

# Tar Heel Junior Historian

The State History  
Journal For Inquiring Students





North Carolina women have shaped and influenced our state's history for over 400 years. Long before white men arrived in America, Indian women were skillfully producing food, clothing, shelter, household utensils, and providing leadership for their cultures. Later, colonial women stood shoulder to shoulder with men to carve new homes and communities out of the dense Carolina forests. The work was hard but very satisfying. Complex tasks like weaving, dyeing, nursing, teaching, cooking, washing, and farm work kept women employed as absolutely necessary members of society.

As the new state progressed and schools and professional occupations flourished in the nineteenth century, women were often shut out of the benefits of equal education, political rights, and job opportunities. But women still shaped their world and events, as well as each other. Many political histories of this state and nation have overlooked what women have done, how they did it, what their feelings were about their place in the world, and how their efforts at organization affected them and American society in general.

Women have not all thought or acted alike. Much depended on their class in society, on their race, and on whom they married. Wealthier women received better educations and had time for cultural activities and community projects. Their schooling helped them to achieve admittance into specialized professions, such as law or medicine, that stubbornly sought to keep women out. Meanwhile, tough economic conditions after the Civil War led many of this state's farm women to seek employment in teaching or in factory work. The effects of the Great Depression on North Carolina in the 1930s pushed even

more women into jobs outside the home. These women worked well but quietly, with little public recognition for their efforts.

Opportunities for women in the twentieth century have expanded in many areas. Women acquired the right to vote in 1920. Up to that time women were excluded from direct participation in American elections and from many political offices. Instead, they organized themselves into pressure groups and lobbied or petitioned politicians for changes important to them. Educational facilities for girls and women increased and improved across the state, too. Salem's school for girls was the first to open in this state in 1772. Other schools and colleges for women followed, but no women were enrolled as regular students at the present North Carolina State University until 1921. Women undergraduates at the freshman and sophomore levels could not attend the University of North Carolina until 1965! Today the female student population at Chapel Hill is over 50 percent. The availability of quality education at all levels for this state's women has changed completely their former isolation from skilled training. It has given women the chance to improve themselves.

As you can see, the researching of women's history is complex, but it is important to understanding the development of North Carolina. From the Edenton Tea Party in 1774, when fifty-one women from at least five counties assumed political responsibility for themselves by publicly opposing an English tax on tea, to the drives for better homes, education, voting rights, and jobs, women have always involved themselves in determining their positions in our society.



NORTH CAROLINA MUSEUM OF HISTORY ASSOCIATES, INC. 109 E. JONES STREET, RALEIGH, NORTH CAROLINA 27611. PHONE: (919) 733-3894

Dear Eighth-Grade Social Studies Teacher:

As you know, North Carolina history is once again a required subject for eighth grade students. The North Carolina Museum of History Associates is pleased to send you and every other eighth-grade social studies teacher in the public schools a year's subscription to the Tar Heel Junior Historian magazine to assist you in teaching North Carolina history. This is the third of three issues.

We believe the magazine is an excellent resource with its adviser's supplement, and articles and activities which help teachers bring North Carolina history to life for students.

At the back of this section are detailed information and an application for sponsoring a Tar Heel Junior Historian chapter. It is the hope of the Associates that each teacher will sponsor a Tar Heel Junior Historian chapter as an added resource in the teaching of North Carolina history. There is no charge for participation in the Tar Heel Junior Historian program, which is jointly sponsored by the North Carolina Museum of History and Department of Public Instruction.

The Associates recently mailed to your school's media coordinator an audiovisual program entitled "The Roanoke Voyages/America's 400th Anniversary." We hope the film-strip and cassette tape will also be useful in teaching North Carolina history.

The Museum of History Associates is a 8,600-member statewide support group for the North Carolina Museum of History and the state historic sites. Our membership funds are used to purchase artifacts significant to the state's history and to provide educational programs throughout North Carolina.

We wish you and your students a successful and enriching year in the study of North Carolina history.

Sincerely,

Eve R. Williamson  
Executive Director

clip and mail to the above address

---

\_\_\_\_\_ I would like to continue receiving a free subscription to the Tar Heel Junior Historian Magazine.

Name: \_\_\_\_\_  
School: \_\_\_\_\_  
Address: \_\_\_\_\_  
\_\_\_\_\_

# PRIMARILY NORTH CAROLINA

**North Carolina PEOPLE and PLACES**  
How Many Do You Know?

Your Score \_\_\_\_\_

WHO? 1. \_\_\_\_\_  
SIGNIFICANCE? 1. \_\_\_\_\_

WHO? 2. \_\_\_\_\_  
SIGNIFICANCE? 2. \_\_\_\_\_

WHO? 3. \_\_\_\_\_  
SIGNIFICANCE? 3. \_\_\_\_\_

WHO? 4. \_\_\_\_\_  
SIGNIFICANCE? 4. \_\_\_\_\_

**Getting To Know WHAT QUESTIONS DO I...**  
THERE ARE MANY QUESTIONS ONE MIGHT ASK ABOUT HIS OR HER FAMILY. HERE ARE SUGGESTIONS OF QUESTIONS TO USE OR THAT MIGHT HELP YOU THINK OF...

**WHAT DO THE CENSUS RETURNS REVEAL IN NORTH CAROLINA?**  
By 1860 there was considerable development of small local manufacturing establishments in North Carolina. Factories, however, remained on the sideline to farming.  
Manufacturing was hindered by poor transportation, a scarcity of coal, iron, surplus capital, and skilled labor. There was, however, abundant water power, cheap labor, and close proximity to cotton and tobacco plantations and forests.  
What was manufactured in North Carolina to 1860?  
How many people worked in the factories? Where were these factories?  
How valuable were the products produced in the factories?

**LET THE GRAVESTONES DO THE TALKING --**  
The Cemetery, a Museum of our Past  
In North Carolina today many cemeteries lie forgotten, neglected, and unidentified. Weeds, vines, or thickets hide the gravestones of persons once known to family and friends. Some gravestones and even cemeteries have disappeared. Gravestones have been broken, moved, or lost. Fieldstones marking graves have been taken for other uses and cemeteries have been plowed over.  
Stories that might have been told by these gravestones may never be told. Cemeteries and their gravestones must be found, preserved, and recorded. To tell their stories is to tell the story of the North Carolinian.  
WHAT STORIES ARE TOLD BY  
the NAMES?  
the INSCRIPTIONS?  
the GRAVESTONE ART?

*PRIMARILY NORTH CAROLINA* is a series of four-page 8½ x11 activity sheets designed to help students use and appreciate primary source materials in the study of North Carolina history.

1. A pretest of North Carolina people and places for the student beginning a study of North Carolina history.
2. Questions to guide the student interviewer when "DOING" family history.
3. A guide to a pre-Civil War North Carolina manufacturers' census--includes interpretive questions for the student.
4. A student's guide to researching a local cemetery--includes useful data collection sheet.
5. Analyzing 1860 runaway slave advertisements--includes data retrieval sheet.
6. Excerpts from the brief but informative diary of Edwin M. Holt, an early North Carolina cotton mill owner--includes interpretive questions.
7. Questions to aid students in reading historical photographs.

# PRIMARYLY NORTH CAROLINA

## RUNAWAY SLAVE ADVERTISEMENTS

When slaves were successful in the device used by their owners to get newspapers about these runaways.

These advertisements tell us much about including sex, age, stature, color, occupation, value, dress, speech, liter

### TO DO:

The following advertisements appeared in 1860 in Fayetteville Observer shortly before the Civil War. Read the advertisements, and answer the questions.



Vol. III. No. VII. JULY, 1837. Week No. 28.



THE RUNAWAY.

This picture of a poor fugitive is from one of the advertisements in the Fayetteville Observer for the runaway slave, and used on handbills ordering reward for runaway slaves.

\$50 REWARD - if any person who has delivered in the hands of said miller has, dark complexion and eyes.

THE GREENBORO

## Excerpts From THE DIARY OF EDWIN MICHAEL HOLT Cotton Mill Owner 1844-1854



Burlington, N. C. - Old Alamance Mill, and its founder, EDWIN M. HOLT manufactured in the South was woven in this Mill, built 1837 on Alamance

Note: One of the most valuable sources that might be used in telling or writing the story of a person is that person's diary. The problem is, however, that too few people have kept diaries or if they did keep them, the diaries have been lost or misplaced through the years. Just as the old photograph should be READ, INTERPRETED, EVALUATED, and PRESERVED, so should the diary.

EDWIN MICHAEL HOLT was one of the most outstanding manufacturers before the Civil War in North Carolina. In 1837, though his father, Michael Holt, refused to become a partner with him, Edwin built a mill on Great Alamance Creek, a good power site, on his father's farm. Earlier Edwin's father had been unsuccessful in an attempt to build a mill in Orange County with him. Edwin was in charge of production and finance and William performed clerical tasks managed the company store that they had built.

Mill workers were drawn from the immediate neighborhood. Though Edwin owned a number of workers. The mill produced yarn which was put in bundles and sold to local markets to be woven. Some yarn was hauled a good such places as Hillsboro and Fayetteville.

## Let The Picture Do The Talking



### READING, INTERPRETING, AND EVALUATING THE PHOTOGRAPH

Photographs have their stories to tell about the past as do other documents. Captured funerals, holidays, the family, the home, the street, special places. . . . Oftentimes, however, once photographs are taken, they are forgotten, neglected, unidentified, or taken for granted. Stories that might have been told by the photographs are never told.

A GOOD PHOTOGRAPH IS A VISUAL DOCUMENT THAT SHOULD BE IDENTIFIED, READ, INTERPRETED, EVALUATED, AND PRESERVED.

HOW DO I READ, INTERPRET, AND EVALUATE A PHOTOGRAPH? ARE THERE CERTAIN QUESTIONS THAT MIGHT BE ASKED?

#### Ask questions about

##### the PHOTOGRAPHER

- Who was the photographer? How do you know?
- Why do you think he/she was chosen to take the picture?
- Was the photographer a professional? A member of the family? A friend? How do you know?
- What was the photographer trying to do or show?
- Is there anything in the picture the photographer may not have intended to take?
- Was the photographer unbiased in his portrayal of the subject?

##### the SUBJECT OF THE PICTURE

- Who or what is this picture about?
- Why was this picture taken? How do you know?
- Is this a contrived or posed picture? How do you know?

Are there any details in the picture that tell you more about the subject, for example, values, work, play, wealth, class, etc.?

Would this picture add to a story being told? How so?

##### the TIME THE PICTURE WAS TAKEN

- Are there clues that tell you when the picture was taken?
- Does the picture tell you anything about the times in which it was taken?
- How well does the photograph represent the times?

##### the PLACE THE PICTURE WAS TAKEN

- Where was the picture taken? How do you know?
- Why do you think the photograph was taken at this place?
- What is told about the place?
- Is there anything left out of the picture? How do you know? Was there a purpose behind this?
- How well does the photograph picture the place?

Cut along dotted line and MAIL TO: TAR HEEL JUNIOR HISTORIAN ASSOCIATION, 109 E. Jones St., Raleigh, NC 27611

TELEPHONE (919) 733-3894

## ORDER FORM

Each set contains 30 of the same student activity sheet. Price per set is \$4.00 including tax.

- \_\_\_\_\_ set(s) (1) NORTH CAROLINA PEOPLE AND PLACES (How Many Do You Know?) @ \$4.00 \_\_\_\_\_
- \_\_\_\_\_ set(s) (2) GETTING TO KNOW A FAMILY . . . (What Questions Do I Ask When Interviewing?) @ \$4.00 \_\_\_\_\_
- \_\_\_\_\_ set(s) (3) WHAT DO THE CENSUS RETURNS REVEAL ABOUT MANUFACTURING IN NORTH CAROLINA? @ \$4.00 \_\_\_\_\_
- \_\_\_\_\_ set(s) (4) LET THE GRAVESTONES DO THE TALKING--(The Cemetery, a Museum of our Past) @ \$4.00 \_\_\_\_\_
- \_\_\_\_\_ set(s) (5) RUNAWAY SLAVE ADVERTISEMENTS @ \$4.00 \_\_\_\_\_
- \_\_\_\_\_ set(s) (6) EXCERPTS FROM THE DIARY OF EDWIN MICHAEL HOLT (Cotton Mill Owner, 1844-1854) @ \$4.00 \_\_\_\_\_
- \_\_\_\_\_ set(s) (7) LET THE PICTURE DO THE TALKING (Reading, Interpreting, and Evaluating the Photograph) @ \$4.00 \_\_\_\_\_

TOTAL ORDER \_\_\_\_\_

Name \_\_\_\_\_

Club/School \_\_\_\_\_

Street/P. O. Box \_\_\_\_\_

City/State \_\_\_\_\_ Zip Code \_\_\_\_\_

# Tar Heel Junior Historian Association



## HERITAGE

North Carolina has a rich and colorful history which spans many centuries. It includes the mysterious "Lost Colony" and settlement by Europeans almost four hundred years ago. The Cherokee and Tuscarora Indians, the Highland Scots, the Moravians, and many other groups make up the early chapters of North Carolina history.

People who helped shape the history of the Tar Heel state include men and women who lived within your county. They were farmers, nurses, lawyers, mill workers, teachers, and ministers. Many of their accomplishments are waiting to be compiled and reviewed. We hope you will lend a hand. In fact, you might just discover that local tradition in your county is really unique and your county's history is an exciting story.

## TAR HEEL JUNIOR HISTORIAN ASSOCIATION

**PURPOSE:** To encourage the study of state and local history.

**FORMATION:** Any group of young people can organize a junior history club by applying for membership. Generally, clubs are affiliated with public and private schools. However, local historical societies, 4-H'ers, Boy Scouts, or Girl Scouts can also sponsor a history club. Junior historians range in age from 10 to 18.

**AUTHORIZATION:** The association was authorized by the 1953 General Assembly. The North Carolina Museum of History administers the program. The Department of Public Instruction is a cosponsor.

**HEADQUARTERS:** Association offices are located at the North Carolina Museum of History, Archives and History-State Library Building, 109 East Jones Street,

## LOCAL HISTORY

The community where you live can be viewed as a laboratory for study. Much can be learned by chatting with a senior citizen, visiting a factory, reading an old newspaper, or examining an artifact. Junior historians are discovering this to be true. These young people are actively learning about state and local history. They often work together on various community projects. Some have helped restore buildings, clean cemeteries, and produce historical pageants. Young historians have photographed old buildings and recommended ways in which they can be preserved; they have also conducted research and written articles for publication. They have made significant contributions to their community and have learned much about themselves.

Raleigh, North Carolina, 27611. Telephone: (919) 733-3894. (A junior historian gallery where contest-winning projects are displayed is located on the first floor.) The association staff is composed of an executive secretary, and magazine editor. Museum volunteers also provide valuable assistance.

## BENEFITS OF MEMBERSHIP

Without charge, junior historians receive copies of the state history journal, published three times during the school year. Newly organized clubs receive a charter, membership cards, a historical events calendar, and a recruitment poster. (Association cloth patches are available for a nominal charge.) Junior historians compete for statewide recognition and awards in the annual Literary, Arts and Media Contest.

Cut along dotted line and MAIL TO: TAR HEEL JUNIOR HISTORIAN ASSOCIATION, 109 E. Jones Street, Raleigh, N. C. 27611

## APPLICATION FOR CLUB MEMBERSHIP

Name of club \_\_\_\_\_ County \_\_\_\_\_

School (or historical society) \_\_\_\_\_

Address \_\_\_\_\_ Telephone \_\_\_\_\_

City \_\_\_\_\_ Zip Code \_\_\_\_\_

Renewal \_\_\_\_\_ New \_\_\_\_\_ Do you wish a new club charter? \_\_\_\_\_

Grade(s) represented \_\_\_\_\_ Number of members \_\_\_\_\_

Adviser(s): (Miss) (Ms.) (Mrs.) (Mr.) \_\_\_\_\_

Home address \_\_\_\_\_ Telephone \_\_\_\_\_

City \_\_\_\_\_ Zip Code \_\_\_\_\_

At times, we may need to contact you at school. When would be the most convenient time to reach you?

Day(s) \_\_\_\_\_ Hour \_\_\_\_\_

(Check) Club meetings will be \_\_\_\_\_ during school, \_\_\_\_\_ after school.

\_\_\_\_\_ Membership will be open to all interested students. \_\_\_\_\_ There will be a grade requirement for membership.

Due to the high cost of printing, the association may have to curtail magazine distribution. Should we need to do this, what is the least number of magazines you will require? \_\_\_\_\_

Officers: President \_\_\_\_\_ Vice President \_\_\_\_\_

Secretary \_\_\_\_\_ Treasurer \_\_\_\_\_

Please send \_\_\_\_\_ recruitment poster \_\_\_\_\_ order blank for association patches





NORTH CAROLINA MUSEUM OF HISTORY  
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SPRING 1984

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All photographs, unless otherwise noted, are from the files of the Division of Archives and History.

**EDITORIAL POLICY**—Compositions to be submitted should be typewritten or legibly handwritten in double spaced form and should include the full name of the student and the school represented. When reference works (previously published material) are used, proper credit must be given to the original author. Include a bibliography listing each work used. List the author, title of work, facts about publication (place of publication, publisher, date, and edition), and pages used. If the exact words of the original author are used, quotation marks should be placed before and after the material used. When possible, black-and-white photographs to illustrate the article should accompany the written material. Space limitations and the need to adhere to the announced theme of each issue determine the final selection of articles for each issue. Topics are covered accurately but are not presented as exhaustive studies. All student compositions submitted for publication are required to meet highest literary standards, and are subject to editing and revision by the editorial staff.

The text of this journal is available on magnetic recording tape from the Library for the Blind and Physically Handicapped. For information, call (toll free). 800-662-7726.

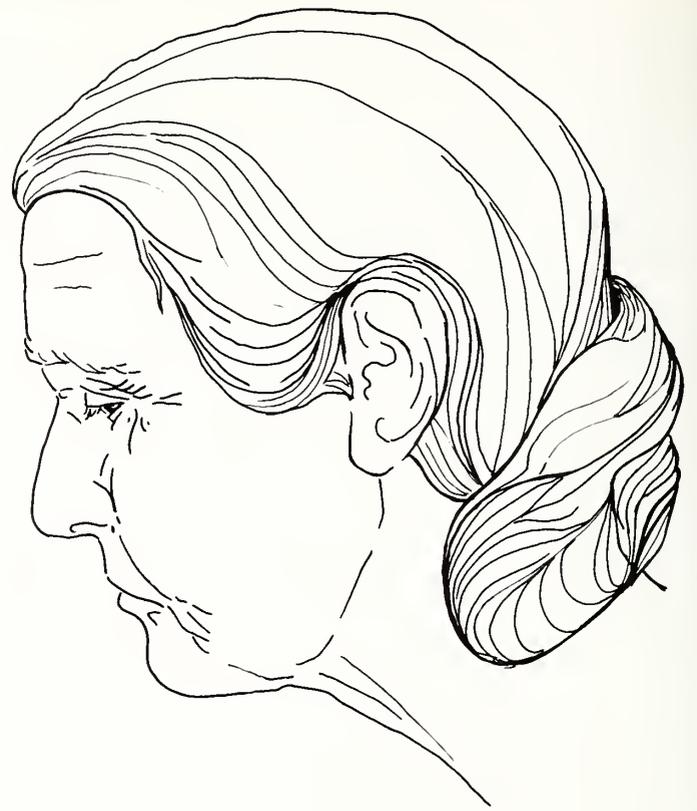
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# CHEROKEE WOMEN

by Theda Perdue\*

Long before the arrival of the white man, women enjoyed a major role in the family life, economy, and government of the Cherokee Indians. The Cherokees originally lived in villages built along the rivers of western North Carolina, northwestern South Carolina, northern Georgia, and eastern Tennessee. When white men visited these villages in the early 1700s, they were surprised by the rights and privileges of Indian women.

Perhaps most surprising to Europeans was the Cherokees' matrilineal kinship system. In a matrilineal kinship system, a person is related *only* to people on his mother's side. His relatives are those who can be traced through a woman. In this way a child is related to his mother, and through her to his brothers and sisters. He also is related to his mother's mother (grandmother), his mother's brothers (uncles), and his mother's sisters (aunts). The child is not related to the father, however. The most important male relative in a child's life is his mother's brother. Many Europeans never figured out how this kinship system worked. Those white men who married Indian women were shocked to discover that the Cherokees did not consider them to be related to their own children, and that mothers, not fathers, had control over the children.



Cherokee Indian woman and child, undated.

Europeans also were astonished that women were the heads of Cherokee households. The Cherokees lived in extended families. This means that several generations (grandmother, mother, grandchildren) lived together as one family. Such a large family needed a number of different buildings. The roomy summer house was built of bark. The tiny winter house had thick clay walls and a roof, which kept in the heat from a fire smoldering on a central hearth. The household also had corn cribs and storage sheds. All these buildings belonged to the women in the family, and daughters inherited them from their mothers. A husband lived in the household of his wife (and her mother and sisters). If a husband and wife did not get along and decided to separate, the husband went home to his mother while any children remained with the wife in her home.

The family had a small garden near their houses and cultivated a particular section of the large fields which lay outside the village. Although men helped clear the fields and plant the crops, women did most of the farming because men were usually at war during the summer. The women used stone hoes or pointed sticks to cultivate corn, beans, squash, pumpkins, and sunflowers. Old women sat on platforms in the fields and chased away any crows or raccoons that tried to raid the fields.

\*Associate Professor, Department of History, Clemson University.

In the winter when men traveled hundreds of miles to hunt bears, deer, turkeys, and other game, women stayed at home. They kept the fires burning in the winter houses, made baskets, pottery, clothing, and other things the family needed, cared for the children, and performed the chores for the household.

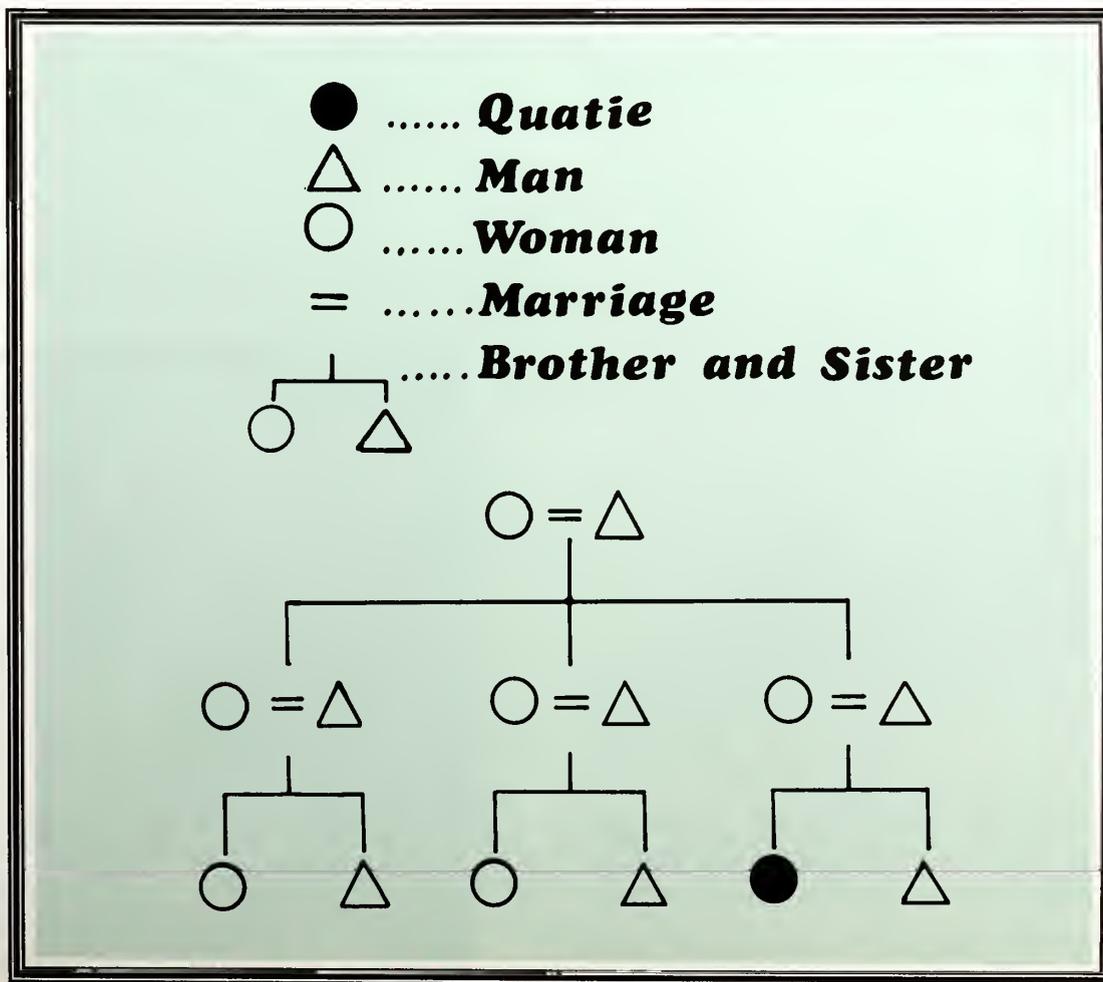
Perhaps because women were so important in the family and in the economy, they also had a voice in government. The Cherokee made decisions only after they discussed an issue for a long time and agreed on what they should do. The council meetings at which decisions were made were open to everyone including women. Women participated actively. Sometimes they urged the men to go to war to avenge an earlier enemy attack. At other times they advised peace.

Women occasionally even fought in battles beside the men. The Cherokee called these women "War Women," and all the people respected and honored them for their bravery.

By the 1800s the Cherokee had lost their independence and had become dominated by white Americans. At this time white Americans did not believe that it was proper for women to fight wars, vote, speak in public, work outside the home, or even control their own children. The Cherokee began to imitate whites, and Cherokee women lost much of their power and prestige. In the twentieth century, all women have had to struggle to acquire many of those rights which Cherokee women once freely enjoyed.

## COLOR QUATIE'S FAMILY

● is Quatie, a Cherokee girl. Can you figure out which of the people shown below belong to her family and color them in? Remember, in early Cherokee culture the family unit was traced through the wives and not the husbands. The major members in each family were the mothers, grandmothers, brothers, and uncles, not fathers. After you color your choices, draw a big circle around all the people who would live together in the same household. (Clue: This answer would include fathers.) The answer is on page 6.



# CHANGING IMAGES: THREE DEVEREUX SISTERS

by Terrell Armistead Crow\*

The role of women in society has changed dramatically over the last century. The Devereux family of Halifax County, North Carolina, left many records (letters, diaries, notes, and the like) that document some of those changes. This family included six sisters who lived from the antebellum period through Civil War and Reconstruction.

Daughters of a well-to-do planter family, these women received careful instructions during childhood on the ideal image of woman. This included lessons on sewing, organizing a large household, cooking, and behaving like a lady. They also enjoyed the benefits of a governess who taught them French, English, literature, music, history, arithmetic, and other subjects. Their grandfather, John Devereux, described in 1821 the type of woman that the family most admired: "A modest diffident and soothing style as well in writing as in conversation when combined with simplicity of character and truth are amongst the finest ornaments of the female mind. A bold, self assured and positive manner is the very reverse, and ought to be avoided both by men and women."

The Civil War overturned this advice in at least three of the sisters' lives. Catherine (Kate) Devereux married Patrick Edmondston in 1846. She kept a diary during the Civil War and stated in it that women should be submissive, sweet, and mild. The Civil War, however, forced her to assume greater and greater control over the family plantation while her husband was away on war-related duties. Kate also recalled in 1863 how indignant she was with her husband in the first years of their marriage. Anxious to please him by running a smooth household, nonetheless, she felt "pained & mortified" at his belief that "the first duty of woman was to attend to the cooking." Kate wondered to herself whether it was "for *this* that you had been educated? . . . Was it for *this* that such tastes had been cultivated in you? . . . You were willing enough and happy in attending to domestic duties . . . but the pedestal on which he placed them debased all else. You could not worship at such a shrine!" When Patrick died shortly after the war, Catherine refused to give up their farm and struggled successfully to keep it.

Her sister Mary Bayard Devereux, married to William J. Clarke of New Bern, experienced many changes during and after the war. More



Mary Bayard Clarke (1827-1886), photograph from oil portrait.

**Antebellum.** The society and objects existing before the Civil War.

**Diffident.** To be shy, reserved, or unassertive.

John Devereux (1761-1844), photograph from oil portrait.



\*Editor, *Tar Heel Junior Historian*, North Carolina Museum of History.

adventurous than her sisters, she traveled extensively after her marriage. She also published poetry, short stories, and newspaper columns. Before the war Mary Bayard wrote for personal enjoyment, although many in her family disapproved of a woman's publishing material for the general public to read. During and after the war, however, her writings became an economic necessity. In 1868 Mary Bayard wrote a friend, "I am busy editing my paper the *Literary Pastime*; . . . contributing to two magazines; and translating a French novel; added to which I am composing the libretto for an opera, and writing Sunday-school hymns at five dollars apiece."

Mary Bayard proved an independent and spirited woman. She encouraged independence in her children as well. In 1873 she wrote her eldest son William:

that I loved all my children *differently*, and I am glad to say that they all have distinct individualities. . . . You don't all look exactly alike and it is not strange you should not feel alike, think alike, and act alike. . . . Live your own life is my motto but I was brought up to think I ought to live somebody else's life and must take my opinions and feelings as I did my clothes when a child; they were cut and made properly and I must wear them—I have always tried to avoid this with you children and I should as soon think of making you all like the same things to eat as of insisting you should all think alike or scold you because you did not. . . . [D]o please my dear Willie start in life with the conviction that God intended men to think differently and don't think that because people don't agree with you they are necessarily wrong. . . . I have suffered so much from intolerance on every subject that I dread to see it in my family. . . .

Mary Bayard Clarke had obviously outgrown the picture of perfect womanhood described by her grandfather over fifty years before. Her role as a member of the old planter class was finished, and she clearly recognized it.

Another Devereux sister, Nora, also weathered the storm of war. Nora had married a doctor and moved to Tennessee before the Civil War. Her husband's death in 1865 forced her to return to North Carolina. At first Nora depended on her sisters and brothers-in-law for protection. Yet, she deeply desired to support herself and her four daughters. Nora eventually secured a teaching post at St. Mary's School in Raleigh. This gave her independence and the assurance that her own daughters would receive adequate schooling. Nora's change in attitude toward women and their rights can be measured in two letters she wrote her nephew William Clarke. In 1873 Nora slyly described woman's three rights: the right to be "bewitching," the right to serve good meals, and the right to keep buttons sewn on men's shirts. She added, however, that if there was no man "coming home she [the woman] must necessarily take on herself part of the man's work and rights & resign her own. Understand, I



Hascosea plantation, Halifax County, Kate Edmondston's home.

**Libretto.** The text or words written to accompany music.

Mary Bayard Clarke, ca. 1870s.



mean by *bewitching* not only to the eye but to the mind by cultivating her intellect. . . ." Earlier, in 1872, Nora expressed her delight with teaching at St. Mary's.

You do not know the pride I feel in the fact that last year I supported, clothed, and educated my children & boarded and clothed my self without one cent from any of my relatives except your Father who sent me twice a present of \$10.00. . . . You should have heard the tone of voice in which I told sister Kate of the fact that except [for] the \$20.00 given me by your Father I had made all we lived on; & when she asked "how" it was as good as a play. "By my sewing machine. I often sewed 'til 12 o'clock at night." Good bye for here is Madame Ego again on the stage.

Nora's growing self-confidence later led her back to Tennessee along with three of her daughters. There she owned a small farm. She also abandoned the traditional view of woman she had been taught since childhood when she was elected superintendent of public instruction for Fayette County, Tennessee. She served two years, beginning in 1881, and won reelection to office in 1886.

The three women described here had been taught to act as wealthy homemakers and had received a good education. Strong in character, Kate, Mary, and Nora were forced by the Civil War to change their lives. By doing so they broke old habits of thought. Nevertheless, they were not militant supporters of woman's rights. Mary Bayard Clarke, for example, opposed woman's suffrage. Neither could she deny, however, that the war had expanded woman's role. Half-jokingly, she wrote in a newspaper column: "I ain't of opinion that she [a woman] has a right to be a man or even pretend she's one; if she is obliged to wear the britches for the good of the family, her skirts ought to be long enough to hide 'em."



Nora Cannon (1829-1888), undated. (Photo courtesy of Mrs. Graham A. Barden, Jr.)

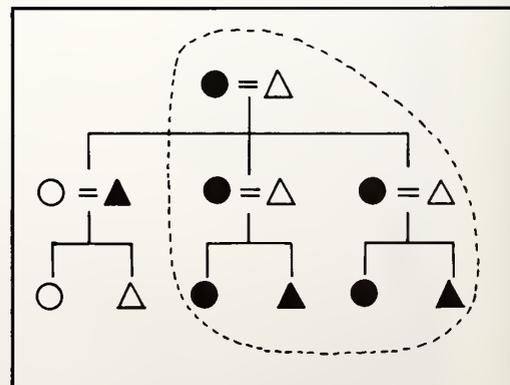


**SOURCES:**

Clarke and Devereux family papers, quoted by permission of the owner, Mrs. Graham A. Barden, Jr., New Bern, the great-granddaughter of Mary Bayard Clarke.

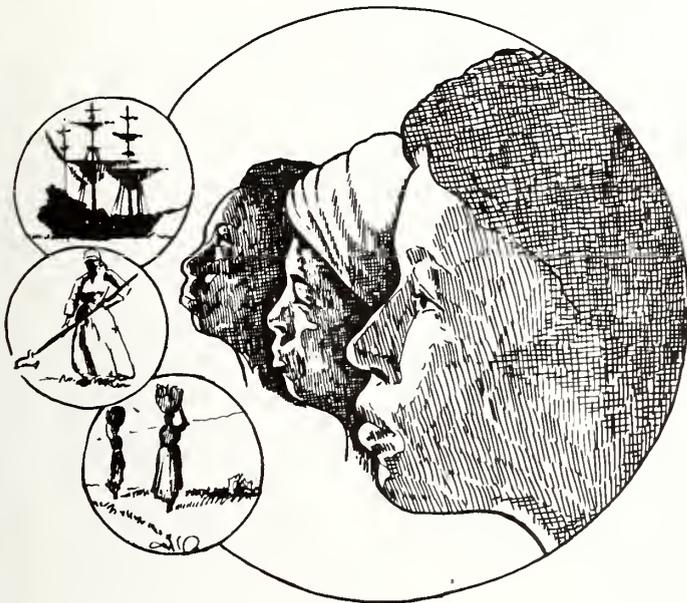
"Journal of a Secesh Lady," *The Diary of Catherine Ann Devereux Edmondston, 1860-1866*. Edited by Beth G. Crabtree and James W. Patton. Raleigh: North Carolina Division of Archives and History, 1979.

Answer to "Color Quatie's Family."



# "LORD BE WITH US": NORTH CAROLINA SLAVE WOMEN REMEMBER

Editor's note: The editor expresses thanks to Dr. Percy Murray, chairman of the history department at North Carolina Central University, Durham, for his counsel and advice during preparation of this article.



How did slaves feel about their lives, their culture, or being the property of other persons? How did these men, women, and children endure on a daily basis? Often, what we know about slavery is based on the master's view of the plantation.

One way to find out about what slaves experienced is to read the oral history interviews conducted with ex-slaves after the Civil War. During the 1930s the federal government sponsored a project to record such interviews, both to gather historical data and to provide work for unemployed historians and writers during the Great Depression. This Federal Writers' Project, a program under the Works Progress Administration (WPA), gathered over 175 interviews in North Carolina. Many of the former slaves interviewed were women, and 60 percent of the interviewers were women as well. The results of this research in North Carolina were published in two volumes called *Slave Narratives, A Folk History of Slavery in the United States, From Interviews with Former Slaves*. They were republished in 1976 by Scholarly Press, Inc., of St. Clair Shores, Michigan, in two volumes. These are available in many libraries.

These interviews prove the truth of the statement, "If we want to know the hearts and secret thoughts of slaves, we must study the testimony of blacks. . . ." The picture that emerges from the

narratives is one of strong black family ties that flourished in the slave quarters and, of course, the great pain that occurred when families were separated. The respect of the slaves for slave artisans and craftsmen, for their religion, and for their black culture is very clear as well. The majority of the former slaves interviewed in the 1930s were children during slavery. Their memories reveal what slave children experienced on the plantation, both good and bad.

There are problems with the slave narratives, however, which should be kept in mind when studying this important source on black history and genealogy. First, most of the interviewers for the Federal Writers' Project were white. In the decades following the emancipation of slaves there continued a strict code of racial etiquette between blacks and whites. Although many of the former slaves responded openly to the questions asked, there were times when they felt they could not answer the questions directly.

Secondly, we do not know how accurately the published interviews reflected what the ex-slaves actually said. They were edited for publication purposes—which means spelling, punctuation, and words could have been changed, added, or left out. How much of this was done? Most of the interviews were published in black dialect, too. Where there was an effort to record black speech patterns accurately, a rich source on black culture and heritage is revealed. Often, however, the black dialect was viewed with little sensitivity on the part of the white interviewers.

Finally, the passage of time between 1865 and the 1930s interviews was over seventy years. This might have distorted the memories of the former slaves.

Taken as a whole, North Carolina's slave narratives do open "the mind of the slave" to us. The following excerpts from interviews held with former slave women and children provide insight into a slave's life from the slave's point of view. They touch on everything from food, clothing, and shelter, to the emotional impact of a dehumanizing institution on individuals. These women were granted few opportunities for a basic education. Their grammar is imperfect. Nevertheless, the strength and power of what they had to say about their lives as slaves comes through in every word.

**PATSY MITCHNER**, Wake County, born 1853, eighty-four years old when interviewed.

Slaves prayed for freedom. Den dey got it dey didn't know what to do wid it. Dey wus turned out wid nowhere to go an' nothin' to live on. Dey had no 'sperence in lookin' out for demselves an' nothin' to wurk wid an' no lan'. . . . Slavery wus a bad thing an' freedom, of de kin' we got wid nothin' to live on wus bad. Two snakes full of pisen. One lyin' wid his head pintin' north, de other wid his head pintin' south. Dere names wus slavery an' freedom. De snake called slavery lay wid his head pinte south an' de snake called freedom lay wid his head pinte north. Both bit . . . an' dey wus both bad.

**FANNIE MOORE**, Buncombe County, no age given.



Horhound.

De quarters jes long row o' cabins daubed wif dirt. Ever one in de family lib in one big room. In one end was a big fireplace. Dis had to heat de cabin and do de cookin too. We cooked in a big pot hung on a rod over de fire and bake de co'n pone in de ashes or else put it in de skillet and cover de lid wif coals. We allus hab plenty wood to keep us warm. Dat is ef we hab time to get it outen de woods.

My granny she cook for us chillens while our mammy away in de fiel'. Dey wasn't much cookin to do. Jes make co'n pone and bring in de milk. She hab big wooden bowl wif enough wooden spoons to go 'roun'. She put de milk in de bowl and break it up. Den she put de bowl in de middle of de flo' an' all de chillun grab a spoon.

My mammy she work in de fiel' all day and piece and quilt all night. . . . She hab to piece quilts for de white folks too. . . . I never see how my mammy stan' sech ha'd work. She stan' up fo' her chillun tho'. . . . Dey war no doctahs. Jes use roots and bark for teas of all kinds. My ole granny uster make tea out o' dogwood bark an' give it to us chillun when we have a cold, else she make a tea outen wild cherry bark, pennyroil, or hoarhound. My goodness but dey wus bitter. We do mos' anythin' to git out a takin' de tea, but twarnt no use granny jes git you by de collar hol' yo' nose and you jes swallow it or get strangled. . . . When you hab fever she wrap you up in cabbage leaves or ginsang leaves, dis made de fever go. When de fever got too bad she take the hoofs offen de hog dat had been killed and parch em' in de ashes and den she beat em' up and make a tea. Dis was de most tubble of all.

**TEMPIE HERNDON DURHAM**, Chatham County, born 1834, 103 years old when interviewed.

De cardin' an' spinnin' room was full . . . I can hear dem spinnin' wheels now turnin' roun' an' sayin' hum-m-m-m, hum-m-m-m, an' hear de slaves singin' while dey spin. Mammy Rachel stayed in de dyein' room. Dey wuzn' nothin' she didn' know 'bout dyein'. She knew every kind of root, bark, leaf an' berry dat made red, blue, green, or whatever color she wanted. Dey had a big shelter whare de dye pots set over de coals. Mammy Rachel would fill de pots wid water, den she put in de roots, bark an' stuff an' boil de juice out, den she strain it an' put in de salt an' vinegar to set de color. After de wool an' cotton done been carded an' spun to thread, Mammy take de hanks an' drap dem in de pot of boilin' dye. She stir dem 'roun' an' lif' dem up an' down wid a stick, an' when she hang dem up on de line in de sun, dey was every color of de rainbow. When dey dripped dry dey was sent to de weavin' room whare dey was wove in blankets an' things.

CATHERINE SCALES, Rockingham County, born ca. 1855, approximately eighty-three years old when interviewed.

One slave woman wuz sold way fum home—had three chillun, and daze six an' eight an ten yuhs ole. She sang a song juss fo day tuk huh off. She put her three children between her knees. She sung, "Lord, Be With Us."

Remembuh me      Remembuh me      Oh Lord remembuh me  
Den she cried! An dey took huh off, and de chillun never saw her no more.



Ginseng.

Dolly, a former slave, born in Fayetteville on May 2, 1810. Photo dated 1907.



ANNA WRIGHT, Scotland County, approximately seventy-seven years old when interviewed.

You wants ter know 'bout some ole slavery foods, well I'll tell you what I knows. Did you ever hear of kush? Kush wuz cornbread, cooked in de big griddle on de fireplace, mashed up with raw onions, an' ham gravy poured over hit. You might think dat his ain't good but hit am.

Fried chicken wuz seasoned, drapped in flour an' den simmered in a big pan of ham gravy wid a lid on hit till hit wuz tender, den de lid wuz tuck off an' de chicken wuz fried a golden brown as quick as possible.

Does you know de old southern way of makin' baked chicken dressin'? Well, it wuz made from soft corn bread wid bacon grease, onions, black pepper an' boiled eggs. Some of de folks used cheese too in dis dressin'.

De griddle cakes wuz flour an' meal mixed, put on a big ole iron griddle on de fireplace an' flipped over two times. Ashe cake wuz made of either meal or flour, wrapped in a damp cloth an' cooked in de hot ashes on de h'ath. Taters wuz cooked in de ashes too an' dey wuz good like dat. I'se heard mammy say dat de slave chilluns uster bake onions dat way.

Fish, dem days, wuz dipped in meal, 'fore dey wuz cooked, 'cept cat fish, an' dey wuz stewed wid onions.

Cornmeal dumplin's wuz oiled in de turnip greens, collards, cabbages, an' so on, even ter snap beans, an' at supper de pot licker wuz eat wid de dumplin's. Dat's why de folks wuz so healthy.



## TWO WOMEN IN MEDICINE



Susan Dimock, North Carolina's first woman doctor.

An early woman doctor born in Washington, North Carolina, was Susan Dimock (1847-1875). A bright student, her interest in medicine started while she watched her grandfather conduct his medical practice.

Susan and her mother moved from Washington in 1864 after Federal troops burned the city during the Civil War. Her father had died by that time. Seeking employment, Mrs. Dimock and Susan eventually moved to Massachusetts. Susan taught school there and studied medical books on her own time. At the age of nineteen, Susan was permitted to participate in some of the medical studies programs sponsored by the New England Hospital For Women and Children. Unhappy with her chances of receiving a complete medical education in this way and discouraged over the rejection of women students by American medical schools, Susan left the United States for Switzerland. There she attended medical school at the University of Zurich. Upon graduation in 1871 she worked in hospitals in Vienna, Paris, and Switzerland.

While studying in Europe, Susan Dimock was elected to the North Carolina Medical Society. She was the first woman to receive this honor. She was also the first woman from North Carolina to become a doctor.

Susan later returned to America and renewed her work with the New England Hospital For Women and Children. Successful in her new job, Susan seemed destined for greatness. Tragically, she was killed in 1875 when the ship she was sailing on sank and she drowned. A brilliant career ended with the death of this twenty-eight-year-old doctor.

Another woman important to the history of medicine in this state was Delia Dixon, born February 4, 1872, in Shelby. Delia grew up dreaming of being a doctor. One day she read a magazine article that made her think she really could succeed as a doctor. Her family opposed the idea. A woman doctor was unheard of! Despite her family's feelings, she went to a woman's medical college and graduated in 1895 with honors.

Delia set up her practice in Raleigh. She was the first and only woman doctor in the city for several years. Delia also contributed long hours at Meredith College, the new woman's college that had opened in Raleigh in 1899. She supervised the college infirmary until her death thirty-five years later.

Delia married Norwood Carroll, a young Raleigh dentist, after she began her own practice. A warm and generous person, Delia was described by friends as possessing physical vitality, mental vigor, and a radiant character. Her death in 1934 after an automobile accident was a great shock to the city she had served so well. A plaque located in the administration building at Meredith pays tribute to her memory in this way:

ELIZABETH DELIA DIXON CARROLL

Beloved Physician of the College from 1899 to 1934

Presented by

Meredith Alumnae In Whose Hearts Her Enshrined  
Memory Is "A Monument More Lasting Than Bronze."



Elizabeth Delia Dixon Carroll, Raleigh physician.

### SOURCE:

Rogers, Lou. *Tar Heel Women*. Raleigh: Warren Publishing Company, Volume I, 1949.



Linda Marie Kramer  
Madison-Mayodan  
Junior Tar Heels IV  
Madison-Mayodan Middle School  
Madison

## MINNIE BRAWLEY McCOY

My great-grandmother, Minnie Brawley McCoy, was born in 1892. She will be ninety-two years old in May. She now lives in Statesville. In her lifetime there have been many changes in American culture.

Today we usually cook at home or go out to a fast-food restaurant. But back then you cooked on a big iron cook stove. It had six holes in the top with six lid covers. Under it was the woodbox where the wood burned to warm the stove. Beside the stove was a tank full of water, which boiled from the heat of the oven. There were no restaurants at all.

Transportation was a little difficult. Instead of cars, buses, trains, and planes, horses were ridden or used to pull buggies.

Women today usually like to use washing machines. Back then you had to beat the dirt out of your clothes and wash them by hand. The soap was handmade, too. First women would get ashes from the stove and pour water on them. Then they would get hog fat and mix it together with the ashes. It would usually be red, and if you drank it you would die. This was called lye soap.

Did you ever think what it would be like to step out into your front or back yard and have a lot of animals around you? Well, that is what happened to Minnie. The hogs would be in back and the cows in front. When the animals grazed on the lawns they kept the grass short.

Back then dating was totally different than it is now. Couples would sit in the parlor for special occasions. During the winter they would build a fire and talk or pull molasses taffy.

### SOURCE:

McCoy, Minnie Brawley. Interview, January 7, 1984, Statesville, N.C.



## LOTA EVANS

My grandmother's name is Lota Evans. She has put in a lot of hard work for many long hours. She has helped people in any way possible. My grandmother used to help my grandfather put in tobacco and work in the field. She would get up at 5 A.M. and cook breakfast, then she would tie tobacco until noon. At noon she would go to the house and cook dinner. After eating and washing the dishes, she and everybody else would go back to work. They would usually finish near dark.

Then she and my grandfather would have to start a fire in the barn to cure the tobacco. After the fire was started she would cook supper and do the dishes again. Back then they had to take turns sitting by the fire at the barn. Both she and my grandfather put a lot of hours into curing tobacco.

When my grandfather had to go to the sanitarium, Lota did nearly all the farm work. She had to work the fields extra hard those years. I admire both my grandmother and my grandfather a great deal.

### SOURCE:

Evans, Lota. Interview, December 26, 1983, Ahoskie, N.C.



Heather Ervin  
North Rowan Middle School  
Tar Heel Junior Historian Club  
North Rowan Middle School  
East Spencer



A Sunday visit on horseback, ca. 1900.



Walt Perry  
Bertie County History Seekers  
Askeville Elementary School  
Windsor

## WOMEN IN FLYING



Alicia Suzanne Lemons  
Madison-Mayodan Junior Tar Heels IV  
Madison-Mayodan Middle School  
Madison

Women started flying in 1911, when Harriet Quimby became America's first licensed woman pilot. She was given a certificate by the Aero Club of America. Her certificate was Number 37, so she was one of America's first real pilots.

Two weeks later another woman was given a certificate by the Aero Club. This woman, Mathilde Moisant, and Harriet Quimby were good friends. They became famous as two of the bravest pilots of their time.

As most pilots did, these two women set out to break flight records. Mathilde took her plane higher than any other woman had ever flown, and she also became the first woman to fly over Mexico City. Harriet was the first woman to fly at night. In 1912 she became the first woman to fly over the English Channel.

Harriet kept on breaking records until July 1, 1912, when she was thrown from her plane in midair and killed. Soon after this accident Mathilde retired from flying.

A North Carolina woman who participated in early aviation history was Georgia "Tiny" Broadwick (1893-1978) from Henderson. She was the first woman to perform a parachute jump from an airplane. This occurred in Los Angeles, California, on June 20, 1913. She campaigned for pilot safety by urging the military to use parachutes for their pilots.

Many years later and after many other women like Amelia Earhart and Jacqueline Cochran had become famous by flying fast airplanes, Emily Warner became the first woman to pilot an American airliner. She first flew for Frontier Airlines in February, 1973. She found it very hard to make her dreams of flying come true. But just like the women who came before her, she was determined and refused to give up.

### SOURCE:

Crowley, Kitty A. *First Women of the Skies*. New York: Contemporary Perspectives, Inc., 1978.



Tiny Broadwick in her parachute gear, ca. 1913.



(Left to right) Clyde Pangborn, pilot, Tiny Broadwick, and a friend in San Diego, California, June 18, 1920.

## MISS BEE

Beatrice James was born on January 9, 1904. She lived on a farm in Pitt County near Bethel. There were ten children in her family, but the youngest died when he was one month old. When Beatrice was five years old she moved with her family to Martin County and grew up in Parmele.

In 1909 Parmele was a thriving town. It was named after a northerner who came and started a sawmill. Beatrice's family attended the Methodist church. Her father, George C. James, was the Sunday School superintendent, and Beatrice started teaching Sunday School when she was thirteen.

Beatrice James and her brothers and sisters walked to the one-room schoolhouse in Parmele. The students brought their lunches in tin lunch pails and sat on logs behind the school to eat. One of the students had had polio and rode to school in a wagon pulled by a goat. Beatrice and the other children helped feed and look after the goat during the school day.

When Beatrice James graduated from the Parmele school in 1920 there were three teachers, and the school had ten grades. Beatrice and one other pupil were the only students in her graduating class.

In the fall of 1920 Beatrice went to East Carolina Teachers College in Greenville. She traveled from Parmele to Greenville on the train. The college was a two-year college and had a dining hall, a small infirmary, two dormitories, and the administration-classroom building. When she graduated from the college she taught the seventh grade for two years in Grifton.

In 1925 Beatrice James married Dewey R. Edmonson. He and his brother were partners in a store in Hassel. The Edmonsons settled on a farm in Martin County, eight miles north of Bethel. Beatrice continued her teaching in a two-room school in Hassel. She taught grades one through four. There were about forty students who attended the school.

The Hassel school later consolidated with the Oak City school. Beatrice taught the second grade in that school until she retired in 1965. In Hassel's two-room schoolhouse the students started calling Beatrice "Miss Bee." This continued throughout her career. Miss Bee still lives on the farm in Martin County. I am also proud that Miss Bee is my great-aunt.



Trahey Maner  
The Moratoc MarConians  
E. J. Hayes School  
Williamston

### SOURCE:

Edmonson, Beatrice J. Interview, January 23, 1984, Williamston, N.C.

"Miss Bee" leaving on her honeymoon,  
1925.



Beatrice James after graduation from the  
Parmele school, 1920.



## BLAZING A TRAIL: GUION GRIFFIS JOHNSON AND NORTH CAROLINA HISTORY

Guion Griffis Johnson, a Chapel Hill resident, is a noted historian and a very interesting person. Born in Wolf City, Texas, Guion Griffis took an early interest in writing and in chemistry. She graduated from Greenville High School in Texas as class valedictorian. As a student she occasionally taught chemistry when her teacher was away coaching the debate team. Even though she enjoyed chemistry, she was forced to give it up as a career choice because she was told that "there was absolutely no place for a woman in chemistry."

Although initially she wanted to attend the University of Texas, she settled for Baylor College for Women since her parents thought the state university too rough. She majored in English but developed a lasting interest in journalism based on her work on campus publications. She next attended the University of Missouri's school of journalism in preparation for a teaching position in journalism at Baylor. A year later she returned to Missouri for two additional semesters of study to receive a degree in journalism. This led to her founding the Department of Journalism at Baylor. Her future husband, Guy Benton Johnson, whom she was seeing, was offered a position as professor in the social science department at Baylor on the condition that they would be married—which they were.

In 1924 Howard W. Odum, the Kenan Professor of Sociology at the University of North Carolina at Chapel Hill, asked Guy B. Johnson to come to Chapel Hill to earn his doctorate in sociology while he worked for the newly established Institute for Research in Social Science as a research assistant. Guy Johnson accepted the offer on the condition that his wife would also receive a position at the institute while she worked on her doctoral degree in sociology. Guion began her studies in that field but soon switched to history in order to concentrate on a subject of growing fascination to her.

Guion Griffis Johnson's graduate work at Chapel Hill, completed in 1927, served as the foundation for much of her published work. But the milestone for North Carolina history was her book *Ante-Bellum North Carolina: A Social History*, the best of the books written about that period in North Carolina history. Published in 1937 and based on her dissertation, Dr. Johnson worked thirteen years on the research and writing of this volume. Presented as a social history, the book studied the average person, rather than just the aristocracy. Johnson wanted to convey every part of southern antebellum life for all the different classes—their family life, literature, education, and social conduct.

Guion Griffis Johnson also has studied race relations in the South following the Civil War and has published material on this topic. Another important issue for her has been the advancement of women. Perhaps some of her interest in this came from her mother, a well-educated woman who strongly encouraged her daughters in their goals. Johnson has spent much energy in helping women achieve equality. She approves of affirmative action and the woman's movement because she has seen it at work in her own life. Improvements are demonstrated by the fact that the current freshman class at the University of North Carolina at Chapel Hill has more women than men, to Johnson's delight.

Guion Griffis Johnson feels strongly that problems involving the division of time between raising children and pursuing a career may be overcome through efficient organization. She did it with her two sons.

Energy, work, and dedication to scholarship have marked Guion Griffis Johnson's career. Through it we have increased our knowledge of North Carolina history. Her accomplishments serve as a model for young North Carolinians today.

### SOURCE:

Johnson, Guion Griffis. Interview, January 12, 1984, Chapel Hill, N.C.

Jennie Friedman  
Tar Heel Historians  
Grey Culbreth Junior High School  
Chapel Hill



Guion Griffis, 1921, after graduating from college.



Guion Griffis Johnson, 1979.



## GROWING UP IN THE 1950s



Melody Lee  
History Club  
Gaston Junior High School  
Gaston

My mother, Bettie Moody Lee, was born on November 5, 1952, and raised by her parents in North Carolina. With a certain amount of pride she remembers that her mother was part Cherokee Indian.

When Bettie started first grade, she would go to school one week and stay out the next week. Each time she returned to school her teacher would ask, "Bettie, where have you been all week?" My mother would reply, "Picking cotton."

Whenever Bettie got a job during her school years, it was for someone she knew. One day Bettie and her sister spent over four hours raking fall leaves in a big yard. Naturally they expected a big payment, but they were doomed to disappointment. The man pulled \$5.00 out of his pocket and handed it to Bettie's mother.

As my Mother and her sisters grew up, they began to earn more money picking cotton. Since Bettie was larger she could pick a great amount of cotton. However, neither Bettie nor her sisters ever received any money because the boss always paid her parents. Of course, Bettie and her sisters did get a few dresses to wear to school from the money.

Most of Bettie's childhood was spent living on her parents' little farm with her sisters. There were hogs to feed, cows to milk, chickens to care for, and vegetables to grow. No matter what the weather, Bettie and her sisters had to do these farm chores, plus bring water from the well every morning and night.

Compared with today my mother's childhood might seem hard. Her life was like that of most rural farm children in the 1950s though. There was a feeling of accomplishment and fun then, too.

### SOURCE:

Lee, Bettie Moody. Interview, January 21, 1984, Gaston, N.C.

## NATIONAL TEACHER OF THE YEAR

In a rural community in Warren County a baby girl was born to Mr. and Mrs. Lorenzo James Swinson. They named their daughter Ruby, after the jewel. As this little baby grew into a young woman she was surrounded with love and affection by her parents, brothers, and sisters. Ruby also had a dream that she planned to pursue. That dream was to teach.

Ruby's parents always stressed education. Ruby graduated from college and later received a master's degree. Currently she is working toward a doctoral degree. With her advanced education Ruby's dream became a reality. She began teaching seventh graders language arts and social studies in Fayetteville, North Carolina. Born in the rural south and educated in segregated schools, Ruby has seen her classroom at Washington Drive Junior High School change from an all-black student population to one with a 50:50 ratio of blacks and whites. Ruby has confronted the needs of integration by opening lines of communication.

In 1976 Ruby Swinson Murchison was honored as National Teacher of the Year. She was the first black woman ever to reach this goal. She said that when she was chosen she felt very surprised. Her mother's reaction to the special event was very thrilling to her. Her mother said, "I've always wanted something like this to happen to you! I love you very much." Her father, who is deceased, did not live to see his daughter achieve this award, but any father would be proud to have a daughter like this.

After she was chosen National Teacher of the Year, Ruby traveled as a Goodwill Ambassador. When asked if she had met anyone special, she replied with a twinkle in her eye, "I consider all my students special!" She has met many famous people, such as Henry Kissinger, Ted Kennedy, Ellen Burstyn, and several senators.

Ruby Murchison feels that education is different now. It has more technology and computers, and teachers are spending a lot of time helping students individually.



Delisa Moore  
Historic Hornets  
Anne Chesnut Junior High School  
Fayetteville



Ruby Murchison.

She believes that, "You must help a child to feel before you can help him to learn." She also loses her patience when she hears teachers complain that "kids don't want to learn." Ruby admits, however, that not everyone can understand "the unusual way middle schoolers have of saying 'I love you.'"

Ruby Murchison has been teaching for twenty-two years. She is now employed as a consultant for the gifted and talented program in Region IV in North Carolina. Ruby Murchison may have been chosen teacher of the year in 1976, but she should still be teacher of the year for all the years to come. A verse that pays tribute to her is "Give her of thy fruit of her hands, and let her own works praise her." May Ruby Murchison be a fine example for all the teachers of today and tomorrow. We love you Ruby Murchison!

**SOURCE:**

Murchison, Ruby Swinson. Interview, January 27, 1984, Fayetteville, N.C.

**EELS FOR SALE!**

Two years ago Jan Morgan and her husband Dennis moved to Knotts Island from California to start the Sunrise Eel Company. Their original plans were to buy eels from people on the island and ship them to the West Coast. Today, however, the Morgans catch eels as well as ship them. Jan Morgan is very active in the eeling business. She and her husband make the eel pots and catch the eels together.

Dennis Morgan uses a heavy gauge mesh wire for the pots and shapes it into cylinders that are twenty-four inches long and nine inches in diameter. He then clamps the cylinder together with brackets. To complete the pot, Jan Morgan cuts and sews two polyester cloth funnels. One funnel goes at the end, and the second funnel goes in the middle of the pot. Then a polyester bag is sewn at the other end.

The pots are baited using chopped horseshoe crabs. The eels go through the first funnel to get the bait. They drop through the second funnel into the end chamber where they are trapped.

The eeling season for Jan and Dennis Morgan begins in mid-March, when the water begins to warm. It continues until mid-June when the water becomes too warm. The baited eel pots are thrown into the water and marked with a buoy. They check the pots everyday. Each day's catch is then stored in an eel car, a submerged wooden box. The Morgans can hold the eels for one month in the box. The eels do not need to eat, but they do need a constant flow of water to breathe.

When the catch is large enough, the eels are shipped to the West Coast by air. The price there is good, but the market is not that big. The remaining eels are shipped to Europe. Eels going to this market usually sell for between fifty cents and one dollar a pound.

Not only does Jan Morgan catch eels, she prepares many recipes using them. Here is one of her favorite recipes.

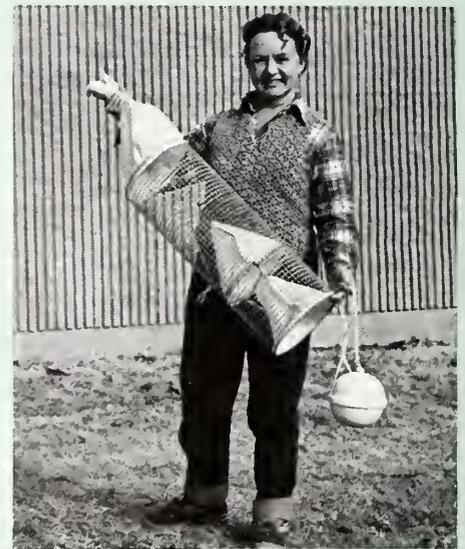
**FRIED EEL**

- 1 large eel—remove backbone, cut into two-inch pieces
- 1 beaten egg
- lemon juice
- dried breadcrumbs
- salt and pepper

Parboil eel pieces ten minutes. Flavor with salt, pepper, and lemon juice. Season beaten egg with salt and pepper. Dip eel into beaten egg and then into breadcrumbs. Fry in deep fat (390° F) for about three minutes. Serve with tartar sauce.

**SOURCE:**

Morgan, Jan. Interview, January 20, 1984, Knotts Island, N.C.



Jan Morgan holding an eel pot.

Melanie Johnson  
Knotts Island Junior Historical Association  
Knotts Island School  
Knotts Island



## "A SOURCE OF SKILL AND PRIDE": WOMEN'S WORK ON THE FARM

by Lu Ann Jones\*



Three generations of an Alexander County farming family, ca. 1934.

**Tick.** The fabric case of a mattress or pillow.

Like their mothers and grandmothers before them, most North Carolina women at the beginning of the twentieth century lived on farms. The work they performed was crucial to family welfare. Routine domestic tasks required strong muscles and the mastery of many different skills.

Farm women's work fell under a broad umbrella of activities. They grew, cooked, and preserved most of the food that graced their tables. Besides gardening, they fed chickens, gathered eggs, milked cows, and churned butter. Farm women also made many of the clothes that covered their family's backs, pieced together quilts, sewed mattress ticks that they stuffed with straw or soft downy feathers plucked from geese each spring, and hooked rags into rugs. The products of their labor, moreover, often served as a form of money in a bartering system. Butter and eggs were swapped at country stores for coffee, sugar, and the few other staples that could not be produced at home.

Performing routine housework—like cooking three meals a day, washing dishes, and cleaning house—required stamina and a great deal of effort. Every drop of water used for cooking, cleaning, and bathing had to be drawn from a well or hauled from a spring. Over the years, a woman could accumulate appreciable mileage merely

fetching pails of water. One observer in the 1880s calculated that a woman whose source of water was sixty yards from the house and who made six round trips for water a day had walked more than 6,000 miles during her forty-one years as a farmer's wife. All this while she toted heavy buckets in winter's cold and summer's heat.

Housework was, without a doubt, arduous and often monotonous. But many domestic tasks called upon a host of artisanlike skills. Consider the examples of soapmaking and washing. Before soapmaking even began, a woman might make one of its essential ingredients, lye, by dripping hot water over ashes. Lye, animal fat, ashes, and water combined to make soap. The ingredients had to be boiled, the lye content adjusted, cooked until done, allowed to harden, and then cut into squares. "It will be dark," a soap recipe warned, "but no matter, it will make clothes clean and bright." Making soap was an occasional activity, often performed after hog killings when the supply of fat was plentiful or when there was a sufficient amount of kitchen grease. Making clothes clean and bright was a job that came as regularly as sunrise on Monday mornings.

Washing without the aid of a machine was a long, detailed process that required the intricate

\*North Carolina Museum of History Intern.



A "battling stick" in action (left) and a "strong back" at work (right) both illustrate early clothes-washing techniques. Photos ca. 1900.



assembly of washing pots and water, and strong backs for scrubbing and lifting wet material from pot to pot. One Gates County farm woman's description of the day-long procedure gives a good idea of the tedium, toil, and determination involved.

We wet everything in cold water before it was ever put in hot water. People then believed that if you put dirty, soiled clothes in warm water it would set the dirt. You had to wet them in cold water, then you put them in your tub with your soap and as hot a water as you could stand to put your hands in. You scrubbed them on a board, then you put all the white things in a pot and boiled them. Every piece was boiled. Had a big pot in a fireplace in the wash-house, and we had a big stick that we used to poke the clothes down. As soon as they came to a full boil, that was sufficient. You'd take the sheets and towels and twist them around that stick, then put them in a tub of cold water—you had that handy—and that warmed the first rinse water. Then you carried them through a bluing water, you put some bluing in that. It was supposed to make them white.

Then the procedure for the colored clothes. You used that same water you washed the white ones in and all you did was just carry them to that water where your boiled clothes had been through and had been warmed up, and then through your bluing water.

Nora C. Wagoner of Alleghany County called the paddle that aided washing a "battling stick." This conjures up images of women fighting with heavy, water-drenched clothes and sheets to get out embedded dirt. "We had this big block [of wood] and a stick," she recalled, "and we'd come down on them and just *battle 'em!* And that beat the dirt loose."

Besides providing food and clothing and maintaining a household, rural women regularly nursed injuries and ailments with home remedies. Virtually all farm women were privy to a store of folk knowledge about healing, a wisdom that proved invaluable at a time when country doctors were few and far between. Women who boasted unique remedies were considered community resources, and neighbors often sought their help. "We have a boy," one mountain woman recalled, "who has been greased all over many a time with polecat grease. . . . Had a neighbor woman who kept it, and she came over when we needed her. . . . [Her] name was Zella,

**Bluing.** A substance used in laundering to counteract yellowing of white fabrics.

**Privy.** To be aware of or share the knowledge of something.

and when that boy would take the croup, I'd holler for her. We were in hollering distance. And she'd come running with that polecat-grease bottle in her hand." The mother credited Zella with saving her son's life more than once.

The work that farm women performed was central to their families' well-being. We cannot conclude, however, that the equal work accomplished by farm women automatically translated into equal status with men. It did not. A balance between romanticizing women's work in rural society on the one hand, and judging it too harshly in comparison with the relative ease and simplicity of modern housework on the other, should be sought. Farm women's work at the

turn of the century was at once "a source of skill and pride, and a wearing physical effort." Understanding its nature requires both sensitivity to hardship and respect for the wisdom and craftsmanship necessary for its accomplishment.



Spinning and weaving were necessary chores for many North Carolina women. They also provided women with a chance to create articles of great beauty. This porch scene was taken in the mountains, ca. 1900.

**Polecat.** A skunk.

**SOURCES:**

Ginns, Patsy Moore. *Rough Weather Makes Good Timber*. Chapel Hill: University of North Carolina Press, 1977.

Jones, Edythe Hollowell. Interview, July 4, 1982, Corapeake, N.C.

*The Progressive Farmer*, 1887.

Strasser, Susan. *Never Done: A History of American Housework*. New York: Pantheon Press, 1982.

Hopvine, a common North Carolina herbal remedy, was used in teas to help indigestion and stuffed into pillows "to calm the nerves." Also useful for leavening bread and making a brown dye.

# "UNFAILING COURAGE AND UNFALTERING FAITH": CHARLOTTE HAWKINS BROWN

by Annette Gibbs\*

Charlotte Hawkins Brown stands as one of North Carolina's finest educators. Born in Henderson, North Carolina, in 1883, the daughter of Rebecca and Mingo Hawkins, Charlotte Hawkins provided leadership in the field of black education both in this state and across the nation as well.

Charlotte Hawkins received her education in Massachusetts, where her family moved when she was still a small child. She attended the Cambridge English High School and Latin School, and the State Normal School in Salem, Massachusetts. There, in an integrated educational system, Charlotte excelled and eventually came to the notice of Alice Freeman Palmer, the president of Wellesley College. The relationship between these two women helped lead to the establishment of Palmer Memorial Institute, a black preparatory school in Sedalia, North Carolina.

While at the State Normal School in Massachusetts, the eighteen-year-old Hawkins was offered a teaching position in the South by the American Missionary Association (AMA). She arrived in North Carolina in 1901 to teach black children in a schoolhouse ten miles east of Greensboro. The AMA closed this school the following year, but Charlotte Hawkins refused to give up. In 1902, after spending a year raising money for a new school with the help of Alice F. Palmer and other New England associates, Charlotte founded Palmer Institute in a converted blacksmith shop.

Under Charlotte Hawkins's careful guidance the school acquired land, buildings, and a solid academic reputation. At first the school offered a curriculum that stressed practical skills. It included a farm on which students grew much of their own food, a carpenter's shop, and facilities for sewing and cooking classes. Leadership in rural life, community service, and Christian living all received attention. This type of early instruction led many graduates into jobs as mechanics, farmers, housekeepers, teachers, and ministers.

The emphasis on manual training declined in the 1930s as the school's academic importance increased. The preparatory school then emphasized liberal and industrial arts, foreign languages, the sciences, and cultural activities. Charlotte Hawkins felt that knowledge in all these areas would encourage self-confidence in her students and develop leadership qualities. Good manners, dressing well, and extracurricular activities such as sports, clubs, and publications were all valued at Palmer. On many week-



Palmer Memorial Institute faculty, undated. Dr. Brown is in center.



Charlotte Hawkins Brown, ca. 1930.

\*Director, Charlotte Hawkins Brown Memorial Project, Historic Sites, Division of Archives and History.



School dances were popular at Palmer, as seen in this photo taken in the 1950s. Good manners and dressing well at all times were emphasized by Dr. Brown.

ends Charlotte scheduled classes in her home to demonstrate proper manners and attire.

Working tirelessly to make Palmer a place of excellence in black education, Charlotte raised money on trips to New England, oversaw the growth of the school's physical facilities, and guided the lives of her students. The institute grew into one of the nation's leading preparatory schools for blacks. Students from all over the country attended.

In 1912, in the midst of her busy educational career, Charlotte Hawkins married Edward S. Brown, a Harvard graduate. She also completed her undergraduate education at the State Normal School in Salem, Massachusetts, and did postgraduate work at Wellesley College and Harvard University. As her fame and the academic achievements of her students grew, Charlotte won recognition not only as an educator, but as a lecturer, social worker, and religious leader. She publicly fought for "justice and fairness" and urged all teachers to inspire their students to "trample beneath their feet traditions which . . . dwarf their lives, create disorder, dissension and cause so much humiliation."

Charlotte Brown died in 1961, and her school closed ten years later. Her ideas continue to influence her former students, nevertheless. Among the school's best known graduates are Maria Cole, Dr. Brown's niece and the widow of singer Nat (King) Cole; actor Mike Evans, who appears on *The Jeffersons*; and Carole Brice Cary, a Broadway actress and opera singer. Many state residents, such as H. M. (Mickey) Michaux, a prominent Durham attorney, graduated from

the institute and reflected their distinguished education in subsequent careers.

The North Carolina Division of Archives and History is currently involved with plans to develop part of the old Palmer Institute into the state's first black historic site. The project director and the principal researcher, Charles Wadlington, want to link the proposed historic site to the larger themes of black education and social history. The contributions black citizens have made to North Carolina during the last 100 years will be emphasized. The site is expected to feature traditional programs such as exhibits, tours of the structures, and audiovisual presentations. It will also include a research library, computer, and staff to manage a black history center designed to interpret black history for visitors and scholars.

This planning and research have been funded by the General Assembly. Much more money will be needed to complete the project and to restore the structures at the site. The drive for public support of the proposed black history center is being led by the Charlotte Hawkins Brown Historical Foundation, with headquarters in Greensboro. This nonprofit group seeks to foster a wider preservation, study, and interpretation of North Carolina's black history.

The work of Charlotte Hawkins Brown in the national advancement of black education remains a remarkable achievement. The establishment of a black historic site at the location of her school would be a fitting tribute to the accomplishments of an outstanding North Carolina citizen.

# SUZANNE HOSKINS RED CROSS NURSE

by Jackie B. Upton\*

In April, 1917, the United States declared war on Germany and formally entered World War I. For the next eighteen months America began to "flex its muscles" as a world power. The century was young and the world was caught in a conflict of frightening proportions.

North Carolina responded quickly to the national "warmania." Across the state National Guard units mobilized and ambulance companies organized. Everyone seemed to want a part in the campaign against Germany and its leader Kaiser Wilhelm. Women participated in war-loan drives, raised victory gardens, and joined patriotic groups. There were also many women who wanted to be closer to the war by going overseas where the action was. They did so by joining various nursing corps.

Guilford County sent fourteen women to Europe as nurses. One, Annie Reveley, died in France. Another, Suzanne Hoskins, joined the Red Cross and recorded her experiences in letters, diaries, and photographs. This article is based on those documents.

It was October, 1917, at the height of the war, when Suzanne Hoskins arrived in Paris with nine other nurses and one physician, all assigned to the American Red Cross Children's Bureau. Suzanne and her fellow nurses had scarcely been in Paris three hours when a grim experience



Suzanne Hoskins in her Red Cross uniform, ca. 1917.  
(Photo courtesy of the Greensboro Historical Museum.)

Some North Carolina women responded to the war effort by performing industrial jobs occupied by men before the war. These young women from Albemarle worked for Wiscassett Mills in their "woman-alls." They ably operated machinery, did repair work, and packed finished products for shipping.



\*Public Information Officer, Greensboro Historical Museum.

alerted them to the horror and sadness of war-torn Europe. While waiting for the subway they witnessed the suicide of a young Belgian soldier. "I heard a muffled noise from the bench next to me. Suddenly a young man slumped to the floor, and there was a clank as the smoking pistol fell from his hand."

As Suzanne feared, this event turned out to be a forbidding preview of the difficult and heart-rending tasks that lay ahead. Stationed at a hospital at Evian, she was to become nurse, mother, and friend to hundreds of refugees who were sent there from German prisons and the war-battered regions of France and Belgium.

Suzanne affectionately referred to the children in her charge as Frenchlets or kidlets. They, in turn, called her Nurse Hoskie or "ma chere soeur" (my dear sister). Her role was to care for the sick children and to try to prevent the spread of contagious diseases. "These poor little refugees come in here with everything . . . measles, whooping cough, mumps, diphtheria, and impetigo."

Life at the Evian hospital was frantically busy and demanding. Once Suzanne wrote to her sister, "I have not time to brush my teeth! But no time to be sad or unhappy either." Many times she guessed at the dates on her letters, since her harried schedule made it difficult to remember what day it was. The signature she most often used was "Simple Susie."

Suzanne, while doing important work, realized that women involved in war were not always approved of. She noted this attitude toward women in one letter when she joked, "The colonel speaks to me as sir which makes me feel very badly. I remember in the Navy when an officer said sir to a woman, he meant she was bossy. So now I go around with my hand on my burning brow and say to myself, 'Am I a bossy woman?' What on earth is more objectionable!"

Working in a country devastated by war, Suzanne had no doubts about the necessity of her work. In fact, only one thought really disturbed her. Just before the armistice was signed in November, 1918, she wistfully complained

**Impetigo.** A severe contagious skin disease.

THE SPIRIT  
OF  
AMERICA



**"Rose of No Man's Land"**  
(World War I Song)

There's a rose that grows in No Man's Land,  
And it's beautiful to see;  
Tho' it's filled with tears, it will live for years  
In my garden of memories.  
It's the one red rose each soldier knows,  
'Tis the work of the Master's hand;  
'Mid the war's great curse stands the Red Cross Nurse,  
She's the rose of No Man's Land



World War I recruitment poster for the Red Cross.



The hospital "pour enfants" (for children) where Suzanne worked in France. (Photos on this page courtesy of the Greensboro Historical Museum.)



Suzanne Hoskins in France, World War I.

that, "I am remarkably well, though wrinkled and old looking . . . such a shame, but the only thing I have to regret deeply in my life is that I have never gotten to the front or felt even a faint, slight thrill of fear. I will never, never get over this great disappointment. I feel as if I had always for ages and ages lived here and done this work. I had rather die having had some great adventure than live for years just oh so ordinary." Reflecting similar frustration, a letter from a friend stationed elsewhere in Europe lamented, "Oh, Hoskie, I am really bored. I hope the old war does not get finished up before I get into it!"

The effects of the war on the children she cared for deeply angered Suzanne. Her anguish came through clearly in one letter when she exploded, "Poor little tots! Many have no parents, no training, and no homes. They have been half starved for three years. Some are sick, some just tired, dirty, hungry and afraid. At times I wish I knew what they have gone through and then again, I don't. I get so furious! To think I can't even see a German, let alone get to kill one! Yes, I could kill them. They are all infernal machines without hearts. Just look at these suffering children!"

Despite the horrors of war, Suzanne managed to keep her sense of humor and zest for living.

After her tour of duty at Evian, she went on to serve at Hospital Holtzman in Lyons, France. She continued her association with the American Red Cross until the 1940s. Upon retirement she did private duty nursing in Guilford County. She died in 1960 at the age of eighty-nine.

Suzanne Hoskins's accomplishments, and those of all the World War I nurses, provided invaluable information twenty-three years later when America entered World War II. Again, the need for competent nurses in the combat theater reappeared. The legacy of the nurses in the First World War inspired many other women to leave the security of their homes and "get into it" when the call for action came.

**Anguish.** Extreme pain or distress of the mind.



**SOURCE:**

Suzanne Hoskins Collection, Greensboro Historical Museum, Greensboro, N.C.

# THE BRAVE HEART AND GENEROUS SPIRIT OF GERTRUDE WEIL

by Ellen Z. McGrew\*

Gertrude Weil's energetic life was filled with commitment to the people, ideas, and causes she believed in. This bright, unassuming woman came from a family of wealthy, cultured, German-Jewish merchants who lived in Goldsboro, the place Gertrude called home for all of her long life (1879-1971). The sense of responsibility instilled in her by her family carried Gertrude through the turbulent years of two world wars and the drive for woman's suffrage (the right to vote).

Gertrude attended Goldsboro's public schools until she was sixteen. She then finished high school at a branch of Columbia Teachers College in New York City in order to prepare herself for entering Smith College. Smith is a prestigious school for young women located in Northampton, Massachusetts.

Gertrude wrote home frequently while in college. Many of these letters are preserved in the North Carolina State Archives, along with snapshots that Gertrude took. Young Gertrude commented on her teachers, studies, friends, living quarters, and extracurricular activities like sleigh



Gertrude Weil as a child, ca. 1880s.

**Settlement House.** An institution providing community services to city populations.



Gertrude Weil, 1901, after graduating from Smith College.

rides, field days, rarebit (fondue) parties, visits to New York and Broadway plays, tennis, golf, and bicycling.

While at Smith, Gertrude did volunteer work at a settlement house in Northampton called the Home Culture Club. This club was an adult education program whose members met in small groups in private homes. By 1900 classes were held for immigrants and mill workers to study English, writing, literature, nature, piano, sewing, and cooking. This volunteer work was Gertrude Weil's first independent involvement in her lifelong pursuit of educational, cultural, and social growth for all classes of society.

After graduating from Smith in 1901, Gertrude traveled abroad with her parents on the first of her numerous trips all over the world. She then returned to Goldsboro and assumed her share of household duties and the gardening. Gertrude specialized in growing chrysanthemums, which she would take down to the early morning train for delivery later that day to relatives in Baltimore and New York.

Household duties did not occupy all of Gertrude's time. She followed her mother into the public life of her community, serving on boards and commissions. Because she worked hard, got on well with people, and knew how to make things go, she usually ended up as

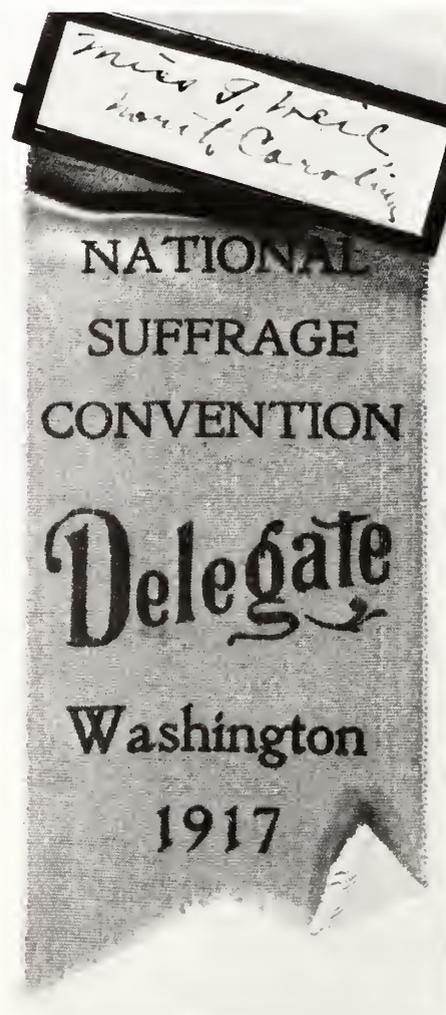
\*Former Archivist, Division of Archives and History.

chairman. These issues involved Gertrude in local politics at a volunteer level only, however. Because she was a woman Gertrude could not vote or hold political office in her community or state. Indeed, before passage of the Nineteenth ("Susan B. Anthony") Amendment to the United States Constitution in 1920, North Carolina laws excluded "idiots and lunatics, illiterates, convicts, and women" from voting. Gertrude's determination, intelligence, and ability to organize soon led her into challenging this exclusion of women from a basic political right.

Beginning in 1914, Gertrude Weil assumed the presidency of the Goldsboro chapter of the Equal Suffrage League of North Carolina. From this start she quickly gained statewide prominence as a leader in the fight to win woman's suffrage. She gave speeches, wrote letters, directed suffragist activities across the state as president of the Suffrage League, and spearheaded a lobbying campaign to influence North Carolina's state and national legislators into favoring the idea. Disturbed by the "recalcitrant" legislators who refused to accept women as responsible citizens, Gertrude spoke out strongly saying, "political justice demands that one group of tax paying citizens shall not be discriminated against on account of sex; that women shall share equally with men the privilege and responsibility of choosing their officers and law-makers."

Not everyone agreed with her. One male opponent calmly wrote Weil in 1919 that "Christianity was the only thing that has ever elevated [woman]. That any thing but that will help her I really believe to be a delusion." Undaunted, Weil and the Suffrage League conducted a lobbying effort in 1920 to urge the General Assembly to support ratification of the Nineteenth Amendment. Thirty-six states in favor of ratification were needed for victory, and passage of the amendment required the vote of just one more state. Gertrude wanted North Carolina to share in the honor of approving woman's suffrage. In August, 1920, however, the General Assembly voted against ratification of the amendment. It fell to Tennessee to pass the deciding vote in favor of ratification a few days later.

With ratification Gertrude Weil and North Carolina suffragists were jubilant, one woman exclaiming in a telegram to Gertrude, "Congratulations on your good fight and thank God for Tennessee." The Suffrage League gave a victory banquet at the Yarborough Hotel in Raleigh honoring the sixty-four North Carolina legislators who had voted in favor of ratification and Governor Thomas W. Bickett. Bickett had reluctantly recommended passage of the amendment since ratification was inevitable. The banquet was a



Suffrage badge (above) and banner (below), both used by Gertrude Weil, 1917.

# VOTES FOR WOMEN

great success, with a skit of the governor's message to the stubborn General Assembly provoking "oceans of laughter" that left Governor Bickett "bent in the middle" with amusement. Later, when the Suffrage League reorganized as the League of Women Voters, Gertrude Weil served as president of that organization, too.

Weil engaged in other activities in the following years. In 1928 she gave speeches supporting Al Smith, the Catholic Democratic nominee for president. During the Great Depression, Gertrude worked with local relief and employment agencies. Those in need of shoes could go around to the Weil house for a slip of paper authorizing a free pair of shoes from the family department store. By the 1930s this Goldsboro resident was known internationally for her countless political and humanitarian projects, many of which were organized through the Federation of Women's Clubs and the League of Women Voters.

The coming of World War II focused Weil's attention on her many Jewish relatives in Germany and Nazi-occupied France, some of whom were being sent to concentration camps. During the years 1939 and 1940 Gertrude helped pay transportation costs, visa expenses, and all other fees necessary to remove many of these people from the Nazis' power. This was expensive and incredibly complicated work, with Gertrude bitterly resisting having to send money directly into Nazi pockets as the price of freedom.

When Gertrude Weil was nearly eighty years old she was still writing letters to her congressmen. Some of the many organizations she had served in over the years were Hadassah, the women's Zionist organization for the establishment of a national Jewish homeland in Palestine; Goldsboro Women's Club (president twice); Bureau of Social Service; Federation of Women's Clubs; Association of Jewish Youth; the North Carolina Literary and Historical Association; and the Society for the Preservation of Antiquities. Praised for her "brave heart, generous spirit, and high responsibility," Gertrude Weil remained an active, stimulating woman until her death, never losing her fighting spirit for causes she supported.



The 36 White States Have Ratified. Make North Carolina the Perfect 38.

**Relief.** Aid in the form of money or necessities for the poor.

Woman's Suffrage poster.



**SOURCES:**

*Raleigh Times*, August 22, 1920.

Taylor, A. Elizabeth. "The Woman Suffrage Movement in North Carolina." *North Carolina Historical Review*, Parts I-II (January, April, 1961).

Gertrude Weil Papers, PC 1488, Archives, Division of Archives and History, Raleigh.





### Places to Visit

**Old Salem**, Winston-Salem. Salem Academy and Salem College, two schools for women, are located in this Moravian village. The academy, founded in 1772 for Moravians, was opened to non-Moravians in 1804 to provide educational facilities for girls in this state. The school was the only school for girls in the South, except for the Ursuline Convent in New Orleans, until well into the nineteenth century. Students from across the South attended the institution. Several early buildings remain including the Single Sisters' House (1786), South Hall (1805), Inspector's House (1811), and Main Hall (1856).

**Seagrove Pottery**, Highway 220, Seagrove. Founded and owned by Walter and Dorothy Auman, the potter at this famous North Carolina pottery is Dorothy Auman. She is the daughter of C. C. Cole, one of the state's greatest folk potters. The display room features the work of Dorothy Auman, who specializes in producing traditional shapes and glazes that potters have used in that area of the state for over two hundred years. There is also a pottery museum located next to the shop, housed in the old Seagrove railroad station depot. Here examples of the artistic skills of many generations of local potters are displayed.

**The Barker House**, Edenton. This waterfront home, built ca. 1782, was the home of Penelope (Mrs. Thomas) Barker, the leader of the famous Edenton Tea Party. On October 25, 1774, fifty-one North Carolina women met and agreed "to do everything, as far as in us lies, to testify our sincere adherence to whatever . . . appears to affect the peace and happiness of our country." This simple statement was the first time American women had formally claimed the responsibility of supporting a political course of action. The Barker House is operated as the Visitor Center for Historic Edenton, a state historic site. Five other historic buildings are included in guided tours of the town, and a free audiovisual presentation is available for viewing. The site is open Monday through Saturday, 9:00 A.M.-5:00 P.M. and on Sundays from 1:00 P.M.-5:00 P.M.

**The Lost Colony**, Waterside Theater, Fort Raleigh, Roanoke Island. This outdoor drama, written by Paul Green, depicts the beginning of America as an English-speaking nation. It portrays the lives and struggles of the first English colonists and the beauty of early American Indian life as well during the period from 1584 to 1587. The exciting story remains as America's oldest unsolved mystery. The 117 colonists included seventeen women and nine children, the most famous of whom was Virginia

Dare, the first English child born in America. Now in its forty-fourth season, the play may be seen nightly, except Sundays, from June 15 to September 1, 1984. Showtime starts at 8:30 P.M. Adult tickets cost \$7.00; children under twelve are admitted for \$3.00. A group discount of 10% is available for groups of fifteen or more. For ticket reservations call (919) 473-3414, or write to The Lost Colony, Box 40, Manteo, N.C. 27954. Enclose check payable to The Lost Colony.

### Things to Read

**Cobblestone**, *The History Magazine for Young People*. (Peterborough, New Hampshire: Cobblestone Publishing, Inc.) This monthly history magazine devoted its February 1984 issue to *The Cherokee Indians*. The issue features stories and articles on the Cherokees' struggles for a homeland, the Trail of Tears, Cherokee crafts, fables, and an interview with a Cherokee chief. To receive a copy of this issue send \$2.75 to Cobblestone, 28 Main Street, Peterborough, N.H. 03458.

*As I Saw It: Women Who Lived the American Adventure*, collected by Cheryl G. Hoople. (New York: Dial Press, 1978.) Grades six and up. This volume is a collection of letters, diary excerpts, and other historical documents that give a varied account of the adventures and accomplishments of many American women. Some of the women are well known, and others are ordinary women giving personal accounts of their lives. Included are narratives by slaves, doctors, spies, and frontier pioneers. The bravery and endurance of these women provide exciting reading in American history.

### Audiovisual Material to See

The Tar Heel Junior Historian Association together with the history department at Appalachian State University have produced "Carolina! Carolina! . . ." This slide/tape series features ten programs on topics in North Carolina history for eighth-grade students. Well-known historians have helped in script preparation. The programs cover a variety of areas from a general introduction to Indians, architecture, religion, transportation, blacks, industry, family, maritime history, and women. "Women and the Law in North Carolina" traces the development of women's rights in America and North Carolina from the days of English common law to the present. You will enjoy learning about the changing roles of women and some of the women who caused the changes. When completed the series will be available at the eight regional centers of the Department of Public Instruction and at the North Carolina Museum of History. Watch your *THJH* magazine for further details.

## WHAT'S NEW WITH YOU?



Faye Creegan, 1944-1984.

### IN MEMORIAL

This issue of the *Tar Heel Junior Historian* is dedicated to the memory of Faye Marie Creegan, who died from injuries received in a tornado the evening of March 28, 1984. Miss Creegan, a native of Raleigh, attended East Carolina University in Greenville. Following her graduation, she taught at E. B. Aycock Junior High School in Greenville. There she served as the junior historian adviser of History Unlimited I from 1978 to the present. Faye's two loves in life, teaching North Carolina history and winning competitions with her horses, brought her awards and recognition over the years. She will be remembered and missed by all who knew her.

**OAKBORO JUNIOR HISTORY CLUB**, Oakboro Elementary School, Oakboro. This new club met on October 21, 1983, for the first time and elected officers. The officers then met and drew up a club constitution. In January, Frank Proffitt gave a program on North Carolina folk stories and music. Kristi Huneycutt, secretary. . . . **WENTWORTH TAR HEEL JUNIOR HISTORIANS**, Wentworth School, Wentworth. Club members voted to purchase a North Carolina history book and present it to the school library. Every Monday members make announcements of historical events that happened that week on the school public address system. Work at the Wright Tavern continues. Tina Brown, vice president. . . . **NORTH ROWAN MIDDLE SCHOOL TAR HEEL JUNIOR HISTORIAN CLUB**, North Rowan Middle School, East Spencer. This club has really been traveling. Field trips have been made to the Biltmore House, Old Salem, and to the transportation museum at Spencer Shops. During Christmas members held a party and exchanged gifts. Wendy Spry, secretary. . . . **BERTIE COUNTY HISTORY SEEKERS**, Askewville Elementary School, Windsor. The club held its first meeting on September 20, 1983, and elected officers. Various students gave reports on public works topics. Each member pays dues of \$1 per month to cover the cost of field trips. Christy Copeland, secretary. . . . **YRAC JUNIOR HISTORIANS**, East Cary Junior High School, Cary. Shortly after the start of the school year the club visited the North Carolina Museum of History and its Tar Heel Junior Historian Gallery. In October the club traveled to Reed Gold Mine and panned for gold. Barbara Creech, adviser. . . . **DURHAM HIGH SCHOOL TAR HEEL JUNIOR HISTORIANS**, Durham High School, Durham. On October 20, 1983, Frances Cummings, president of the North Carolina Association of Educators, spoke to junior historians and other students at Durham High School. The club recently formed a volleyball and Ping-Pong team and is playing in the school's intramural program. Felicia Harris, secretary. . . . **QUEST CLUB**, Southeastern Stokes Junior High School, Walnut Cove. At a meeting in October, Mr. J. G. H. Mitchell told club members about the history of the different Stokes County courthouses. A field trip was made later to the Stokes County Governmental Center. Marty Martin, secretary. . . . **SPIRIT OF SALEM**, Old Salem, Inc., Winston-Salem. Club members have been very busy this year. They participated in an eighteenth-century printing demonstration and chose the cleaning of the Salem Tavern barn as a service project. Martin Miller, president. . . . **TAR HEEL HISTORIANS**, Grey Culbreth Junior High School, Chapel Hill. Tar Heel Historians enjoyed a Christmas candlelight tour of Chapel Hill homes in early December. The tour was sponsored by the Chapel Hill Historical Society and the Chapel Hill Preservation Society. The tour included five private homes and four other buildings. Fran Jackson, adviser. . . . **REIDSVILLE JUNIOR HIGH TAR HEEL JUNIOR HISTORIANS**, Reidsville Junior High School, Reidsville. Thirty club members have been working on Saturdays to clean the grounds of the Governor Reid house. Junior historians have raked the yard and cut and trimmed the shrubbery. Janice Bass, secretary. . . . **MADISON-MAYODAN JUNIOR TAR HEELS I, II, III, IV, V, VII**, Madison-Mayodan Middle School, Madison. Jeff Adkins, an amateur archaeologist from Mayodan, presented a program to club members in December on the history of the Indians who lived in Rockingham County. He displayed a number of artifacts and answered student questions. Students have been researching the restoration of the Wright Tavern in Wentworth and the Governor Alfred Scales law office in Madison. Several junior historians have made tape interviews of senior citizens which will be added to the oral history library. Vicki Dillon, adviser. . . . **COURATUCKE**, Currituck County High School, Barco. Club members worked on landscaping the grounds at the jail. They finished the day by climbing the Civil War monument, considered unique because of its ball shape.

For many club members the close of the 1983-1984 school year signals the end of their involvement in the junior history program. We salute these junior historians and wish them much success in the future. We hope that their interest in the history of the Tar Heel state will continue to grow and develop. To all advisers, special friends, and club members, the association wishes you a good summer and we look forward to seeing many of you again in the fall of 1984. Themes for next year's issues are listed below, with the deadlines for student articles to be in the THJHA offices.

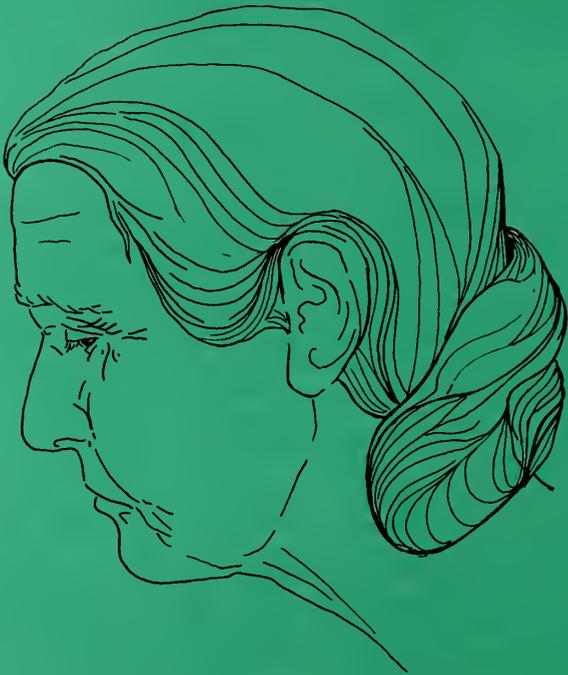


Fall  
Winter  
Spring

"Awards Day 1984"  
"America's 400th Anniversary Celebration"  
"Great Depression—New Deal Era"

September 1, 1984  
November 1, 1984  
February 1, 1985

Tar Heel Junior Historian Association  
109 East Jones Street  
Raleigh, North Carolina 27611



LIBRARY RATES

**spring 1984**