in the individual rights of Englishmen. The gentry occasionally cooperated against the power of the Governor and the colonial laws of the King. While they challenged others for political and financial advantage, there was remarkable solidarity with the men on matters of racial and sexual dominance.

Thomas Harrison, the eldest son of Bur and Anne Harrison from England, was a member of the early gentry class. Thomas was a prosperous merchant, in the Tidewater area, with four sons (William, Bur, Thomas and Cuthbert) and three daughters (Elizabeth, Frances and Ann). Their family was successful as the sons attended the proper schools as part of the gentry in southern Virginia. Most of the gentry were large farmers and land owners with European ancestry and some inheritance.

William, the third son of Bur and Anne Harrison, started a farm on the western frontier, near the Meherrin River. The family included two sons (Harmon and James) on a small cotton farm in southern Virginia. William and his sons built a farm cabin with logs. They lived peacefully with the local native people from various tribes in the area.

Cuthbert (Bur), the second son of Bur and Anne Harrison, died in 1724. Cuthbert worked, most of his public life, with the royal colonial government for betterment of native people living in southern Virginia. Cuthbert died leaving Jane, his widow, plus Thomas, a son, and Sybil, a daughter.

Anne Harrison, from England, died in 1730. Thomas, her first born, died in 1726 and William, her third son, died in 1727. The Harrison family of southern Virginia continued to prosper and grow with success among the cousins.

The Harrison families were small farmers growing cotton, tobacco, corn and wheat. They lacked, as men, the aggressive competitiveness of the slave owning gentry. The Harrison men tended to live on small, independent and isolated, farms near the colonial frontier. The Harrison families grew apart, as time past, due to social, political and economic differences.

Thomas, the only son of Cuthbert and Jane Harrison, was the father of four sons (Henry, Joseph, James and Gabriel) on the western frontier in southern Virginia. Henry, his first son, was the father to one daughter (Mary) and two sons (John and Peter). Joseph, his second son, was the father of four sons (William, Daniel, Benjamin and Simmon) and two daughters (Nancy and Patty). James, his third son, was the father of three sons (Carter, James and Benjamin). Gabriel, his fourth son, was the father of two sons (Nathaniel and James) and one daughter (Mary). All were living in southern Virginia.

DOCILE BLACK SLAVES

The land holdings in the English colonies developed with

individual land grants from the King. These owners sold land to many of the early settlers. The opportunity to obtain new land attracted many European immigrants. They expanded their settlements. Most settlers grew tobacco and cotton as market crops. Landowners, with large tobacco plantations, needed to search, continually, for cheap labor to work in their fields.

The Spanish and Portuguese people operated slave trading systems, in Europe and South America, between the seventeenth and nineteenth centuries. They justified the African slavery by the desire to expand Christianity. The European belief in fair-skinned superiority vindicated enslavement of dark-skin people. During the slavery period, the white traders removed ten million people with black skin from the Africa. European traders shipped the slaves to Spanish and Portuguese colonies in Central and South America. People, with dark skin, arriving in the English colonies were originally indentured servants, in the early seventeenth century, with the same status as other servants. Slavery, as a legal practice, did not exist in the English colonies. The servants became free of debt and citizens, after two to eight years of servitude, on most large tobacco farms. In Virginia, tobacco farmers tried to enslave red native people as a penalty for resisting their colonial rule. Their enslavement of native people proved to be very difficult, due to the native's familiarity with the area. As an alternative to the enslavement of native people, greedy farmers converted indentured servants of African origin into permanent servants as punishment for crimes and other unacceptable behavior.

Consequently, slavery developed from the need and custom of early English settlers confirmed by their racism. The key difference between slavery and servitude evolved as a matter of race. Slavery was a perpetual service, performed by most black, African, people and their descendants. Servitude was a temporary service performed by white, European, immigrants. While the working and living conditions of most servants resembled slavery, white immigrants could not, by law, become slaves. Slavery became a social condition held for people of color, with African origins. Most European traders described the African people, with a black skin color, as Negroes. The status of Negroes gradually developed, by social practice and common law, into slavery. The white churches also sanctioned slavery. While some people of color were free citizens, most black skinned people were Negro slaves. The early enslavement of servants, by force, was illegal according to the colonial courts. However, as the farm needs of large landowners grew, the local courts started to support the enslavement of people, with African ancestry. Some Negro citizens

became slaves as punishment for most crimes or other actions against white people. Negroes were people of African heritage, culture and appearance, with no European, Asian, or native blood relatives. The practice of Negro slavery became a legal institution supported by the local legislatures.

The converting of Negro people to perpetual servants by law was insufficient for meeting the labor needs of the local tobacco growers. Large landowners attempted to satisfy their labor needs with indentured servants. The use of servants as field workers was too expensive, when the economic conditions in England and Europe improved in the eighteenth century. The need for large groups of people to work in the tobacco fields resulted in the forced importation of Negro slaves. Some wealthy landowners decided to buy Negro slaves from the West Indies. English traders sold slaves to wealthy farm owners. The Negro slaves would cost, two to three times, more than the indentured servants. The advantages of Negro slaves were their permanent service, for the life of the individuals, and the perpetual nature of slavery. Children, of slave mothers, were born as the property to the slaveowner. Negro people with African ancestry represented one fifth of the population living in Virginia by 1710. Most of these people were Negro slaves working on tobacco farms. Ownership of Negro slaves separated many of the wealthy landowners from the independent farmers. Most of the small farmers could not pay the high price for slaves. The large wealthy slaveowners profited from the use of slaves on their farms and became the ruling class in most of the southern states.

The European slave-traders transported their slaves from the west coast of Africa. The African slaves included people from the Sudanese, Hamite, Pygmy, Hotentot and Nilotic tribes of central Africa. The English traders transported slaves to their colonies from the islands of the West Indies. Hundreds of thousands of African people died in the forced relocation. Many of the slaves in America were from a group of related tribes known as Mande on the upper Niger River in the central area of West Africa. They were primarily agricultural. They were traders and hunters. Early explorers described Africans as mild and sociable people in the seventeenth century. People of the Mande tribes became known as Mandingo. The men of the Mande Tribes were very strong and capable of hard work. The men hunted and traded with other tribes in hides and ivory. The Mandingo men wore cotton robes and caps with sandals. The Mandingo women in the area did most of the planting, while the men helped during the harvest. The women normally wore a piece of cloth on the shoulder and a piece of cloth

around the waist. Mandingo people lived in small huts arranged in circular patterns according to the family lineage. Religion dominated their lives with a basic belief in a supreme God. The people were also influenced by the Muslim traders. The basis of the faith focused on past and present events of daily life.

English colonies imported several hundred thousand Negro slaves during the seventeenth century. Most slaveowners made deliberate efforts to foster antagonism between native people and Negro slaves. White slaveowners hired native warriors to catch runaway slaves and local white governments used colored people to control rebellious natives. There was real concern and apprehension among the colonist over slave insurrections, as the Negro population grew in the English colonies.

A group of Negro slaves in southern Carolina sieged guns and ammunition from a general store in 1739. The Negro rebel slaves killed the white storekeepers in the raid. The slaves killed members of nearby white families and traveled south to the Spanish colony in Florida. A few local slaves joined the group seeking their freedom. The white militia dispersed the rebel slaves. The authorities eventually caught and executed all of the rebel slaves. A group of people in New York attempted to start a slave uprising in 1741. The colonial authorities stopped the local group of racially mixed people from rioting. The authorities executed thirty-one Negroes with four white citizens involved in the failed slave riots. The fear of further insurrections discouraged the importation of slaves, but the government did not restrict the importing of slaves in America. Negro slaves generally lived on large farms working from sunrise to sundown. An overseer, who was also a slave, would call the slaves from their sheds and cabins in the morning at sunlight. The field slaves were fed, as animals, and led to work in the fields for six days a week. Slaves cared for the livestock. Some owners permitted their slaves to work family gardens. A few slaves sold vegetables from their gardens. The personal rights and privileges of slaves varied with each slaveowner. Local communities insisted on certain basic denials. Slaves could not own real property. They could not be taught to read and write. They could not leave their farm without a note or other papers. White slaveowners permitted, and some encouraged, Negro slaves to attend their local white church. There was a separate sections for people of color. There were many runaway slaves. It was common for Negro slaves to visit friends and relatives on other farms for days during slow periods. The slaves had little hope of remaining free. The black slaves were certain to be challenged by most white people. The slaveowners hunted down

runaway slaves and returned them to the farms, usually after a severe beating.

There were no formal or legal marriages among the slaves and their mates. The male slave sought her family permission to mate, after getting the consent of the female. The owners generally accepted these family relationships. There was the risk of separation in every slave relationship due to trading of the slaves by the owners. The slave family was subject to intrusions by the owners and other white people. Slaves were, occasionally, able to improve some of their living conditions and gain some control of the family matters through the extended slave family. The black family provided support, assistance and comfort for all members in the slave household. Family members protested excessive punishment and requested special medical treatment for children. Family living conditions for the slaves included shelter in wooden cabins located generally near the main house of the slaveowners. The cabin structure consisted of logs with thin wooden shingles on the roof. There was a large stone chimney for cooking at one end and a large window at other end of the cabin. A large door opened to the middle of the cabin. In the cool cabin, there were benches, tables and beds made from wood. Most wooden frame beds used corded ropes with hay mattresses in burlap bags. Tallow candles on wide tin mounds lighted the cabin. The waxed candles used harden grease from wild animals. There was an iron pot rack in the fireplace on the stone wall and a baking area for breads. The cabin floor was simply soft dry packed dirt in most cases.

The slaves grew and ate the vegetables from the gardens, including potatoes and greens. They roasted potatoes and the meat from large animals in the fire ashes. The slaves boiled meats from small animals in pots over a fire. They baked the bread in the fireplace. The slaves drank buttermilk and pure juice from berries and other fruits. The older slaves wore hand-woven cotton or wool clothing made on the farms. Slave children wore cotton or wool shirts down to their knees and no shoes. Adult slaves wore shoes of cloth with wood soles. The slaveowners restricted the amount of clothing to three changes for each adult slave. The slave was certain to endure a life of hard and cruel work. The sad social and moral impact of slavery troubled many of the English colonist. There was a strong uneasiness among white people with the Negro slave system and the bad dynamics of absolute legal power over other people. These inescapable tensions with the white people resulted from their concern in the moral corruption of white slaveowners rather than upright sympathy for Negro slaves and other people of color.

Joseph Harrison died leaving Elizabeth, his wife, with a large extended family in southern part of Virginia. William, his first son, was the father of two sons (Henry and William) plus two daughters (Ann and Martha). Daniel, the second son, was the father of three sons (John, Richard and Samuel), plus a daughter (Nancy). Benjamin, the third son, was also father of four sons (Thomas, Benjamin, Theophilus and James) and six younger daughters (Hannar, Elizabeth, Rebecca, Tabitha, Nancy and Rita). Simmon, the forth son, died childless.

REVOLT WITHOUT FREEDOM

The English colonies, including Virginia, declared their independence from the British Empire in 1775. The Parliament responded by sending military forces to the colonies to fight and end the revolt. During the next eight years, the British tried to force their rule over the colonies. Most members of the Harrison families, in southern Virginia, joined the fight against the British forces.

There was concern about the role of native people in the colonial battle against British rule. The British government protected the native tribes, in the western area, by treaties established in the seventeenth century. The treaties guarded against encroachment, by European settlers, onto their native land. The native tribes were willing to honor their alliance with the British, which sympathized with their poor plight in colonial America. The British forces were confident of their victory over the colonies. The British requested neutrality from the native tribes in the western area. The rebellious colonies also wanted the native tribes to maintain their neutrality, but some tribes saw an opportunity to regain the land taken by the settlers. The Cherokee Tribe started attacking white settlements in 1776 with small groups of warriors in Virginia and North Carolina. The militia from the colonial government retaliated against the Cherokee Tribe and destroyed several of their villages. The settlers forced the Cherokee people to surrender more land to the colonies.

Lord Dunmore, the Royal Virginian Governor, also offered freedom for any slave or servant joining the British in their fight against the rebellious colonies. There were eventually two-thousand freed slaves in the British forces, with most of these former slaves on naval vessels. The rebellious farmers expected slave uprisings to aid the British forces, in return for their emancipation by the British. The ultimate fear, of slave uprisings with British assistance, promoted white unity among the colonist under the revolutionary banner.

Richard, son of Daniel and Mary Harrison in Surry County of southern Virginia, joined the Virginia Continental Army as part of the Illinois Regiment under the leadership of General George Rogers Clark. Richard was only seventeen years old in the cold and damp winter of 1777. General Clark proposed his plan against the British to Governor Patrick Henry. General Clark planned to lead an expedition, into the Ohio territory, against the British at forts in Kaskaskia and Vincennes. Richard travelled, with his regiment, into the wilderness during the summer of 1778. The colonial forces surprised the British army at Kaskaskia and Vincennes. Local native people received the colonial forces, into the area, as friends. The local French priest assembled the natives into the church and assured them, the colonists were their friends. The colonist established a garrison for the Ohio territory. General Clark and the main regiment returned to Kentucky for the winter. British forces advanced from Canada during the winter of 1779. They recaptured the fort at Vincennes, with area plans to take control of the territory and proceed toward Kentucky in the south. General Clark departed from Kentucky and moved his regiment toward Vincennes in February. The British force from Canada controlled the fort and the area. General Clark planned to attack and capture the fort at Vincennes. The winter weather was cold and the wild Ohio wilderness was difficult travel for the regiment. The men blacken their faces, with gun powder, prior to the attack on the fort. The colonial soldiers, led by General Clark, used war tactics and other tricks from native people to confuse and intimidate the royal British forces. The British surrendered the Ohio fort, after several days of fighting, primarily, with the artillery from Virginia. General Clark captured the Canadian Governor and sent to Williamsburg, as a prisoner of war. The colonial army held control of the Ohio territory for the rest of the war until 1783. Richard Harrison returned to his home in Virginia. Richard received a land grant with one hundred acres in the Ohio territory, in June of 1784, for his services in the Virginia Continental Army. Other members of the Harrison family also received the land grants. It was an easy decision for the isolated and independent farmers.

Cuddy (Cuthbert) Harrison served in the Continental Line during the Revolutionary War, for more than three years. The family supported the fight for independence from British rule in the colonies. Cuddy, as a member of the gentry, served as a captain and received a grant of four thousand acres for his services in the Continental Army. The Revolutionary War created a dilemma for Negro people living in the colonies. While most people of color wanted to end slavery, many free colored citizens joined the fight with the colonist. After the War,

the northern colonies permitted emancipation of certain slaves. Some of the male slaveowners freed their children, by slave women, as they reached the age of maturity, which started at eighteen years.

During the late eighteenth century, support for American slavery began to fade, as enthusiasm for freedom grew and the decline in their need for slaves on tobacco farms. There was considerable sentiment for ending slavery as a consequence of the revolutionary cause. Most of the states prohibited slave importation from outside of the country, after the population of slaves reached a million people. A few of the slaves were comfortable with their security and the welfare of plantation life. Many of the Negro people possessed little or no knowledge of life before slavery. The slaveowners taught the slaves to believe in their inferiority to white people. A few of these slaves were more trusting of their owners than other slaves. The slaveowners, eventually, killed most of the rebellious slaves, while others escaped to the free northern states and Canada. Many of the slaveowners lived in constant fear of violent insurrections, from hostile and rebellious slaves. The fear of cruel and very harsh punishment kept most of the slaves under the control of the slaveowners. Owners hung slaves in public areas as deliberate demonstrations for other slaves, as their possible fates. Severe beatings were common with both, male and female, slaves. All of the other slaves, including their children, were forced to witness these savage beatings. The beatings often continued with the backs of the slaves bleeding. White slaveowners performed public beatings for the intimidation of other slaves. A few of the slaves retaliated, against random brutality and the crudity of slavery, by killing their owners with food poison, farm tools and their hands. In response, some owners caught, accused and executed other slaves. The real guilt or innocence of the crimes was never a matter of concern for the owners. Many of the slaveowners used physical coercion. Many slaveowners kept the Negro families intact as a way of controlling the male slaves. The owners treated the slave women and her children in the proper manner to insure minimum trouble from the male slaves. Some slaveowners separated the male slave from his family as a way to control him. A few of the owners promised to return the slave family as a reward to the slave. The owners rarely kept their promise.

The use of Negro people, as servants and slaves, by most white people was facilitated by their abrupt assimilation and acceptance of colonial culture, language and religion. Negro slaves divided as a result of deliberately mixing the members from different tribes and the isolation of individual leaders away from tribal members. The tribal dispersions resulted in the complete disappearance of African cultures and languages, among the Negro people in America.

Slave traders divided tribal members to prevent possible slave revolts and insure docility. The slaves, by custom and tradition, developed into strangers among themselves, with no common background. A few slaveowners promoted and encouraged a level of mutual distrust among Negro people.

The invention of the cotton gin and some developments in textile machinery at the end of the eighteenth century formed new opportunities for slave labor. Consequently, more slaves arrived to work in the cotton farms in America. The new central government banned the importation of more slaves, but the law could not be enforced by the state government. While life in early America for most European immigrants was harsh and rough, people of color performed many difficult or unlikable tasks. The importation of slaves, the inclusion of native people and interracial breeding of white immigrants increased the population count for people of color. The population of colored people increased by the end of the century. Colored people were individuals with brown skin and a cultural mixture of Native, African, Asian and European heritage. Local authorities established laws for control and to restrict the growth of colored citizens. Some local state governments required separate Legislative Acts for any slaves to obtain their freedom as colored citizens. Local governments determined the legal status of colored children based on the legal status of their mother. Children were born free, if their mothers were free women. The racial mixed mulatto children of slave mothers and white slaveowners were born as slaves. The authorities, originally, prohibited the emancipation of the mulatto children by the final will of the white fathers. The children of a white woman and a slave were born free, as colored citizens.

During these early colonial years, colored citizens paid more taxes than white citizens with poll-taxes. Most colored female citizens, unlike white females, also paid taxes. Most local authorities denied the right to vote and participate in the local government in addition to the higher taxes for many colored citizens in the colonies. Wealthy colored citizens were forbidden to hire servants with European ancestry. Local courts prevented white slavery by restricting ownership of Christian slaves. A few colonies restricted colored citizens from owning slaves except through inheritance or as members of their immediate family. The colonial authorities did not permit colored citizens to keep and carry firearms or other type of weapon during the eighteenth century. Authorities temporarily removed the weapon restriction laws to encourage local colored citizens to fight as part of the colonial army in the Revolutionary War. After the War, the new state governments enacted weapon restriction laws to prohibit the ownership and possession of any firearms or other weapons by colored citizens.

Citizens received protection and security from the early colonial governments. The laws permitted the property owners to control and participate in governmental affairs. Citizens of color could buy and sell land plus personal property. The property of colored citizens could be transmitted by will and transferred by deed at the Courthouse.

There were roughly six thousand white farmers living and working in Brunswick County with more than six thousand Negro slaves by 1790. There were approximately a thousand citizens of color living in the county. A few colored people received their freedom from serving as substitutes for their owners in the War. Colored citizens, who served in the army during the War, also received land grants for a hundred acres.

FIFTH GENERATION OF THE HARRISON FAMILY FROM WINCHESTER

Daniel Harrison purchased fifty acres in 1786, for fifty pounds from Mark Clayton. The Harrison farm was three miles south of the Meherrin River and fourteen miles southeast from the Brunswick Courthouse. Daniel purchased fifty more acres for fifty pounds from Drew Gowing in 1788. The farm was part of native land taken by the government from the Chowan Tribe after the Bacon Rebellion. Most of the land went, initially, to new immigrants, as local head-rights to expand the settlements for tobacco farming.

Daniel, the second son of Joseph and Elizabeth Harrison, started the farm with his wife, Mary. The family grew corn, cotton and tobacco to sell at local markets. Daniel and Mary constructed a small cabin on the farm with help from Richard, their son. The property on the farm consisting of two mules, fourteen cows and a Negro slave. Daniel obtained another one hundred acres in 1790 from Henry James, resulting in a family farm of two hundred acres in Brunswick County.

Richard, like many of the veterans in the western region of Virginia, opposed Negro slavery. He pursued his father to free the Negro slave. Richard agreed to help on the farm. He worked, with his father, over the next sixteen years. Daniel was the patriarch of the family. William, his brother, died in 1785 leaving a family with six children. Another brother, Benjamin, died in 1789 leaving a family with ten children.

Daniel died in October 1808 leaving Mary, his wife, with their three sons (John, Richard and Samuel), and one daughter (Nancy), plus an extended family of cousins. Richard married his fourth cousin, Phoebe Harrison, in December of 1808. They were both, direct

descendants of Bur and Alice Harrison from the town of Winchester in England.

Phoebe, at an age of twenty-four years, was the daughter of Harmon and Sarah Harrison. Harmon consented to the family marriage of Phoebe to Richard, her older cousin. Richard was at the age of forty-eight years, when he married Phoebe.

Richard acquired the family farm in Brunswick County for the exchange of his land grant in the Ohio Territory with his brother. John moved to Ohio and developed a farm on the land received from the government. Their mother joined the family of her only daughter, Nancy, on a farm in Surry County.

Phoebe gave birth to Elizabeth, a baby girl, after their first year of marriage. They named their baby daughter after his grandmother, the wife of Joseph Harrison. The new family continued to work the farm growing corn and cotton. The farm included a colored worker to help with the crops. Phoebe was happy with her family, as a farm homemaker, and occasionally, serving as a midwife for local families.

During the next three years, Richard and Phoebe Harrison became parents of two sons, Richard and Benjamin. The couple continued to work and expand the farm. Richard Harrison died in December of 1813, leaving his Phoebe expecting their fourth child. Sarah, Phoebe's mother, was the baby guardian for the young children during her pregnancy.

Phoebe gave birth to her fourth child, another baby girl, in 1814. She named the baby girl, Biacca Jane. The birth of baby Biacca occurred after the death of her father. Over the next ten years, Phoebe struggled with her four small children on the Harrison farm. She was the head of the household with one colored citizen, hired to do the field work.

Most local governments limited and restricted the rights of colored citizens in the early nineteenth century. In many of the southern courts, free colored citizens shared the same rights as slaves, including denial of a trial by jury. Local punishment, for minor offenses or misdemeanors by any colored citizens, was usually corporal chastisement. A white citizen convicted of the same offense would receive a small fine.

The area population of people living in Brunswick County by 1820 included six thousand white farmers with ten thousand slaves and a thousand free colored farmers. There were about eight hundred slaveowners in the County, but only three farms had more than a hundred slaves. In Brunswick County, many of the farms had no slaves and most of the farms with slaves had less than ten slaves working in the fields.

Local authorities enacted certain laws, based on racism, to prevent colored citizens from teaching colored children to read or write, preaching a Negro religion, bearing weapons or marrying outside of their race. Furthermore, the authorities restricted colored citizens from leaving the posted county of their registration without proper documentation. Poor racial attitudes among white farmers in southern communities develop into hostile relations because of local slave revolts and the northern abolitionist movement.

A brief and violent slave rebellion, led by a tall Negro preacher named Nat Turner, erupted in 1831. Turner gathered a band of seventy Negro slaves in August of 1831 and attacked several white farm families in Southampton County. The Negro killed sixty-three white people with axes and other tools for farming. Turner was the bold son of a Negro slave woman, who hated her enslavement and a Negro man, who successful escaped from slavery to his freedom.

The local white militia in Brunswick County called their men to arm against the slave rebellion in Southampton. There were ninety-six white farmers assembled in Powelton. The men traveled by foot to the village of Hick's Ford (Emporia) with their families to join thousands of white people, congregated to fight the slave revolt. White people expected every slave in the area to join the revolt. The Negro slave insurrection hardened the attitudes of white people toward people of color in southern communities and on the southside of the County.

Most colored people struggled between cheering for slave rebellion or fearing reprisals by white people. Large groups of marauding white farmers killed hundreds of colored people, including slaves and citizens. People of color were helpless against the slaughter by white people, due to weapon laws and rules restricting their possession. White people invaded the homes and farms of many colored citizens searching for slaves and weapons. The local mobs of white people threaten colored people, who resisted their illegal intrusions.

The unfair treatment of colored citizens extended beyond the civil rights of citizenship. Strict racial separation of communities was encouraged and enforced as the essential rule for the conduct of white persons. Those white male citizens, violating the rule, were subject to a physical whipping after a public apology. White female citizens, *violating the rule, received perpetual banishment from the white community.*

STRONG QUIET WOMEN

Most of the early European immigrants were poor men, who searched for a better life in America. Social rank among the men fluctuated with wealth and power politics. The white men achieved their social status and rank through personal effort and physical energy as individuals. Many of the new settlers arrived as indentured servants for large farms. The men paid for their passage with several years of hard work on farms.

The British government encouraged most settlers to bring their wives and children to the colonies. Many women died in the transition due to disease and the harsh living conditions on the ships. There were, significantly, more men than women in the colonies. The community expected young girls to marry and young widows to remarry in order to support more families in the new English settlement.

The native girls, on the western frontier, attracted the young European settlers on the frontier. The lonely settlers described the local native women as relatively short and well built. The white men found the bashful girls to be friendly with their dark penetrating eyes and long silk-like hair down to the middle of their backs. These young frontiersmen often befriended the young native girls with their gentle attention and small gifts of friendship. The innocent smiles of the native girls encouraged their white admirers to occasionally offer some items of benefit to the families as trade for their daughters. Most native girls became servants to the men. The girls cared for the home and provided children to work on the farm. The children received positions of servitude as mulatto boys and girls in the white settlements of early America. The unfair treatment of native girls resulted in growing hostilities between the settlers and the local tribes. Small raids and family fights tended to slow the growth of European settlements. As the colonies prevailed, native resistance to white domination evaporated as the native tribes declined and evolved into small groups living in poverty.

The tobacco farms expanded, after the Tuscarora War, due to the use of slaves and servants. The government encouraged settlers to bring their families to the colonies, but the men came to new world without their wives. The white settlements developed into small towns with a variety of social problems. There was an abundance of sexual offenses committed with the women in the settlements. There were few white women for wives and many of the men were unable to gratify their sexual needs and desires. The male colonial courts settled

numerous cases of interracial fornication, rape and adultery. The men were free to abuse women of color. Many of these communities restricted the rights of female slaves and servants. Most of the slaveowners were free to do as they pleased with the poor female slaves under their control and care. Local authorities enacted laws to protect women, but the enforcement was difficult to maintain among the men. Sex was part of nature and one of the pleasures for men. Many single women encountered powerful abusive men, known and unknown, in their beds. The cruel men forced the young women into sexual intercourse without any fear of prosecution. The authorities enacted laws to force the men to pay for the care of children resulting from their indiscretions. The only acceptable answer for young women, according to the religious organizations, was marriage. White communities expected white women of European origin to marry within their race in order to perpetuate some European culture. Community leaders considered it was disgraceful for a young women to be unmarried in most settlements. Many leaders in the community strongly discouraged any sexual intercourse outside of family approved marriages, among white women of European descent.

Although the women shared the hardships and many burdens of farming, the men generally treated the women more as tools than partners. Female survival in the male dominated farming communities created strong and resourceful women. Most women worked in the fields, maintained the home and gave birth to many children. The women, in each of the different cultures, were responsible for the children and the preparation of meals.

Many women, who were physically or emotionally weak, did not survive the trip from Europe, the work on the farm or the birth of their children. Women of great physical, spiritual, emotional and mental strength survived to reproduce a line of strong children. A few single women developed able skills as teachers and nurses. These positions were the only plausible occupations for single women. Some of the strong independent women were quietly questioning common and traditional notions of female subordination to men.

The chores of the women were enormously complex and time consuming. Food preparation by local women included planting and cultivating a garden. Women were responsible for most of the harvesting and the preservation of vegetables. Local farms sold their corn, cotton and tobacco crops to merchants at the open markets for shipping to Europe. Local women made butter and cheese from cow milk. They also normally cleaned, salted and smoked the meats after the hunt by the men.

The women were responsible for all of the clothing, from cleaning the wool or cotton, spinning the threads and weaving cloth before dyeing the fabrics. The women cut the fabric and prepared the garments by hand. Cleaning required getting the water from a stream or well and making soap from fire ashes, animal fat and lye. Most of the women ended their day with a tired and miserable feeling from working with dirt.

Most women experienced a very difficult time operating a farm without a man in the household. Many of these unmarried women moved into towns and cities to work as nurses, teachers and seamstresses. Some poor families sent their daughters to the cities to earn money for the families. Some of the women were prostitutes. Most of these women lived in the towns and cities with many of the same rights as the men. Married women enjoyed little or no rights outside of the rights of her husband. She was not able to buy or sell legal property, nor could she make a contract. Her property became his property after their wedding and wages earned by her work were his income by law. Divorces were rare and most women in a poor marriage received little chance of escaping it. Wives were subject to physical punishment in order to maintain some control over their lives and break their personal will.

The community expected all wives to defer their personal judgement and follow their husbands without comment. Parents advised their daughters to accept most opinions and interests of their husbands. The husbands established the rules of the household as the fathers of their children. The men insisted on unquestioning obedience from members of the farm household including their wives and mothers.

SEVENTH GENERATION FROM THE HARRISON FAMILY

Phoebe Harrison remained independent and isolated during the slave rebellion of 1831. Phoebe, like most poor farmers, did not approve of Negro slavery and felt slave insurrections were inevitable. Elizabeth, her oldest daughter, married and moved to Ohio in 1828 with a husband. Benjamin, the youngest son, married and moved in 1832. Richard, the oldest son, was working on another farm in Greenville County.

Sylvia, the young wife of Benjamin, moved into the cabin with the family, when she was pregnant their only child. The family borrowed money from local white merchants to buy seeds and other goods.

Biacca, the youngest daughter, continued to work, with Phoebe, on the farm. Sylvia gave birth to a small baby girl in 1834, as Phoebe's only grandchild.

In November of 1836 Phoebe Harrison received sixty-three acres of land, as part of a settlement in the Thomas Harrison estate. Thomas was her childless great uncle, who owned over four hundred acres in Brunswick County. Lucinda, her sister, and William, her brother, also received one-seventh shares in the settlement against the Mitchel family.

Phoebe hired Bob Malone, a local colored man, in 1837 to work the crops in the fields. He was a young single man with an age of twenty-two years at his hiring. Bob lived with the family and shared in the crops. Bob helped Ben with the farm work, while Sylvia and Biacca performed most of the housework with Phoebe. All of the women helped in the vegetable garden next to the cabin. The Harrison household consisted of three white women, a white man and one white baby girl, plus a free colored man working and living on the farm.

Bob took a common wife, who was a Negro slave on a local farm. Bob and his wife were the parents of James, their son, who lived with the mother on the local farm.

Many of the colored citizens often selected local slaves for their spouse and started slave families. The children of any free colored women were born free, while children of most slave women were born as slaves. The local white communities generally ignored the white paternal heritage for the mulatto children. The maternal family relationships dominated in law and custom among members of white communities.

Local colored citizens primarily mingled among slaves as social equals. These citizens of color were denied the right to travel, carry weapons, or attend schools. These and other restrictions made colored citizens feel more align with Negro slaves. The association with slaves made colored people into objects of suspicion and criticism by white citizens.

Mutual appreciation and sympathy among native people and colored people developed naturally as these people shared the racial animosity of white people. While these free people of color experienced some manner of liberty, they were dependent on their resources for survival in the white communities. As colored and native people gained a common bond, they were the targets of aggression by white people. Wealthy white farmers petitioned for land reserved for native tribes.

Biacca Jane Harrison gave birth to a baby girl in May of 1839. Biacca was unmarried and living with her mother on the farm in Brunswick. Biacca decided on Sarah Jane Harrison for the name of her baby girl, in honor of a grandmother. Biacca died in 1840 before the baby was a one year old. The natural father identified by the local Sheriff, was John Hawkins, the white neighbor to Phoebe's farm. John died before the second birthday anniversary of Sarah Jane Harrison.

Phoebe asked the County Court for financial support for the care of Sarah. The Court determine there was no property from the estate of the father to support the baby. The Court ordered the Overseer of the Poor to pay twenty dollars to the grandmother, Phoebe, for the care of Sarah. Phoebe continued to collect money each year from the county for her care. Ben moved with his family and started a small farm. Phoebe asked her son, Rich, to help with the farm.

The County Tax Commissioner requested money in 1843 from the estate of Biacca Jane for their care of Sarah. The Court ordered the Sheriff to examine the affairs of Biacca Jane and determine if there was property for Sarah's care. The Deputy reported there was no property or money for her support. The local Court ordered the Overseer of the Poor to continue with the twenty dollar payments to Phoebe for the care of Sarah.

Ben and Sylvia Harrison had a troubled marriage on their small farm. They experienced several problems in their young marriage. Sylvia filed for a divorce and received settlement in 1844 against Ben. Sylvia moved to another area with their daughter. A few years later, Ben was killed in an accident.

Bob Malone, the hired field worker, became the father of a baby slave girl in 1845, by his common slave wife. Bob was able to buy the baby girl from the slaveowner. Bob could not pay the high price on his young son, James, or his wife. The name given to their baby girl was Julia. Bob asked Phoebe to care for his daughter. Bob stayed in a wooden farm shed near the Harrison cabin. While the men worked on the crops, Sarah helped her grandmother and took care of Julia, the baby girl.

Phoebe learned feeble Elizabeth, her childless daughter, died in Ohio. She was saddened by the loss of three of her four children in such a short period of time. Phoebe was the matriarch of the Harrison family in 1850, living with her one son, Richard, and her only grandchild, Sarah Jane Harrison.



THE SMALL FARM IN BRUNSWICK

(1850-1860)

In the family descendants of Bur and Anne Harrison, John was a wealthy farmer with racing horses for racing as a local sport. John owned several tobacco farms on land given to his grandfather, Henry Harrison. Henry received a land patent of a thousand acres from the British Government. Their original plantation consisted of a big main house with four supporting buildings. The Harrison household included four white family members and ten Negro slaves, listed as their property.

John was a prosperous cousin of Phoebe Harrison, a widow in Brunswick County. Phoebe supported her poor family on the estate of Richard Harrison, her late husband. She was a good woman with a deep faith in the Protestant tradition. Harmon, her father, inspired his children to accept Christianity with all of her heart. Phoebe listened, as a child, to her father reading the Bible to children. Harmon, like most of the men, neither taught nor encouraged his daughter to read or write.

The Richard Harrison farm, in 1850, consisted of Phoebe, his sixty-six year old widow, Rich, his thirty-eight year old son, and Sarah, a twelve year old grandchild. The family was poor, but their land was free and secure from debt. The farm continued to provide food for the poor family. Phoebe raised her only grandchild to be honest, respectful and responsible.

Rich walked with Sarah, his niece, along the narrow dirt road to Ante during the evening. He was tall and slim with a shaggy brown

beard. His clothes appeared torn and dirty from working in the fields. He wore leather boots on his feet and a straw hat on his head. Sarah was a small and slim girl, at twelve years. She wore a long dress and bare feet with a hat to protect her head from the hot summer sun.

Sarah, the orphan, talked about the role of women in the family and on the farm. She would ask the same old questions to her uncle. Sarah would ask questions about their extended family. Rich reluctantly answered some of her bold questions about the family with a few words. Sarah understood his lack of enthusiasm, but she wanted to know more about the Harrison family in southern Virginia.

"Uncle Rich, why did we not visit our cousins, while we were working in the fields? We were near their farms and their homes. We should visit our relatives like other families in the area?"

Rich smiled and thought about their young cousins. Most of the family members in the area were older and more related to his mother, Phoebe, than his father. Many of their family members moved to Ohio to join other families.

"Our cousins are from mother's side of the family and families normally come together with the men. Most of father's family moved to Ohio. We did not have a grandfather to keep the family together."

Sarah felt it should not matter that the men died before the women. She knew her grandfather died when her mother was a baby and her father died when she was a baby.

"A family is both men and women. Just because the man dies, does not mean we are not a family. If the woman dies, the family continues and the man gets another wife and mother for his children."

Rich smiled at Sarah, because she often talked about men being unfair to women. Rich realized, young Sarah lived most of her life without men in her home and she often listened to other women discussing their husbands. He knew, Sarah felt a woman does not need a man for a master.

"Sarah, God created man to be the head of the family and a woman to serve him. It is in the Bible. A woman must love and obey her husband in a marriage."

Sarah knew the Bible instructed women to obey and follow the

men, but she knew the rules were the words of men. Sarah rejected her unmarried uncle talking about the roles of women in a family. Sarah felt her uncle needed a good wife.

"Uncle Rich, why should a woman be treated like a child when she gets married. It should be the same for both, the man and the woman, in a good family."

Rich recalled the sad history of abrupt marriages in the family. He looked toward the old mule at the end of the rope in his hand. Rich needed to show some patience with Sarah.

"Sarah, the world is not going to change. Men have been the head of the family since the beginning of time. It is our way. In America we do not want Kings or Queens."

Sarah knew her Uncle Rich would not give in to the moral rights of women. She decided to talk about Julia leaving the farm to live on another farm.

"Why does Julia have to go live on the other farm?"

Rich smiled at Sarah, knowing she understood the reasons for Julia going to live with her people. Rich knew she liked to talk about the Negro slaves and other colored people.

"Sarah, you know she needs to be with her people just like others need to be with their kin."

Sarah did not care for the reference to own kind, by her white uncle. She recalled Julia, living with her grandmother as part of the family for most of her life. Sarah knew Julia was not an animal wanting to be free.

"We are her people. We know her father. He is part of our family. Are we so different from colored people?"

Rich knew Sarah had very strong feelings about Julia and other colored people. He remembered his family always living peacefully with other people. Rich knew most of their family opposed slavery and supported the local natives.

"Mother could not care for you and another child, plus do the farm work. It would be too much for her."

Sarah quickly responded to his comment about taking care of children. Sarah did not consider herself to be a child.

"I could take care of Julia. I could be her mother and

take care of her. She would be okay."

Rich looked at Sarah and smiled. He knew she could not be responsible for a young colored child.

"Sarah, you may be old enough to have a baby, but you're not old enough to be a mother. There is a difference."

Sarah thought about her older and unmarried uncle being without any children. Now, he was saying she was too young for children.

"How come you never got married? You're old enough, may be too old, to have children."

Rich wondered, if this discussion could be ended without hurting the feelings of his young niece.

"Never met the right woman at the right time. She was never in the right place with the right situation."

"It was not meant to happen for me. I must be lucky to be unmarried and free to travel."

Sarah knew her uncle was fearful of a marriage. Phoebe, her grandmother, felt he was afraid of the responsibility.

"Well you may still meet the right woman."

Rich and Sarah walked to the cabin. Rich looked over at the mule, as Sarah started into the cabin.

"Marriage is not a good thing for men. My father died after five years. Marriage probably killed my poor brother, Ben. Your father died before he could marry your mother. Marriage has not been good for us."

Sarah decided not to respond to his comments on marriage and women. She knew that women were not responsible for their men dying in a time of great need.

Rich continued to stay with the family. Rich worked for his mother in the care of the farm. Sarah took care of their farm animals. She also helped her uncle in the fields with the cotton and tobacco crops. Phoebe did most of the cooking and food preparation. It was a hard life for the family, but they were able to keep the farm.

COMMUNITY OF FARMS

The ambitious male plantation owners developed a love for

gambling and immoral sex. The wealthy farmers, used frequent visits to other farms, to wager. The gambling by the farmers symbolized many of the cultural values accepted in most local communities. Wagering by the owners represented materialism, individualism and competitiveness in their business of cotton and tobacco farming. Wagering was the sport of the gentleman farmer. Sex, with a variety of women, was a preoccupation in their private social affairs.

The real business, of wealthy plantation owners, was the buying and selling of slaves. Farming was difficult work for small land owners in Brunswick County. A few white merchants and slaveowners, who operated large tobacco and cotton farms, dominated the markets. They controlled market prices for the crops. Many of the large farms operated as breeding sites in the slave trade with other southern states. Most slaveowners bought and sold their slaves at the auctions on the side of a road near the farm community of Ante.

There were nine thousand Negro slaves living and working in the area by 1850 compared to less than six thousand slaves in 1820. In addition to slaves, there were almost a thousand free colored citizens in the county compared to six thousand white citizens. The white population of six thousand had not grown since 1790.

The growing demand for slave labor and the indiscretions of many slaveowners resulted in a large population of mulatto people. Inter-racial breeding was very common and profitable for the slaveowners. Most of these mulatto children were the result of forced rapes. These babies were often removed from their families. The mulatto babies were easy to sell because of a common belief among most white people in the superiority of fair skinned people.

The slaves usually lived in small mud cabins, which were twelve feet long and ten feet wide. There were usually eight or nine people living in each of the cabins. The cabins were solidly constructed for cool summers and warm winters. Slave families received food rations, based on the number of adults in the family. The slaveowners permitted some slaves to hunt for small game in the fields and to fish for catfish in muddy rivers. The fish and game provided food to feed the extended slave families. Most slaves grew vegetables in small gardens near their small mud cabins.

The hunting of small game animals by some slaves and the growing of fresh vegetables resulted in the local creation of a special stew. Slaves would cook the game and vegetables in large pots over an open fire, until the tender meat separated from the bone. The tasty stew was

thick with tender meat and fresh vegetables under heavy seasoning. The savory stew from the Brunswick County area became a popular meal among many of the white families in other locations throughout America.

The organized production and trading of slaves created a large population of colored people in the area. White mixing of the races between owner and slave resulted in many mulatto children. The eventual elimination of reservations for local native people and their natural integration with other people of color, resulted in a culturally mixed society. There were colored citizens, who looked like most slaves, and some Negro slaves, who looked like most white people in the area. Local people knew appearances were not reliable for classifications or useful for distinguishing people in the social order.

The business of exporting the slaves and the manumission of mulatto children increased the percentage of freed colored citizens living in the area. The movements of colored people were generally not controlled by the authorities. The county government required each colored citizen to register as being a free person. The registration rules were not enforced on a consistent basis.

The old state laws prohibiting racially mixed marriages, between individuals from different races, were often enforced by the county courts. These laws restricted the white people of European ancestry from marrying any persons of color, with either Asian or African or native ancestry. Furthermore, the native people could not marry outside of the native category.

A few white individuals circumvented these laws, against interracial marriages, by claiming to be mulatto or the clerk deciding to designate both parties, to the mixed marriage, as mulatto. The local court permitted racial classifications of white people to be changed to mulatto, even-though the county records indicated a white race at birth. Consequently, white men and women married colored people as mulatto citizens.

The race mixing as mulatto people created uncertainty in the area, among many in the white families. It was important to know the family history of any suitors with white families in the area. Most white families discouraged white strangers from moving into the area. The marriages, in white families, were arranged by family members. The ancestry and the actual race of an individual was uncertain unless both sets of white grandparents could be identified to the other family.

White families with mulatto slaves included the Harrison and

Powell plantations near Ante. Most slave farms generated numerous slave births during the year. The owners registered the births at the County Courthouse each year for the payment of taxes. The large extended slave families were responsible for the care of the babies as a group. This created work for older women and permitted the young mother to go back to work without being emotionally or physically attached to the baby.

Negro slave children travelled without papers, throughout the area, to search for their relatives. Negro children went between farms visiting relatives, who were citizens. Some of the Negro children visited white people, who were sympathetic to the plight of their slave relatives. Negro slave children grew into adults without any emotional ties, to their natural parents. The early development of the black church satisfied many of the needs and desires, among most colored people, for better family relations. The black church was a sanctuary in the community for all people of color.

The black church was a place of hope and a sanctuary for people, whether free or slave. It was a place to gather with the family and talk to each other without the control and the influence of their white oppressors. The black church was an extended family for many people. The ministers and preachers in the black church were the leaders. They had considerable influence over the colored community.

Rich Harrison, Phoebe's son, died in 1852. He worked in the fields planting and picking cotton until he was no longer able to get out of bed. Rich was forty years old at the time of his death. He was the last of the Harrison men in a small family line of male descendents from Bur and Anne Harrison in southern Virginia. Phoebe was deeply saddened by the premature deaths of her four children. She realized and accepted Sarah as the only descendent from her family.

Phoebe continued to plant her vegetable garden. She was able to maintain some of the livestock. The animals included a couple of cows, several pigs and some chickens running free in the yard. While there was an old mule for the fields, Phoebe was not able to keep any cash crops in the fields.

While the farm needed a man to work in the fields, Sarah and Phoebe would not consider the use of a slave. The fields remained empty of crops during their planting season. Phoebe performed many of the duties in the cabin, while young Sarah took care of the livestock. The small farm continued to have meat, from the livestock, and vegetables, from the garden, as food for the women. There was the

old mule to pull the wagon and plow the vegetable garden during the year.

Sarah gradually began growing into a woman. She started talking to Phoebe, with their conversations changing from the problems of farming to family considerations. She was a girl of thirteen years, who was entering womanhood. Sarah felt it was the right time to think about her future and her life.

"How old were you when you got married to grandpa?"

Phoebe looked at Sarah, up and down, and turned to get a cup of tobacco. She was certain of her granddaughter knowing most of the family history. Phoebe knew the girl was playful as a child. She felt nature was beginning to affect Sarah.

"I was twenty four years old and scared of men. My father wanted me to be married. I married to a man twice my age. He was also my cousin. We had four children, but he was not around to raise them."

"He died when I was thirty. I had a husband for just six years. I do not know much about marriage."

Sarah smiled at the old woman. She felt her grandmother knew more about men and having babies. Sarah knew the proper role for a woman was having babies and raising children.

"You had four babies in six years. You were busy with a man twice your age. He was not too old to be a father."

Phoebe turned and looked toward the open fields. Phoebe wanted to make an important point to young Sarah.

"Women can get too old to have babies, but men never get to old to give babies to women. The boys are never too young to make a baby. You need to be careful."

Sarah was fairly amused, but she entirely understood the point made by her small grandmother. Sarah was not concerned with the comments from Phoebe. She knew there were no men to consider at this time in her life.

"A woman needs to be loved. She needs a man to have children. Children will make her complete. Children are a real blessing. Do you not agree?"

Phoebe knew the answer, and so did Sarah. Phoebe looked away

to keep from showing her smile. She spoke slowly hoping her message would be understood by her granddaughter.

"Children are always a blessing from God. They are gifts. We want and need all the children we can bring into the world. A woman, who can bear children, has a duty to have children; but there is a big difference between having a baby and raising a baby for life."

Phoebe wanted to encourage Sarah to be a mother, but she also wanted her granddaughter to wait for a marriage. Phoebe remembered Biacca, her deceased daughter, being pregnant as a young unmarried woman, with Sarah.

"A baby need to be fed and cleaned. A baby also needs clothes to wear. Every baby needs a mother and a father for care and protection. Girls should not be mothers until they are able to feed and care for their babies."

Sarah never heard her wise grandmother speaking of young girls and babies in this bold manner. Sarah wondered why her grandmother was talking about young girls having babies.

"Why are you so concerned about babies? Has somebody we know gotten pregnant? What girls are having babies?"

Phoebe smiled at her young granddaughter. She also felt this playful girl was a woman in body and mind, but Sarah was not ready to be a mother. Phoebe believed young Sarah needed to find a man and a husband for the farm.

"I see the woman in you, wanting children. I hope you will wait for the right man to start your family and live on this farm."

Phoebe thought about the mulatto girls who were taken by some slave owners and used as their concubine. She felt they were too young to receive the men. Phoebe knew of the girls, who got pregnant with the brown babies from their white slave owners. Phoebe felt it was another evil with slavery.

"Young slave girls provided babies with and for their white owners. The girls were raped, whether they be ready and willing or unwilling. They were not able to stop their masters. I have seen or heard of many brown babies born into this world as slaves. This is why there are twice as many slaves as white people."

The raping of young slave girls gave a new understanding of slavery to the Sarah. She never heard these comments from her grandmother as a child. Sarah felt protected, by Phoebe, from many of the cruel and ugly realities of slavery.

"Did grandpa have a slave girl? How about my Uncle Rich or my Uncle Ben? Did they have slave girls?"

Phoebe did not like the question. She was uncomfortable talking about the sex habits of men in their family. She was not sure about her husband and her two sons. She felt a need to be honest with her granddaughter.

"I do not know about your grandfather before we were married. I know he did not approve of slavery. He was able to convince his father to free their only slave before we were married. Your grandfather was unmarried for a long time before we were married. I do not know what he did as an unmarried man."

"I never heard of my sons having babies with colored girls. I do know whether or not they were with colored women. Temptation is a powerful force in a man, and sometimes, in a woman. The Good Book says 'The spirit is willing, but the flesh is weak'. It also says 'Lead us not into temptation, but deliver us from evil'. I hope you understand, a woman has to be strong."

"You must fight sin and weaknesses. Keep this thought in your mind and heart. Understand what I am saying."

While Phoebe was not able to read or to write, she often quoted the Bible from memory. Phoebe's father read the Bible to her as a child. While Phoebe was growing into a woman and before getting married, her father was also quoting the Bible to everyone. Phoebe remembered many of these quotes and used them with her children. She was active with the local church as a woman and as her father's daughter.

Sarah understood the words of her grandmother, but Sarah was too young to care or worry about boys or young men in her life. There was too much work to do. Sarah felt more like a mule than a young girl, but she knew this would change.

Sarah became friendly with many of the young local field workers in the autumn months of 1853. She visited the farms, during the harvesting, to talk to other young people and some relatives. Sarah and her friends talked for several hours at the end of the day. She was

very secretive about her friends on the other family farms. Sarah always returned home in the late evenings to say good-night to Phoebe.

"Hello grandmother, are you ready for your bed?"

Phoebe assumed Sarah and her young friends were just the girls from the farm area. She decided to ask Sarah about her friends and their activities away from home.

"Sarah, you have been spending a great deal of time away from home. Who are you seeing down the road?"

Sarah was surprised by the question. She felt there was a special reason for the question. Sarah knew Phoebe did not generally take an interest in her activities. She often went fishing, at the river, in the warm summer months. Sarah also visited friends, mostly girls, to talk in the evenings.

"I was just fishing and talking to my friends from the other farms. We talked more than we fish at the river."

"Sometimes we played in the water, but our clothes will get too wet. So we wait for them to dry."

Phoebe was concerned about Sarah taking off some clothes at the river. Phoebe felt Sarah was too old to play with the girls. Phoebe knew the girls were also playing with boys and the young boys were playing with Sarah.

"Do your friends include boys as well as girls?"

Sarah wondered, if her grandmother would approve of some friends. She decided, not to disclose their names. Sarah felt she did not want anyone to pick her friends.

"My friends include boys and girls. I go fishing with both. Most of the girls work in the cabin, while the boys work in the fields. I work in the fields like the boys and I like fishing with the boys. Most of the girls do not want to go fishing. I like doing the same things as the boys. I like being outside."

Phoebe understood her comment. Phoebe also liked to use tobacco and worked in the fields with other farm people after her husband died. Phoebe decided she needed to cover certain points with her granddaughter.

"I understand about doing what your friends like to do together. I also know about being comfortable with your

friends. You need to remember, Sarah is a girl and she is not a boy. These boys are young men. Men have very different desires than boys."

"Sarah is a girl, who is becoming a woman! Things will change between you and your young men friends."

Sarah was becoming keenly aware of her major differences with the boys. She knew some of the boys were becoming aware of her differences. Sarah liked the idea of the men starting to see her differently. Sarah felt she was in control of the situation. Sarah was strong and very sure of herself. Sarah was not concerned about the boy's intentions.

Phoebe discovered young Sarah was pregnant, at the early age of fifteen years, during the summer months of 1854. They did not discuss it and Sarah did not name the man responsible for her pregnancy. Phoebe did not know the name of the young man and she felt it was best not to know, if he was not going to marry Sarah. Phoebe thought her poor granddaughter was too young to raise a baby. Phoebe knew Sarah was looking forward to becoming a young mother.

Phoebe decided things were for the best. Sarah was busy working in the garden and they were spending more time in the cabin. There was talk among the Harrison cousins about Sarah being pregnant. Many of the neighbors were family members.

COLORED BABY BOYS

Jim Harrison was the patriarch of a successful family on the southside of Virginia. His grandfather, James, served in a local militia in the Revolutionary War against the British under Cornwallis. The family were owners of plantations with numerous slaves working in the fields on the farms.

The family of James Harrison were slaveowners and strong members of the local gentry. The men, like many slaveowners, operated Common Houses for their guests. These Houses served meals and provided liquor for others members of the southside gentry. Gambling was prohibited, but members often gambled on bloody cock-fights and brutal slave wrestling matches.

A Common House, owned by James Harrison, was licensed by the County authorities. James provided the House for friends and male family members. Many of these men visited the local area to relax

and discuss various social and political issues in the southern states. These meetings helped solidify white political and social positions. The price of a Court license to operate a House was eighteen dollars.

The Common Houses provided a very discreet place for the men to meet a mistress or bring a young slave girl for sexual pleasures. Many of the Houses were open taverns for visitors and travellers in the area. White strangers were able to meet the local gentry and gain an understanding of the good people in the area. Most slaveowners continued to visit and meet in these Houses as a personal sanctuary.

Jane was a beautiful slave girl of twelve years, who was working in the Harrison Common House. The owner removed Jane from her slave family and sent the slave girl to the House as a housekeeper. Jane was a tall and very attractive dark skin girl with big black eyes. Jane shared a small log cabin with several other young slave girls. This young slave girl, became pregnant by her white master. The owner placed Jane in the care of the older slave women on his farm. The mulatto baby boy was born in May 1854 under a shed. The boy received James as his name. The baby, according to the state law, was a slave at birth by the young mother being a slave. The owner removed the boy, after a few weeks, from the young mother. Jane, the mother, went back to the farm fields as a field slave.

Sarah gave birth to a boy in October of 1854. She named her son, John Henry Harrison. Phoebe drove the wagon to town and recorded the birth at the Courthouse. The clerk recorded there was no father identified with the birth. Sarah was the unmarried mother of one white baby boy. Phoebe ignored local gossip about the baby being mulatto.

Most people, in the area, considered Martha Powell to be a fair, good and decent, slaveowner. Powell did not tolerate cruel and brutal treatment of the slaves on her plantation at the Meherrin River. The large farm was a business and slaves were necessary to make it more profitable.

Martha recorded her slave count for taxes and listed the slave births for the year. She noted Juanita, a Negro slave, gave birth to a baby boy in July. The name of the father was not recorded, but most people suspected Milton Powell was the father, a colored man with mixed Negro and native blood. The boy was given the name, Robert Henry.

Martha provided privacy and permitted her slaves to work small gardens near their cabins. A few of the slave children moved freely throughout the area visiting other farms. Slave children were often

sold to these other farms as adults. The slave boys and girls worked in the fields as men and women.

An unusual couple visited Phoebe and Sarah in the winter of 1855. An old middle aged white man drove the wagon and an old Negro woman sat next to him holding a small bag. The two visitors came into the yard and stopped. Phoebe sat on a log stool in the yard. Sarah watched from window of the cabin as the white man got down from the wagon. The white man started to talk to Phoebe. Sarah could not hear the conversation and the man did not appear to like what Phoebe was saying to him.

Phoebe nodded in agreement as she started walking toward the cabin. The man walked over to the wagon and took the bag from the old Negro woman. He walked toward the cabin, behind the small steps by Phoebe as she made her way to the front of the cabin. She smiled at Sarah standing at the door. Phoebe poured a glass of water, while the white man stood at a tree, holding the bag. Phoebe looked at the old woman sitting with the wagon in the cold wind under the winter sun.

"Sarah. Take the bag and put the items on my bed. You need to check Jim and make sure he is clean. Look in the chest at the end of the bed, if you need anything."

The man looked at Phoebe. There was an vague expression on his face. The man appeared to be very tired and beat from the trip. He looked at the old Negro woman in the wagon.

"I will send some items for the child. Let me know, if you need anything else. Good bye, cousin Phoebe."

Phoebe looked at her cousin with contempt as the old man walked toward the wagon. Phoebe smiled at the old woman in the wagon, as the old man climbed up onto the front seat.

"You should be ashamed of how your family treat these people. I hope the Lord will save your soul."

Sarah was surprized by the tone of the comment. She was just a little curious about the bag. She wanted to know more about the man, but she would wait for her grandmother to tell her about the visitors and the bag.

The man looked at Phoebe as the wagon slowly turned away from the cabin. He drove down the path toward the river road as the women watched the wagon. Phoebe walked into the cabin and Sarah looked at her two baby boys, John and Jim.

Phoebe and Sarah continued to struggle with the old farm as the small boys learned to talk and walk. Sarah was a good mother to the boys. Sarah often played with her large babies on the dry dirt floor of the cabin.

Sarah was sitting on the stoop watching the boys play in the dirt on a late autumn morning. A young Negro girl walked up the path toward the cabin. The girl carried a tall basket of apples. Sarah watched as the tall girl walked slowly towards the boys playing in the dirt. The girl spoke toward Sarah.

"Morning mam. I bought you some apples. Mister Jim sent me to help you with your garden. He said I should stay for the day and come home before night."

Sarah smiled at the slave girl and guessed her age to be about sixteen years, which was the same as her age. The girl was beautiful with big black eyes. She appeared to be sad as she spoke to Sarah.

"Are these your boys? How old are they? They look so happy. What are their names?"

Sarah smiled at the young girl. Sarah expected the girl was more than just curious. Sarah pointed at each boy.

"The one with the dirty brown hair is John and the one with dirty black hair is Jim. Jim is almost two years old and John is a year old. I am their mother."

The young girl smiled at Sarah and walked slowly over to the boys. She started playing with the boys in the dirt.

"They are so strong and healthy. The boys have a good mother in you. They are blessed to have you."

Sarah was flattered by the comments, but felt embarrassed with the slave girl. She expected the young Negro girl could also be a mother. Sarah knew some slave girls were forced to give babies at a very young age to satisfy the sexual desires of their white slaveowners.

"The boys are very good babies. I will try raise them as best as I can. Do you have children?"

The young girl looked toward Sarah. There was less than a year difference in their age. The slave girl was uncertain of her feelings and did not want to answer the question.

"I am told you and your grandmother are good and fine people. I am sure the boys will grow into strong men."

Sarah smiled at the young slave girl. She knew Phoebe's cousin, Jim, had sent her to the farm to see about Phoebe.

"I was talking about you and your family. Do you have any children of your own?"

The young girl stopped smiling and looked at Sarah. She was again sad. The words came slowly from her mouth.

"How can you ask if I am a mother?. The child is born and I am a slave. The child is a slave and the property of my master. These two boys are free and they are your children. They have a mother and they are lucky."

Sarah was sad as she tried to understand the feelings of a young slave girl. Sarah decided to change the subject and talk about other things.

"Where are my manners? My name is Sarah and we live here with my grandmother. What is your name?"

The slave girl smiled at Sarah and started to grin while she thought about some white people saying Sarah was mulatto.

"My name is Jane. I work for Mister Jim on the Harrison farm on the north side of the river."

Sarah was surprised and pleased by the young girl having her middle name. She thought about a good family name for the young girl. Sarah decided it should be Harrison.

"You are from the Harrison family. I guess your name would be Jane Harrison. My middle name is Jane and my mother's middle name was Jane. Some people call me by my middle name, so could both be Jane Harrison."

Jane, the Negro slave, looked toward the small garden at the end of the yard. She did care much about the name. Jane picked up the basket of apples and gave it to Sarah. She was ready to work. Jane grabbed an old hoe and walked toward the garden. She needed to work and clear her mind.

"I need to get to work, before Mister Jim finds me doing nothing. I should be working in your garden."

Sarah smiled at the slave girl. Sarah knew Phoebe did a deal with her cousin, James. Sarah felt the young slave girl was part of the deal. Sarah felt sorry for Jane as the young slave girl. She was property with no rights as a woman.

"Jim must live with his problems. We can fix ours."

Sarah and Jane were the best of friends, during the next two months. Jane visited the farm and helped the family with their work in the garden. Sarah often visited the plantation with the boys to see Jane and meet her slave family. The two boys were mulatto children for most the local white people in the farm community. Sarah ignored their mulatto comments.

ANOTHER BROWN BABY

There were more than one thousand slaveowners, with five or six slaves on their farm, in Brunswick County. There were four hundred smaller farms with less than five slaves on each farm. There were another four hundred large farms with seven or more slaves living in Negro families. There were only one hundred plantations, with more than twenty slaves. The rapid proliferation of small farms, without slaves, resulted in the decline of available acres, with fertile soil for tobacco and cotton growth in southern Virginia.

The increase in small farming produced excess cotton and tobacco crops, which yielded lower prices at the farm markets in Ante and other farm communities. Consequently, many small farmers suffered and slaveowners sold some of their slaves to support their farms and provide cash for their families.

Sarah and Jane sat under the oak tree, shucking corn, as a wagon rode up the path toward the cabin. A short white man got down from his wagon and walked toward the cabin. The two young women watched as Phoebe came out from the cabin walking over to the stranger. She talked to the little old man, then they looked toward the young women.

Phoebe went back into the cabin and the man walked over to the wagon. After a few minutes, she returned from the log cabin and walked over to the wagon. She looked into the back of the wagon. Phoebe talked to the man as he got up onto the wagon. He turned the wagon and drove the wagon down the path as the girls watch from their seat under the oak tree.

Phoebe watched the wagon go out of her view. She looked over toward Sarah and Jane. Phoebe knew the girls would have questions about the man. She felt it was best not to discuss the family troubles with the girls.

Sarah watched the wagon get out of sight. She looked at her friend. Sarah could tell Jane knew the old man.

"Who was that old man? Why did he come here to see my grandmother? Do you know what this is about?"

Jane looked away from Sarah. She knew the old white man as a local white preacher from the white church.

"He is a preacher. He comes around and talks to white people trying to save their souls. He prays for them and, sometimes he will pray for colored people."

Sarah was very curious about the white preacher visiting their poor farm to see Phoebe. Sarah decided to wait for her grandmother. Phoebe would explain the preacher. Sarah stood and walked over to her white baby boy, while Jane watched the boys playing in the yard.

Phoebe decided to talk to Sarah about the small children and the need for a family. Phoebe asked Sarah to come to the cabin on a cool autumn day in 1857.

"Sarah, I need you to help me with this baby. We are going to take better care of him. The baby will need to change into some clean clothing."

Sarah walked into the cabin with the two boys and looked at the baby boy with pale white skin. Sarah moved toward the bed. She lifted the baby into her arms.

"This baby is my responsibility to raise. I will take care of him or others will take him from me."

Phoebe watched her determined granddaughter dressing the baby, after cleaning him with a damp cloth. Phoebe knew many of her relatives wanted to give the white baby boy to a white family. Phoebe knew Sarah wanted to be a mother to the three boys. She was a mother of three mulatto children, before her eighteenth birthday. Some women felt Sarah to be too young.

Phoebe sat on a bench in front of the cabin, holding the baby, as the preacher returned to the farm. Phoebe asked him about the family, with Sarah watching the preacher.

"What going to happen to the girl? How can she stay with an evil man and live a normal life?"

Sarah was standing at the side of the cabin. She slowly walked

over toward Phoebe. She smiled at her grandmother and looked at the baby. Sarah took the baby into her arms.

"Is he here to take my baby? We are going to keep all of my babies. He can not have the baby!"

Phoebe, smiled at the preacher, knowing nobody was going to take the children. They just wanted to talk.

Phoebe wanted to help the old preacher with the troubles among the Harrison family. She introduced the man to Sarah.

"Sarah, this is the Reverend Jones. He is an old friend of our family. We are going to keep the baby. He wants to help us with your children. Reverend Jones asked the good Church to help us take care of the children."

Sarah was happy to hear they could keep the baby and the church would help with the care of her mulatto children. She wondered why the church was willing to help colored children, when there were white families needing the same help.

The preacher noticed the familiar baby boy with his fair complexion sitting in the small, pale, arms of Sarah.

"The baby is a blessing from our God. This baby is an innocent white child. The church wants him to grow and become a Christian man in our community."

"We only want to help you to be a good mother."

Phoebe knew about the unfair talk in the white community about her granddaughter. She was aware of their poor opinion of Sarah. Some of the white people were saying Sarah was the mulatto daughter of a Negro father and a white mother. A few white people believed Sarah was a woman of no moral values as a yellow whore, who loved black men.

Sarah was happy to have another little baby to love with motherly care. She felt the baby was a divine gift of love and nature. Sarah was grateful to Phoebe for being a mother.

"Well, Jim and John have another brother to fight with in the yard. I hope they will grow to be good brothers and strong men. I am a mother of three boys before my eighteenth birthday. I will be a good mother."

Phoebe looked at the Reverend, walking near a tall maple tree,

while listening to Sarah. Phoebe stood and reached for her tobacco cup. Phoebe smiled at Sarah looking at the baby.

"Good day, Reverend. Thank you for your visit."

The old man nodded at Phoebe and walked over to his mule and wagon. He climbed onto the front seat. The wagon turned back down the dirt path toward the river road. Phoebe walked into the cabin with Sarah carrying the baby in her arms.

"Where are the other boys? Are we all alone with the baby? Where is Jane?"

Sarah waited as Phoebe moved a side chair to a corner of the cabin. Sarah carried the baby to the table at the center of the cabin. She smiled at her grandmother in the corner.

"Jane took the boys to the stream so they could play in the water. They should be back shortly."

Phoebe sat in the corner of the cabin and placed her cup on the dirt floor. She rested from working in the garden.

"Sarah, you do not need to be the mother of three boys, all with different fathers. You should tell people you are taking care of the children for other people in the family. They should not be your babies. Everyone must know the truth about the children."

Sarah smiled at Phoebe while playing with the small baby and his little fingers on her fingers.

"They are my babies. I do not care what people say or think about me. The boys are my children."

"I will keep them as long as I am able to take care of them. Jane was not able to keep her child because she was a slave. Families give up their babies out of shame over its color or how the mother got pregnant. Every baby needs a mother. I will be their mother."

"Jim and Ben need a mother just as much as John. The boys have me as their mother. I lost my mother and you raised me, just as you raised my mother. I was very fortunate to have you. This is all the truth anyone in the family needs to know. If there is more to tell to the children, I will tell it."

Phoebe feared for the future of the small children. She worried about Sarah having a bad reputation among some of the local white people. Phoebe felt Sarah was being very foolish and emotional about her children.

"Sarah, it does matter what people say about you and these children. I know our skin color does not make us better than others, but this is a white country."

Sarah smiled at the small baby in her arm looking at her grandmother. She wondered, if Phoebe was right. Sarah heard the slave stories told to her by Jane and other people in the area. Sarah knew about the feelings of most white people.

"If being a white man will make them brutal and cruel to colored people, I do not want them to be white."

Phoebe looked out of the window and thought of her small white boys growing into colored men. She felt Sarah was very wrong in denying their natural heritage as white children.

"White men have the power and they rule everything or they destroy it. Your sons can have some part of this power. We should be true to them and our people."

Sarah thought about keeping her boys as a family and not letting the family divide by color or race.

"If being a white man will divide one son against the other, then I do not want them to be white. We are going to be a family. There are no differences between the children. I will raise them to be the same."

Phoebe stared into the blue eyes of her granddaughter, a descendant of her English family. She knew young Sarah would have her way with the children. Phoebe was very quiet as the baby cried for his mother.

"You are the mother of three sons. I think one of your sons need to be fed before your other sons get back from their trip to the river."

Sarah prepared a meal to feed Ben. Sarah could hear the other small boys through the window, coming toward the cabin, with Jane walking behind them. Phoebe picked up her can from the dirt floor and walked over to her bed.

JOYS OF TABOO LOVE

Sarah and Jane worked together during the next year with the slaves and other workers in the tobacco and cotton fields of the Harrison farms. Sarah worked as a paid field laborer, while Jane labored as a slave. Their friendship was accepted by colored people, but it resulted in banishment for Sarah by many members of the white community.

Sarah was the proud mother of three boys in 1857, living on a farm in Brunswick County. Those men responsible for her sons were not known to people in the area. Most of the white people believed the babies were mulatto. The boys were often described as colored or high yellow by local citizens.

Phoebe cared for the three boys, while Sarah worked away from the farm. Phoebe decided that small matters of family colors and race were best kept as a decision of the mother of three colored boys. Phoebe felt everything was for the best.

Sarah and Jane were constant companions and good friends in the local farm community. During the summer months, young women picked cotton and pulled tobacco leaves as farm workers on the plantations. Sarah and other white women joined slave women in the fields as part of the harvest. These women were generally accepted by the other workers in the fields.

Most field workers celebrated at the end of the seasonal harvest with the success of the crops. A few people of color joined with the slaves to prepare a family feast. Some older women cooked all day, while the older men prepared a campsite for the celebration in the evening. The younger people spent the evening eating, singing and dancing around a camp fire in a large clearing among the trees.

Sarah and Jane joined the young girls during the singing and dancing. Most colored people accepted Sarah, as a friend of Jane. They were curiously aware of Sarah being considered mulatto by local white people, but knew she was a white girl.

Some young men stood, while talking, under a large maple tree near the clearing. The muscular men were tall and slim, with a variety of skin completions. The men possessed a dark brown skin color, from being baked in the hot sun. The young women finished their singing and dancing as entertainment for the older men and women.

Sarah gathered some of the food and walked over to Jane, her best friend. Jane was sitting and laughing in the middle of several colored

women. The skin color of the women ranged from dark brown to light yellow. These young women were slim with different heights. Sarah was curious about all of their talk and laughter. She decided to ask Jane about the women.

"What is so funny? Why is everyone laughing?"

Jane smiled and looked toward the young men, standing by the maple tree. Jane knew most of the men and the women from working in the fields with them.

"We were laughing at the men. They do not know what to do with themselves. They are all curious and afraid."

Sarah was confused by the women. The women seem shy and silly, while the shy men appeared to be bashful, occasionally smiling at each other.

"Why are they afraid? There is no trouble."

"You said they are curious. Curious about what? What are you talking about?"

The women again started to laugh. Jane grabbed Sarah by the hand. Jane looked into the eyes of her friend and gave a grin, while looking toward the men.

"Sarah, the boys are curious about you. They are also afraid of you. The men believe you to be a white woman with colored children. They feel, most white people know it, even-though they call you to be colored."

Sarah was amused by their interest. While she worked in the fields with colored people, being white never occurred to be a problem with anyone. When the work was finished and the field workers could see their difference. Sarah wondered, if the difference in race was only noticeable to the men because she was a young woman.

"Why should the boys care, if I am a white woman?"

Jane chuckled at the naive comment. Jane knew the young men were taught to consider white women as forbidden fruit in sexual matters and the special possessions of white men. She heard of colored men being brutally killed for touching white women. Jane saw some men receive severe beatings for looking at white women. Jane also knew a white woman could be beaten and her babies killed for having sex with colored men.

"White women are only the sexual passions of white men."

Sarah looked over at the young men. She noticed the men were handsome with dark muscular arms and legs. Sarah wanted to get to know some of the men. She was pleased some of them appeared to be interested in her as a woman.

"There is no real difference between us. My hair is brown and straight. Your hair is black and curly. My eyes are blue and your eyes are black. My skin is light in color and your skin is dark in color. We are both, women of color, working to feed our families."

"One of us is a slave because the mother was a slave and the other is free because the mother was free. We could have the same father, a colored man."

Jane was amused by Sarah's comments on color. Jane knew her friend was a white woman and a member of the old Harrison family. She felt white people knew she was a white woman and the mother of colored children.

"You and Mister Jim are family. He is white, real white and I know it. Your parents were poor white people with no colored blood. We are not the same color."

Sarah knew maintaining some purity of the white European race was important to most white people. She felt the sexual relations between men and women were trivial matters of power and control for most white men. Sarah could see Jane was not convinced. She decided to talk about her parents.

"My mother was a white woman and my father was mixed, half white and half Negro. He probably worked on our farm and lived with my grandmother."

Jane wondered, if Sarah knew the truth. She heard Sarah say that her parents died when she was a baby. Jane wondered how did Sarah know about the color of her father. She felt Sarah was too young, when her parents died.

"How do you know your father was colored? Why is your skin white, instead of yellow or brown. If your father was colored, your skin would have some color."

"Your eyes should be brown and not blue. You do not look colored, because you look like a white woman!"

Sarah smiled at Jane. She knew there was no way to know how a baby will look before it is born. Some babies may take the features of the mother, and some may take the features of the father or other relatives. Sarah expected Jane knew the baby could look different from the parents.

"You never know what a baby is going to look like. So my grandmother waited until I was born, then she told white people I was white, because I looked like a white baby. It is against the law for a white person to marry a colored person."

"My grandmother said, if the white men believed the colored man was my father, they would have killed him. My parents could have been killed."

"I am a woman of color. My family and my children are colored people. This is why I am here with you."

Jane looked over at the young men. Jane smiled at Sarah sitting next to her on the ground. Jane did not want to talk about the children. Jane decided it was time for some fun and Sarah needed a male friend. Jane wanted to help and show her white friend, how to be a colored woman.

Phoebe heard the rumors about Sarah seeing a colored man with Jane. Some family members visited Phoebe with the local gossip, while Sarah worked in the fields. The family members told Phoebe about Sarah being a mulatto woman with some Negro and colored male friends.

People in the white community felt Sarah was not a white woman. They wanted Phoebe to agree Sarah was a colored woman with a Negro father. Phoebe refused to agree and insisted on her granddaughter being born with white parents.

Sarah realized during the spring months of 1859, she was pregnant with another child. She was expecting a baby as the result of a sexual affair with a farm worker. Sarah told her grandmother about getting pregnant. They did not discuss the colored man responsible for the pregnancy. Phoebe moved next to Sarah on the bench in front of the cabin.

Phoebe thought about Sarah getting pregnant from a Negro farm hand, who lived in a barn with farm animals. There were concerns in their eyes as Phoebe looked at her granddaughter.

"The man who got you pregnant was a Negro. How could you let another man get you in this situation."

"This is the result of your friendship with Jane."

Sarah was confused by the comment from Phoebe saying her pregnancy was the fault of Jane. She accepted responsibility for her pregnancy and felt the man responded naturally.

"Grandmother, it was not the fault of anyone. I let it happen because I wanted it to happen. I was curious and flattered by his attention."

"He was no more Negro than we are English."

Phoebe was impressed with Sarah's honesty and directness in talking about being pregnant, but she was not pleased with the unmarried situation for her granddaughter. Phoebe had not wanted young Sarah to be a helpless victim of male passion. She did not believe young Sarah was powerless. Phoebe understood the possibility of men forcing women in a rape, but she suspected her granddaughter was a willing partner.

"How was it with this man? You were curious, so what did you learn? I heard its always different with each man. I heard sometimes it is wlld like animals, If any normal woman could Image something of that nature."

Sarah was surprized by her grandmother's direct question on the sexual activity with a man. Sarah wondered if she had misunderstood her grandmother.

"It has been a few months since I was with this man and a few years since I was with any man. I did not notice a difference in this man. They were all the same."

Phoebe was surprized by her bold comment about men being the same. She expected sex to be somewhat different with men of color, because of many things said by other women. Phoebe was curious about her feelings from the forbidden act of love with a colored man. She wondered if Sarah felt she was doing something wrong.

"Tell me how you felt about having sex with a colored."

Sarah smiled at her grandmother. She decided to be very honest about her feelings.

"I was very excited the first time because it was new"

and I was so young. This time I was excited because it was new for him and forbidden for me."

"Grandmother, you were not curious about other men?"

Phoebe smiled and thought about the future. She felt it would be difficult to change the course for her granddaughter and their children. Phoebe knew her family crossed the color line with the children. They were going to be colored people for the rest of their lives.

"Sarah, when I was of your age, girls were very precious and fragile. Wives were hard to find. Many women died on the frontier or in child birth. Many women died on ships coming to Virginia. Women were forced to marry men, who they did not know. I was not curious about the men, whether they were English, Negro or Indian."

"My mother said we had a duty to keep our bodies and souls pure of any bad acts. The purity of our English race was to be maintained by the women. Naturally, the men were not able to stay pure or faithful with all of the opportunities around them. The men had their slaves and servants plus the prostitutes in town."

"So, there is no difference from on your experience? I should not be surprized. Prostitutes do not treat men differently. They all pay the same price. The men did not see any difference between women, but they tried to scare white women away from other men."

Sarah was relieved that her pregnancy was being accepted by her grandmother without any apparent bad feelings.

"Grandmother, I know you may not be happy about another baby and my getting pregnant. I wish I could change what I did. It may make my life more difficult, but we will survive. We will be okay."

Phoebe smiled as she put her arm around Sarah and placed their hands together as they sat on the wooden bench.

"Sarah, I have been in this world for seventy-five years and I do not have a lot of years in me. This baby and the boys are your problems not because you ask for them, but because God wanted you to have them. I will help as much as I can, but time is against me. We do not know when God will take me, but God will be with you. You must keep your faith. You will need to have faith."

"This baby will be a colored child. It will be yours to take care and raise. It will not be easy for you and your children. Most white people in this area will abandon you because of the colored children. Most of the colored people will not trust you because of your white skin. People will see you as trouble."

Sarah listened, but she was not very concerned about the future. She knew life was not supposed to be easy for anyone in their struggle. Sarah believed some white people and most of the local colored people would help. Sarah knew God would help with the care of the children.

Sarah gave birth to a mulatto baby boy in August of 1859 and named the baby, Samuel, for a great-uncle, the brother of her grandfather. The new birth was reported by Sarah, at the old Courthouse, because Phoebe was not able to travel. Sarah did not identify the father. Sarah was, at the age of twenty years, an unmarried mother of four mulatto sons.

By 1860, a small group of large plantation owners in the southern states controlled the economic lives of five-million white citizens and one-million colored citizens. The wealthy families owned roughly four-million slaves. The Negro slaves were valued at over three-billion dollars with slaves trading at one-thousand to two-thousand dollars for adults. The main southern economy was directly or indirectly very dependent on slavery for growth and development.

During the first sixty years of the nineteenth century, the slave population in the southern states grew rapidly from one-million to four-million people with nine out of ten Negro slaves being born in the United States. This rapid growth in forced farm labor resulted in a major economic expansion with cotton production increasing from one-hundred-thousand bales to five-million bales. The expansion created jobs and other business opportunities for thousands of white citizens living in the southern region of the United States.

Sarah was watching the small boys play in the back yard, while Phoebe sat on a wooden bench near the cabin.

"Cousin Will says, there is going to be trouble, if people try to free the slaves. He says the farmers need slaves to work the fields and feed the animals?"

Phoebe, an woman at seventy five years, looked toward an open field and thought about her life of struggle and fear on the small farm. Phoebe knew the feelings of most people were strong and the anger among white people was growing.

"There is going to be trouble. The men have to fight to solve their problems. They can not change their way of life, even if they know it is wrong."

Sarah knew her grandmother was right about the white men wanting to fight to keep slavery. She heard Phoebe described the men as bulls. Most men were always fighting, starting as playful boys and growing to be aggressive men. Sarah felt it was the nature of the men to fight. Sarah wondered about the future for their family with the boys growing into men.

"Cousin William says, the farmers must fight to keep the slaves. He said the Negroes would not survive, if they let them go free. I know he is wrong! People will do what it takes to survive. Do you agree?"

Phoebe did not reply to the question. She looked out at the boys in the front yard. Phoebe knew her young cousin was letting greed obscure his judgement. Phoebe believed slavery was cruel, evil and wrong. She believed it was a sin to hold others in bondage and treat them as animals.

"Let's stop talking about the problems of other people in the world. You need to go and do your chores. We need to get the boys ready for supper."

Sarah looked at Phoebe, her grandmother, and she thought about her mother. Sarah could not remember Biacca, her young mother, who died when Sarah was a baby. She heard her mother was a good woman, who worked hard and rarely smiled.

"Okay, I will go get the boys and prepare for supper."

Phoebe did her best over the early years to care for her granddaughter. She kept Sarah busy working in the fields and doing chores on the farm. There was little time for Sarah to play or enjoy life. Phoebe felt Sarah possessed a good heart and a strong will to do right. She knew little Sarah was too young to raise the children alone.

Sarah picked up her bucket. She started walking toward her small boys. It was near the time for their supper. They were playing in the dirt and looking at the rocks. The sandy soil around the cabin and in the vegetable garden was covered with small round rocks. The boys were picking some rocks out of the garden. Sarah had given this small chore to the young boys to keep them out of trouble.

John was pointing at Jim, his older brother, who was the same size.

John was named by Sarah after the younger brother of her grandfather. Sarah wanted to give her son the name of her grandfather and her uncle. Phoebe wanted another name.

"Mother, Jim put dirt in my eyes when he threw a rock into the woods!"

Jim sadly looked over at Sarah, his mother, and presented the dirty rocks in his hands.

"I did not do it on purpose. The dirt came off the rock when I threw it."

Sarah looked at the three small boys. More dirt covered their hands, their face and their thick hair. Ben, the third son of four years, was sitting on the ground, also playing in the dirt. Sarah needed to start supper. She could hear Sam, the baby, crying inside the old farm cabin.

"You two boys go and get the wash tub. Fill it with water from the well. You both need to take a bath before we eat supper. I will take Ben and get some soap. Don't waste the water from the well."

John and Jim ran for the cabin to get the wash tub ready for their bath. Sarah picked Ben up by the hand and lead him to the garden to get some vegetables for supper. Sam stopped crying as Phoebe put him to sleep. Phoebe started to prepare supper for Sarah and the boys.

The two boys grabbed the handles to the wash tub against the cabin and carried it into the yard. Jim grabbed the rope at the well and let the bucket fall into the water. John got another bucket and ran over to the well. Jim and John were giving instructions and trying not to waste any water.

Once the tub was full, Sarah came out with the hot water from the fireplace to heat the water. Jim and John decided, among themselves, who would first get into the water. It did not matter to Sarah, the boys were able to take care of their bath. Sarah would help Sam with his bath.

Supper was the last meal of each workday. It was served before sun down. The meal usually included bread, vegetables from the garden and water. Generally a meat, such as chicken or pork, would be served as the main item. Sarah would serve fried fish on several occasions each week because Sarah loved to fish on the banks of the Meherrin River.

The northern states elected Abraham Lincoln in November of 1860 as the sixteenth President of the United States with forty percent of the total popular vote, and sixty percent of the electoral vote for the presidency. Lincoln was the first Republican President and a political moderate. Lincoln was a modest man working against slavery, which he believed to be a moral, social, and political evil. The men in the Democratic leadership were divided over expansion of Negro slavery into the western territories. Lincoln was willing to accept Negro slavery, as an institution, in the southern states. However, he rejected its expansion into the western territories.

The state of South Carolina decided and seceded from the union of United States in December of 1860. During the next two months, six other southern states followed with secession from their political union. Lincoln pledged, in the election campaign, not to interfere with existing slavery. Therefore, the other southern states decided to stay with the union, and support the new administration. Most of the southern states believed the union was voluntary with a right to secession.



WHITE MOTHER OF NEGROES (1860-1870)

The broad leaves, on the oak and maple trees, were brown in color during the autumn months. The young merchants, from the northern states, visited the local farms on the southside of Brunswick County during the autumn season. Charles Smith, a young merchant, visited the Harrison farm to sell tools and other goods to the women. Charles was a frequent visitor for the Harrison family and he was very familiar with the mulatto children of Phoebe and Sarah Harrison.

Charles maintained a large supply of tools, utensils and clothing. He drove the wagon over the back roads of Virginia and North Carolina. Charles purchased most of the goods from other merchants in the northern states. He traveled to small communities in the southern rural areas during the spring and autumn months. Charles visited the local farms until he sold most of his goods to the families. The business trips to the small farms were usually very profitable.

Charles sold goods for five years in most of the coastal states. He started selling goods on the southside during the last two years. Most white people, who lived in the southern states, were suspicious of white people moving from different regions of the country. The strong abolitionist movement, in the northern states, threaten southern farmers. Charles felt slavery was wrong, but he accepted it as a way of life in the southern states for most of the white people.

Charles entered the front yard of the Harrison farm with his wagon pulled by two horses. He tied the wagon ropes to a small maple tree.

Charles was a slender man of medium height with brown hair and blue eyes. Phoebe realized the young man admired Sarah, her young granddaughter. Phoebe felt he would not make a good husband for her Sarah. Phoebe believed Sarah needed a young man, who would stay and work their farm.

"Good morning, Miss Phoebe, it is a beautiful day. How are you feeling today? I hope you are doing well."

Phoebe was feeling poorly and her right side was hurting from the field work, but she replied without a complaint.

"I'm doing fine, but we are not buying anything. We do not have any money. We picked and smoked the tobacco, but we got no money for it."

Charles knew the family was poor with an old white woman and her young granddaughter taking care of four mixed orphans from the area. Charles was not visiting to sell anything.

"That is okay. I am not here to sell. I came to visit with your granddaughter. Is she home?"

Phoebe thought about his bold words. Phoebe knew he was not seeking permission to see her granddaughter. She felt he wanted some directions to Sarah. Phoebe knew the men did not need permission. She realized Sarah would choose her men.

"Sarah is out back in the garden doing her chores. She needs to finish her work?"

Charles heard those local stories of a young white woman with four mulatto boys. He felt it was strange for the young white woman to care for the small children of other unmarried women. Charles did not believe the family gossip, with Sarah described as the white mother of the four boys. He concluded she was too young to be the real mother. Charles walked past the old cabin and toward the children working in the field.

"Hello Sarah, it is good to see you again. I see you are busy working as usual. How are the boys?"

Sarah smiled at Charles, as he walked into the vegetable garden field. She was happy to see him, but the sudden visit surprised Sarah. She noted Charles remembered her name after being away for several months. Sarah liked the attention and the kindness shown to the boys by the young man.

"The boys are fine. What brings you to these parts? I can not think of anything we need to buy."

Sarah was using a small hoe to separate the dirt off the potatoes. She watched as the boys picked the potatoes.

"It is good to see you, Mister Charles. We can not stop and talk with you. We need to get these potatoes."

Charles started picking the potatoes next to Sarah as he continued to find potatoes in the dirt. Charles carried some potatoes in his hand as he filled the basket. He knew it was not unusual for merchants to help local farmers with the work to win the trust of the farmers.

"I will help and we can talk. The boys are going to be tall and strong men like their father I imagine."

Jim and Ben came over to put a few potatoes into a small basket. The small boys looked up at Charles. They walked to another spot and started digging for the potatoes in the soft dirt with their hands. John was staking potatoes into piles.

Sarah knew he was trying to learn about the boys and her relationship to the boys. Sarah decided to take the bait and play his game. Sarah admired the young merchant.

"The boys do not have fathers. The men responsible for the boys did not want to be fathers. Most of the men went away before or after the boys were born. I do not expect to see any of them in the future."

Charles felt the answer, from Sarah, was direct and very bold for a young woman. He heard about the mulatto boys with their different fathers. Charles wanted to know more, but he knew to be careful with Sarah and her feelings.

"I understand the men were Negroes. Were they slaves or free men? How did you meet each one of them?"

Sarah did not like his curiosity about the men, who were not fathers to her sons. Sarah liked the manner by which the young man expressed his interest in her children. Sarah felt their discussion was not proper, with the boys able to listen to them. She decided to stop the conversation. Sarah smiled and deliberately cut a potato with her hoe. She made a frown as she picked up the cut potato to show to Charles.

"Mister Charles, it is hard to talk and work at the same time. I am too busy to take care of the potatoes and talk to you."

I better watch what I am doing before we ruin any more of these potatoes."

Charles suspected he asked the wrong questions about the boys. She was not going to answer any of his questions while the boys were listening. The questions were too personal for honest answers. While Charles wanted to know more from Sarah about the boys, he could wait for the answers.

Charles continued to work in silence with Sarah, picking potatoes until several baskets were full with potatoes. They carried the baskets to the cabin and sat each basket in a dry area. Charles returned to the garden with an empty basket to pick up the potato piles made by John.

Charles remembered the things he heard about young Sarah from some of her neighbors. They noted the shame of her four boys and no husband. The idea of brown babies with different colored fathers disturbed many of the white neighbors.

A few of her cousins and some white neighbors felt sorry for Sarah. They knew she lost her parents as a baby. Phoebe tried to raise Sarah into a proper lady, but the young orphan grew wild as a small girl. The white church could not accept the young girl as an unmarried mother. Consequently, she was alone with her four boys and her aging grandmother.

Sarah watched Charles as they helped the boys gather the rest of the potatoes. She was grateful for his help.

"Thank you for your help. I can not pay you for your work, but I can offer you some supper. If you care to eat with us, this evening."

Charles liked the offer of a hot meal, but he was eating with another family in the area. Charles still wanted to see and talk to Sarah. He decided to ask for a meeting.

"Sarah, you do not owe me anything. I wanted to help you and the boys. Thank you for the offer of supper, but I have already made other plans. I would like to see you again. Could we talk later, this evening?"

Sarah realized Charles wanted to visit her, but she felt his intentions were uncertain. She knew the gossip and names given to her by some of the local white men. Sarah knew most white people did not approve of the boys. Sarah felt Charles could visit during the evening to talk about the boys.

"Well it will have to be late. I've got chores to do and I need to get the boys ready for bed. We can talk on the porch. You should visit around about an hour after sundown. The boys will be in bed."

Charles smiled, as he gathered his hat and coat to leave the farm. Charles walked toward his wagon in the front yard.

"That is a great idea. I will see you tonight about an hour after sundown. Take care, until I see you."

Sarah watched Charles, as he departed in his wagon. She wondered about his intentions. Sarah turned to the cabin and thought about her plans for the evening. Sarah also expected to see Jane before the end of the day.

Jane arrived at the cabin as the sun fell in the western sky. Jane noticed the boys were in their night shirts. Jane visited Sarah to help with the children as a friend.

"The young man is coming to see you. I know white men can not be trusted, when visiting a young women."

Sarah smiled at her smart friend. She was ahead of Jane in thinking about men and the consequences of being friends.

"Jane, he is harmless. He is simply curious about the boys and what he heard about me. He wants to know about my life as a single white woman with colored friends."

Jane smiled, but she felt her friend was playing a risky game with the young man. Jane wondered about Charles and his curiosity toward the men with Sarah's past. Jane wanted more time to offer some advice to her young friend.

"Well, I will take care of putting Sam to sleep and see about Miss Phoebe. You should get ready for your man friend. He will soon be here."

Sarah got up and started to clean the cooking area. She checked the fire wood box to see if there was some wood in it for the morning. After the cooking area was clean, Sarah got the wash bowl and poured some water in it. She thought about her visitor, as she slowly washed her face.

After drying her hands, Sarah grabbed her knitting tools and went to the front porch to wait for Charles. Phoebe went to sleep as Jane said good night to Sarah. Jane went down a path in the woods to go

home. The old home was quiet and the surrounding pine forest was silent.

QUESTIONS OF TRUST

Charles visited William Harrison, a cousin to Phoebe, on his farm near Lawrenceville. Cousin Will was proud of Phoebe working to keep the old family farm. He knew Phoebe needed a little help, after her sons died, because the farming was too difficult for the women. Charles shared the family meal with other relatives of Cousin Will. Charles thank the family for the meal and started back to see Sarah.

Charles watched the sky, as he rode over the path to the cabin in late evening. He rode his horse into the front yard of the farm. Charles got down from his horse and tied a rope from his horse to a small tree.

"Good evening, Sarah. It is good to see you."

Sarah smiled as Charles walked slowly toward her seat on the bench. She was pleased to see him.

"Everyone is fine. How are you doing?"

Charles noted his return for a visit, as promised to his young friend. He wanted to know more about Sarah.

"I was visiting Cousin Will, William Harrison."

Sarah knew Cousin Will and some of his family, from past visits to their farm. She asked about his supper.

"Did you get a good meal this evening?"

Charles smiled as he started to appreciate her charm and understand some of her ways. Charles decided to keep talking about Cousin Will and his family.

"I was visiting him to meet his family. He invited me to his home for a meal. I accepted the offer and got a wonderful meal with his beautiful family."

"I heard some good things about you. He is very proud of you for taking care of your grandmother and the old farm without any help from your neighbours."

Sarah liked hearing the kind words from her cousin about taking care of the farm. She remembered, Will was her cousin by her maternal grandmother, Phoebe. Sarah did not feel they were closely related.

She recalled William was one member of the family to visit her grandmother on a regular basis.

"Cousin Will is a kind man with a good family. What about his children? We do not often see them. Everyone is so busy with their farm work."

Charles thought there was more to this question than what she was asking. He decided to answer for his advantage.

"Well, his children are married. I met some of them at the meal. Cousin Will is proud of the grandchildren. They are the same age as your boys. Do they know each other?"

Sarah knew her boys were not acquainted with her cousins or the children. She knew some people in the family were not willing to accept her boys. Sarah did not discuss the family beyond the immediate members of her poor family. She decided to change the discussion and talk about fishing at the River.

"We do not visit other families because it would be difficult for grandmother to travel. We stay on the farm and go to the river. I carry the boys with me to river. I like fishing and they like eating the fish."

"How do you feel about fishing? Do you like fishing?"

Charles noticed the subject change with Sarah. He liked to fish and spent much of his time fishing in the small ponds and creeks in the area. Charles would fish for meals and his peace of mind. He decided to talk about fishing with Sarah.

"I like to fish in the creeks and rivers in this area."

Sarah thought about fishing with Charles on the peaceful river bank. She knew fishing was a source of some relaxation for her mind. Sarah felt the trips, away from the farm, were also good for the boys. She took the small boys to the river during the summer months. Sarah was able to fish on the high banks, while the boys played in the warm water.

"We fish with worms from around the yard and keep them in an old bucket. The boys find them for me. I use them on small hooks and drop the lines into the river."

Charles admired her interest in fishing. He was pleased to know Sarah shared a common pleasure in fishing. He wanted another visit with Sarah. Charles suggested Sarah go fishing with him during his next trip.

"Maybe you and the boys can go fishing with me, when I come back in three months."

Sarah liked the idea of a fishing trip with Charles, but knew it would be too cold for the boys in three months.

"The boys can not go fishing because they always get wet. It will be too cold for them. They can wait to play in the water during the warmer months."

"When you come back, I will go fishing with you."

Charles smiled showing his real delight in her answer to go fishing with him. He planned to return in a few months.

"Fishing will be great. We should plan for a day."

Charles wanted to know more about Sarah. He was curious about the boys and their colored fathers. He decided to move the conversation to a general discussion of slavery.

"I was told your grandfather did not approve of slavery after Independence. Your family was always friendly to colored people. Did Negro people work on the farm?"

Sarah liked his approach with the question. It was very obvious, Charles wanted to know more about her boys. She was willing to say more about her relations with colored people.

Charles sat next to Sarah on the wooden bench. He tried to look away by searching the dark night sky for stars.

"The sky is beautiful at night with those stars."

Sarah decided not to change the subject from her colored children and their family relations. She knew Charles wanted to know more about her boys in the cabin under the stars.

"My grandfather died before my mother was born and she was raised by my grandmother. My father and mother died after I was born. I was raised by my grandmother. She said my grandfather fought in the Revolutionary War when he was young. He felt they were fighting for freedom."

"After the war, my grandfather thought the slavery would end. My family never understood the unfair treatment of the natives or the poor conditions of the Negro slaves."

"When I was a small child, my grandmother hired a free colored man to work on our farm. His mother was a Negro

and his father was a white man. I guess he was mulatto, half white and half black."

"He married a Negro slave woman and they had a son, who was older than me. They had a daughter, who was younger than me. The man and his daughter lived with us. The son lived as a slave with his mother on another farm.

Sarah stopped briefly to see how Charles was reacting to her comments on slaves with other colored people. She wanted to know his views on colored people and Negro slavery.

"As a child I did not understand the differences and my grandmother did not discourage my dealings with colored people in the area. We were the same people working in the fields. The color of our eyes and hair were very similar. Our skin colors change during the year from light in winter and dark in the summer."

"I was always told, there was no differences between colored people and white people. We knew colored people were the same as white people. I visited the homes of colored people and met their families."

Charles was a Quaker descendant with his northern family opposed to slavery. He was careful in revealing his personal views about slavery to people living in the southern states.

"You and I may see no difference, but most of the white people in this area see major differences."

Sarah felt the conversation should end with agreement on no differences between white and colored people. She learned a few things about Charles and gave something to him to think about before his next visit. Sarah stood and looked at those stars in the clear night sky.

"The sky is always beautiful during this time of the year. I guess it is getting late and I need to get ready for bed. Good night Charles."

Charles sat on the bench with his back to the cabin. He watched as Sarah walked toward his horse. Charles stood with his hat in his hands. He realized it was time to go.

"I need to go to Baltimore and buy some goods for my wagon. I will be back in three months and we can go fishing on the river."

"Goodnight Sarah. I hope to see you in a few months."

Sarah stood away from the cabin as Charles started to go toward his horse. She watched as he mounted the horse.

"Take care. I will see you in a few months."

Sarah walked toward the cabin door and Charles rode away onto the path. She moved into the cabin. Phoebe watched, as her granddaughter prepared for bed. There was silence with a feeling of peace and quiet in the cabin. Sarah would need to wait for Charles to return from the northern states.

Many of the leaves from the tall trees were gone after a few months as Charles returned to the area. He continued his visits to the Harrison farm to see Sarah. They were becoming good friends during his frequent visits to the farm. The two friends were spending more time at fishing on the river.

Charles and Sarah stood together with two bamboo fishing poles hanging over the cold waters of the Meherrin River. He was talking about his trip to the northern cities. A lot of people were excited over the election of a new President from the western state of Illinois.

"Most of the people in this area are unhappy with the election and the new President. He is against slavery and many farmers are worried about their slaves."

Sarah remembered Cousin Will saying there was a need for slavery in the southern states and a will to fight to keep it in the southern states. Sarah knew some farmers were against slavery and wanted it to end peacefully.

Sarah decided to ask Charles about his personal views on ending slavery in the southern states.

"Do you think the government is going to stop slavery and free the Negro slaves, when so many people in the southern states are against ending slavery?"

Charles thought some colored people, living in the area, were already free. He knew slavery was illegal in all of the northern states and most of the western territories. Charles felt in order to end slavery in the southern states, it would take time to work a fair exchange for the slave owners.

"Negro people in the North are already free. There are free colored people in the South. Slavery is going to end because

the need for slaves is declining and many people are against slavery. The government will have to pay the slave owners for their property."

Sarah understood the fairness of paying people for their property. She wondered about the moral of treating people as someone's property. Charles felt it was good business to pay the farmers for their slaves. Sarah felt he was ignoring the basic moral issues with the practice of slavery.

"What about Jane? How will she survive with nothing?"

Charles did not understand her questions. He felt Negro people would do what they have always done. The slaves would become servants and field workers. Colored people would work on farms and in homes to earn money.

"She will continue to work in the fields to make money like other people. She can start a home. She could also get married and start a family."

Sarah was worried about Jane. She knew it would be hard for Jane to make enough money to buy land for a home and help raise a family. She decided to change the subject.

"The boys are really going to enjoy eating this fish."

"We need to build a fire to cook the fish. I hope you will join us for supper, so we can eat your fish."

Charles looked at the bucket of fish. He wanted to join the boys in eating supper with Sarah and her family. Charles decided to clean the fish. He knew it was a messy job.

"I would be happy to eat with you and your family. If you will prepare the fire, I will clean our fish."

Sarah enjoyed her time with Charles and admired him as a friend. She smiled and wondered about her future with him.

"Okay I will cook the fish and make some cornbread to eat with the fish. The boys will love eating fresh fish for a change. We will have a good meal."

The two started wrapping the poles and throwing the bait into the water. Charles picked up the bucket of fish. Sarah grabbed her fishing basket. They started walking back to the wagon and the mule. Charles decided to ask about the boys as they packed the wagon to leave.

"Sarah, tell me about your boys and their fathers."

Sarah was amused by his continued interest with the boys and her past life with colored men. She was pleased with the tone of his request. Sarah was free to say anything, but she knew what he wanted to know.

"Well, the boys are strong and healthy with different family roots. The men were all different in some ways and very much alike in other ways to me".

"When I was a young girl, I wanted to be loved. I was very young and I also wanted a family. I got friendly with a farm boy, while he was working on a farm near my home. He was kind and gentle."

"When I got pregnant, he ran from it. He thought we would blame him for the baby. He was wrong about me."

"At first, people did not know about the baby. Only a few people visited the farm. I stayed in the cabin and my grandmother talked to the visitors."

Sarah paused for a quick reaction from Charles. She was concerned about his feelings. Sarah decided to continue with her story and a discussion of her sex life.

"The isolation during my pregnancy created a need for companionship. I found other men wanting me."

"There were more babies, but I never got married. The men did not want or need a family"

"Some people got upset over my brown babies."

"There was a law against white people and colored people getting married. The children were mulatto."

Charles listened as Sarah told her story and confessed a need for love. His deep feelings for Sarah were confused and mixed with his emotions, but he wanted to know more and asked another question. He looked over at young Sarah.

"Why did you not give the babies away. You could have given the boys to other colored families and let them grow up with their people."

Sarah had considered giving the babies away. Phoebe had suggested giving the babies to some families in the area. It was a

difficult decision, but Sarah decided to keep her brown babies. She did not approve of referring to colored families as their people. The boys were her children and her people.

"I thought about it. Colored people have enough problems trying to survive and make a living. I could not see giving my children away. They were my babies and my responsibility. A slave family would not do. They were born to be free."

Charles appreciated the strength of her feelings and her devotion to the boys. He felt Sarah was willing to make some sacrifices for the good of her children.

"The boys have a good and strong mother in you."

Sarah looked over at Charles as he drove toward the road in the wagon. She wondered about his feelings. Sarah wanted to make it easy for him to move on, if he wanted to go.

"Cleaning fish is messy work. I'll clean the fish, if you need to get back to town."

Charles decided to stay and clean the fish. He wanted a quiet evening with Sarah and her family.

"I will clean the fish for our supper. I would like to see the boys. We should go back to the cabin and clean the fish for supper."

Sarah prepared a large fire, with help from the boys, in the front yard. Charles cleaned the fish on a small log with a bucket of water from the water well. Sarah cooked the fish and prepared a meal for Charles and the family.

During the following weeks Charles visited Sarah on many occasions. He traveled to Pennsylvania to obtain merchandise for local farmers. Charles promised to return to the area in a few months. He asked Sarah to go with him, but she was not able or willing to leave Phoebe and the boys.

The military forces of South Carolina, in April of 1861, demanded the surrender of Fort Sumter in Charleston Harbor to state authorities. The Union Army forces in the fort refused to surrender to the rebel forces of South Carolina. The Fort received vigorous bombardments by the rebels. Federal troops evacuated Fort Sumter and President Lincoln called for forces of the United States to end the rebellion in South Carolina.

The Commonwealth of Virginia joined the rebelling states and established, with the other southern states, a new nation for the Confederate States of America. Most of the people in the white communities of Brunswick County supported the fight to preserve slavery and other state rights. The new southern nation recruited white men to serve in its military force for protection against a northern invasion by Union forces.

STRUGGLE WITH FAITH

Sarah wondered during the summer months if Charles would be able to return to Virginia. She was pregnant with another baby and people were talking about a war between northern and southern states. Charles did not know about the baby. Sarah was due to be the mother of five small children and the nurse of one aging grandmother.

Phoebe did not ask many questions from her granddaughter about getting pregnant by Charles. Although she was concerned for their future, Phoebe felt things were for the best. Jane knew the young merchant was responsible for the baby. Phoebe wanted a man to help with the farm work. Sarah needed a man to work on the crops at the end of the summer months. She asked her cousin, Jim, for Jane to help with the field crops.

Sarah gave birth to a small baby girl in October of 1861 at the cabin on the old farm. Sarah was a poor and unmarried white woman, at the age of twenty-three years. They reported the birth of Sarah Elizabeth Harrison, as a white female, for the County records at the Courthouse. Phoebe called the baby by her mother's name, Sallie. The father was not reported by the women at the County Courthouse.

Sarah and Jane worked the farm during the War to produce food and other crops for the Confederate Army. Sarah watched as the boys grew stronger and Phoebe grew weaker with old age and her illness. Phoebe spent most of the day, in the cabin, watching the little children in the yard. Sarah continued to grow cotton and tobacco crops for the market. Sarah kept all of the livestock, including several pigs and chickens, in the yard near the old cabin.

Southern farms supporting the Confederacy were forced to grow food crops. There was a need for food to feed the rebel troops fighting union forces. Many store items were rationed to loyal farmers by local merchants and other storekeepers in the area. Most families, who did not support of the southern cause, found many store items in short supply.

The old Harrison cabin was hidden from the dirt path and a mile from the nearest main road to town. There were rarely any visitors or strangers in the area. Sarah and Jane became better friends, while working in the fields. She referred to young Jane as her cousin, which indicated her respect and her trust, in a desire to make Jane into part of her family.

Sarah and Jane heard the President for the United States granted freedom to the slaves living in rebel southern states during the summer months of 1863. This action did not impact conditions for most slaves working in Brunswick County. Some people were concerned over this new freedom for Negro slaves, who may not be prepared for the struggle. Sarah was worried over how colored people would live and work with white people.

Phoebe and Sarah talked, in the late evenings, about the fighting while the children were asleep. They would often be joined by Jane, on many of her frequent visits. Phoebe would generally walk away, while the young women talked about the war and other matters of mutual interest. While the fighting was in favor of the southern states, Jane moved freely in the area. She carried no papers or documents for traveling.

Sarah became the unexpected mother of a baby boy, during the war. She named him as Richard, after her uncle. Richard was the fifth son and the sixth child of Sarah Harrison. All of the children were born without a father being reported for the records at the County Courthouse.

Phoebe was too ill to care for this baby. Jane normally took care of the baby while Sarah attended to Phoebe, who was growing weaker. Jane was keeping more time with Sarah as the women struggled to keep the family farm, while caring for all of their children and Phoebe. The older boys helped with the farm animals and the crops, but the work was too difficult on the small boys. Sarah knew the farm needed a strong man.

There was some talk, in the summer months of 1864, about soldiers fighting in the area near Lawrenceville. It was hot and dry, when a tall colored man walked toward the cabin. He wore a rope on his pants at the waist with a sleeveless shirt opened at his chest. He wore old shoes, made of leather with wooden soles, for his feet. The young colored man, with fair brown skin, was slim and muscular. He dressed like a farmer.

Sarah sat on the bench drinking water from a cup. Sarah quietly

waited as the young man walked from to the stone path in the shade of a large maple tree. The boys were playing in the yard. Phoebe was sleeping in her bed. Sarah noticed her friend, Jane, watching the handsome man. Sarah smiled at the man as he walked into the yard toward the water well.

"Are you lost, Philan? Go get you some water!"

"Why are you visiting our farm on such a hot day?"

Philan smiled as he grabbed the water bucket and dropped it into the stone water well.

"I heard you need help with your farm work. I came to help you, if you will let me."

"I need the work and you need the field help with your crops. I am sure we can come to a fair understanding about the work."

Sarah pointed at the end of the bench and looked over at her friend at the doorway to the cabin. Sarah knew they were interested in his help. She felt Jane also liked his looks.

"We are working the farm and trying to take care of the children, but it is more work than we can do."

Philan poured a cup of water and drank it. He walked to the end of the bench, looking at Jane through the open window of the cabin. Philan smiled toward at Sarah.

"It looks like you will have plenty of help in a few years. Who are these children? Are they your boys or do they belong to the woman in the cabin?"

Sarah turned toward the cabin and then she looked at the boys in the yard. The boys kept playing and ignoring the man talking to their mother, who had stopped smiling.

"These are my children. I have five boys and one girl, with no husband. Jane is a friend and comes by to help, when she can. She also has a daughter."

Philan looked at the boys and then he turned toward Jane standing at the door of the cabin. Philan sat on the one end of the old bench with Sarah, making sure there was some space between them. He smiled and looked toward the boys.

"One day I will search for gold. If I find gold, I will start a family. What happen to your man?"

Jane came over from the doorway, to talk to the handsome stranger. She wanted to meet the young man. Jane joined the conversation before Sarah could answer his question.

"Mister Phllan. Your search for gold could be very dangerous, when people are fighting to end slavery."

Philan stood as Jane walked over to the bench. He liked the look of the tall Negro woman. He was pleased to see Jane and Sarah were good friends.

"I fear colored people will only be free chose their white master. They will not be free to live as white people. Colored people will always have problems."

Sarah was not surprized by his strong words, and she was pleased with his manners. She thought his good manners would be a good influence on the boys. She wanted to introduce him to Jane before discussing a job on the farm.

"Jane, this is Philan Willlams. He worked for my cousin on his farm. He was a friend of the Malone family, when they lived with us on the farm."

Jane smiled at the young man and thought about his words on being free to serve white people.

"People say, they are fighting to free the colored slaves. I hope this is true and we will go free."

Philan smiled at her comments. He did not think the war was about slavery. Philan felt this fighting was about power and control over white people. He knew the war was not about freedom for colored people. Philan believed the white people in one area wanted to control white people of another area. The fighting started with white people, in the smaller and weaker area, wanting to separate from the stronger group.

"I hope your words are true and slaves become free."

Sarah knew Philan was a friend of the Malone family, who lived on their farm. She remembered he was a man with strong feelings about certain items. Sarah felt Philan did not like white people, but she knew he was a good man and good worker.

"Phllan, I would like you to work with us on our farm until the end of the fighting."

"We need a strong hard working man around here. The farm needs a man to help and teach the boys ."