



## Shining a Light on Untold History: North Carolina's Black Revolutionary War Soldiers

"We are trying to correct an error of history."

~Guy Higgins, member of the [Isaac Carter Patriot Chapter](#) of the Sons of the American Revolution

### Overview

During the American Revolution, thousands of Black Americans – free and enslaved - jumped into the war on both sides of the conflict. Yet, many of their stories have not been told, nor their contributions acknowledged. This lesson highlights some of the thousands of stories of Black soldiers in the Revolutionary War, with a focus on some of those with connections to North Carolina. Through the examination of art work, class discussion, reading, and critical thinking, students will gain an understanding of the role of Black people during the Revolution, as well as the importance of shining a light on under-told histories. As a culminating activity, students will design a stamp that celebrates Black soldiers during the American Revolution.

### Grades

5-8

### Materials

- Crispus Attucks, artwork attached
- The Battle of Cowpens, artwork attached
- Student handout: Shining a Light on Untold History, North Carolina's Black Revolutionary War Soldiers, attached
  - Handout includes an article excerpt, "[SOR leaders discuss history and race](#)," questions for the article, questions for the Black Revolutionary War Soldier profiles, and a culminating stamp creation activity
- Black Revolutionary War Soldiers from NC, 6 profiles attached for:
  - Edward "Ned" Griffin
  - Austin Dabney
  - Isaac Carter
  - John Chavis
  - Isaac Hammond
  - Thomas Peters
- Stamps from "Surrender of Lord Cornwallis at Yorktown", image attached
- Contributors to the Cause stamps, image attached
- Optional: Art paper and supplies such as markers, paint, etc.

### Optional Teacher Resources

- [Black Experience in Revolutionary North Carolina](#), a book by Jeffrey Crow
- [Minding Our Monuments: Black Soldiers in the Revolutionary War](#), program recording by the Greensboro Historical Museum
- [Forgotten Patriots: African American and American Indian Patriots in the Revolutionary War](#), free resources from DAR (Chapter 12 specifically addresses North Carolina)

## Duration

- 60 minutes

## Preparation

- Students should have a basic knowledge of the events leading up to, causing and occurring during the American Revolutionary War.
- While not required, this lesson is well situated after implementing the lesson “A Parallel Struggle for Freedom: Black People During the American Revolution.”
- Students must understand expectations for respectfully discussing sensitive history, such as that of enslavement. While this history brings up difficult topics such as racism and racial violence, it represents a part of our shared state and national history that students must understand in order to comprehend its impact across time. To ensure students are able to respectfully and empathetically discuss such topics, teachers must ensure a foundation of civil discourse, respect and empathy in the classroom. For techniques on building such a classroom community, see Carolina K-12’s [Tips for Tackling Sensitive History & Controversial Current Events in the Classroom](#) and/or [Teaching Hard History: Why & How](#).
- When studying history, it is imperative to use language that recognizes all people's humanity, elevates the concept of survivors and resisters rather than victims, and cultivates empathy. The words and terminology we use in the classroom matter. Thus, this lesson utilizes terms such as “enslaved,” “enslaved person,” or “freedom seeker” instead of “slave.” (For more on this topic, see [The Language of Slavery](#).) Students should also be explicitly prepared for historical terminology they will encounter, including words such as “Negro,” and “free persons of color” (a catch all phrase describing people who were not enslaved but were Black, Native American/indigenous, or bi/multi-racial.)

## Procedure

### Beyond Crispus Attucks

1. As a warm up, project or handout the attached mural titled “Crispus Attucks” and have students reflect on what they see. (Before engaging in discussion as a class, teachers may want to give students a few silent minutes to write about their initial observations.)
  - What do you see/first notice? What stands about to you (as important, interesting, confusing, etc.)?
  - What do you already know about Crispus Attucks?
  - How is Attucks portrayed and why do you think the artist chose to depict him in this way? How does the artist want us to feel about Attucks and what’s taking place? What evidence makes you think this?
  - What do you think this painting is representing? What story is it telling?
2. Before discussion of the art wanes, provide students with some additional information about Crispus Attucks, such as:
  - “A man of African and Native descent, Crispus Attucks was the first to fall in the Boston Massacre, an act of protest widely viewed as a turning point on the road to the American Revolution. Attucks lived in a world where many people were descended from both Native and African peoples. These two groups had much in common, including enslavement at the hands of white colonists. Working side by side, people of African and Native descent built families, communities, and a shared culture. With this background, Attucks would have had a deep understanding of British oppression. He would have known how African and Native people fought back against British efforts to control them. And as a mariner going through the port of Boston, he would have heard people both Black and white making the case for liberty and freedom in louder and more certain terms.” Perhaps this is why he stood with those protesting on March 5, 1770.”
  - The death of Attucks and the other Massacre victims helped move the colonies toward independence; the events were used to foster opposition to British rule and boost support for the Patriot cause. Thus, a Black man became known as the “First Martyr of the American Revolution.”

- Throughout history, other protest movements have called up the memory of Attucks to demand freedom, equality and equity for Black people – from abolitionists during the Civil War to modern movements such as Black Lives Matter.
  - Attucks incurred some criticism as well. Whites sometimes painted him as the leader of a violent mob, and some Black people questioned his supporting the fight to create a white government that denied citizenship rights to people of color.
  - Whether or not he is celebrated, the presence of Attucks on King Street in 1770 reminds us that Black and Native people were present from the beginning of America, and a presence that shapes our lives today.
  - Source (& for more on Attucks): <https://www.revolutionaryspaces.org/reflecting-attucks-introduction/>
3. Next, project the attached image of the painting *The Battle of Cowpens*, by William Ranney ([source](#).) Ask students to spend a few moments looking closely at the work and again discuss:
- What are your first observations? What do you notice/see?
  - What do you think is being pictured?
  - What message or story do you think the artist is conveying? What does the artist want us to think, know, feel, etc. and what evidence makes you think this?
4. Remind students what they hopefully already well know: that Crispus Attucks was not the only Black person who was involved in the American Revolution. Provide students with some background information on the art:
- “The painting portrays The Battle of the Cowpens on January 17, 1781, a turning point in the recapture of South Carolina from the British. During the battle, Colonel William Washington, a relative of George Washington, was the leader of the patriot cavalry. William Ball, the African-American hero of the battle, was enslaved to Colonel Washington. Even still, Ball saved Washington’s life as Washington was about to be cut down in a sword fight with the British leader Lieutenant Tarleton by shooting Tarleton. Morale collapsed in Tarleton’s brigade afterwards, allowed the patriot army to drive the British from the field. Unfortunately, no further information exists about William Ball. He did not file for a pension and Washington’s papers never mention him again. The National Park Service documents 15 other black soldiers who fought at the battle ([source](#)).”
  - Further discuss:
    - How does this work differ than how you usually see battles of the Revolutionary War portrayed?
    - Why don’t we know more about William Ball? How does the lack of documentation regarding enslaved people impact what we know about Black people during Revolutionary times?

### **Exploring Black Soldiers with North Carolina Connections**

5. Let students know that even with limited records, there are enough primary sources available that we know Black people, free and enslaved, made vast contributions to the war efforts, to their communities and to and society in general throughout the American Revolution – many of whom were from or had connections to North Carolina. Review information, such as:
- Free and enslaved people actively fought on both sides of the war (for numerous and complex reasons.) Some chose to participate in volunteer militias or in the regular armies. Others were forced. For instance, in North Carolina free Black men were subject to Patriot militia service requirements. Some enslaved people were forced to fight in their enslavers place.
  - Others served in the British and American navies. Prior to the Revolutionary War, many blacks were already experienced seaman, having served in the British Navy and in the colonies' state navies, as well as on merchant vessels in the North and South. (Unlike the Continental Army, the Navy recruited both free and enslaved blacks from the very start of the Revolutionary War.)

- While records can't provide exact numbers, it is estimated that over 20,000 enslaved people supported the Loyalist cause ([source](#)), with around 5,000 Black people and persons of color assisting the Patriots.
- For those not on the frontlines, Black people contributed in numerous ways. They: served as laborers and craftsmen; built fortifications; made weapons, ammunition & served as powder boys; cleared roads; shod horses; served as spies and guides; etc.
- While Crispus Attucks may be familiar to some, thousands of Black people whose names are unknown contributed to the Revolutionary War on both sides, many from North Carolina.

6. Tell students that they are going to be exploring specific people with North Carolina connections who were involved in the Revolutionary War, and whose stories have often gone untold. Provide students with the attached handout "Shining a Light on Untold History: North Carolina's Black Revolutionary War Soldiers, which includes an article excerpt, "[SOR leaders discuss history and race](#)," questions for the article, questions for the Black Revolutionary War Soldier profiles, and a culminating activity for creation of a stamp. Additionally, each student should be given one of the following six profiles (all attached) of Black Revolutionary War Soldiers with NC connections:

- Edward "Ned" Griffin
- Austin Dabney
- Isaac Carter
- John Chavis
- Isaac Hammond
- Thomas Peters

*\*Ned Griffin and Austin Dabney can be split, or combined since they are shorter.*

7. Instruct students to work through Sections I – III, which includes the "[SOR leaders discuss history and race](#)" article, corresponding questions, and then their assigned profile and corresponding questions. Before students prepare to start on Section IV, which instructs them to design a stamp that celebrates Black soldiers during the American Revolution, teachers may want to have the class examine and discuss some stamp samples. Attached are images from stamps made out of the "Surrender of Lord Cornwallis at Yorktown" painting, as well as stamps from the set "Contributors to the Cause," a set which includes a stamp honoring a Black soldier, [Salem Poor](#). (Both stamps are discussed in [this article](#).) Hand out or project the stamp samples and discuss:

- As you look at the stamp images, what do you first notice? What stands out to you and why?
- There is limited space within a stamp to convey what you hope to share. What do you notice about how the artist tried to maximize the space? (Encourage students to observe colors, shapes, lines, etc. and how all of this contributes to the final artwork.)
- What story do you feel this stamp tells?
- Since you'll be creating your own stamp, what strategies did these artists use that you may want to consider in yours? (i.e., a clear/prominent image; bright colors; the use of space and lines; etc.)

8. When students create their own stamps, they can either do so on the handout provided, or use that space for a draft and then create their final on art paper. Once stamps are completed, teachers can have students hang their work around the room and engage in a [gallery walk](#) that uses student art to review and reflect on what they have learned. (Final stamps also make for great hallway displays!)

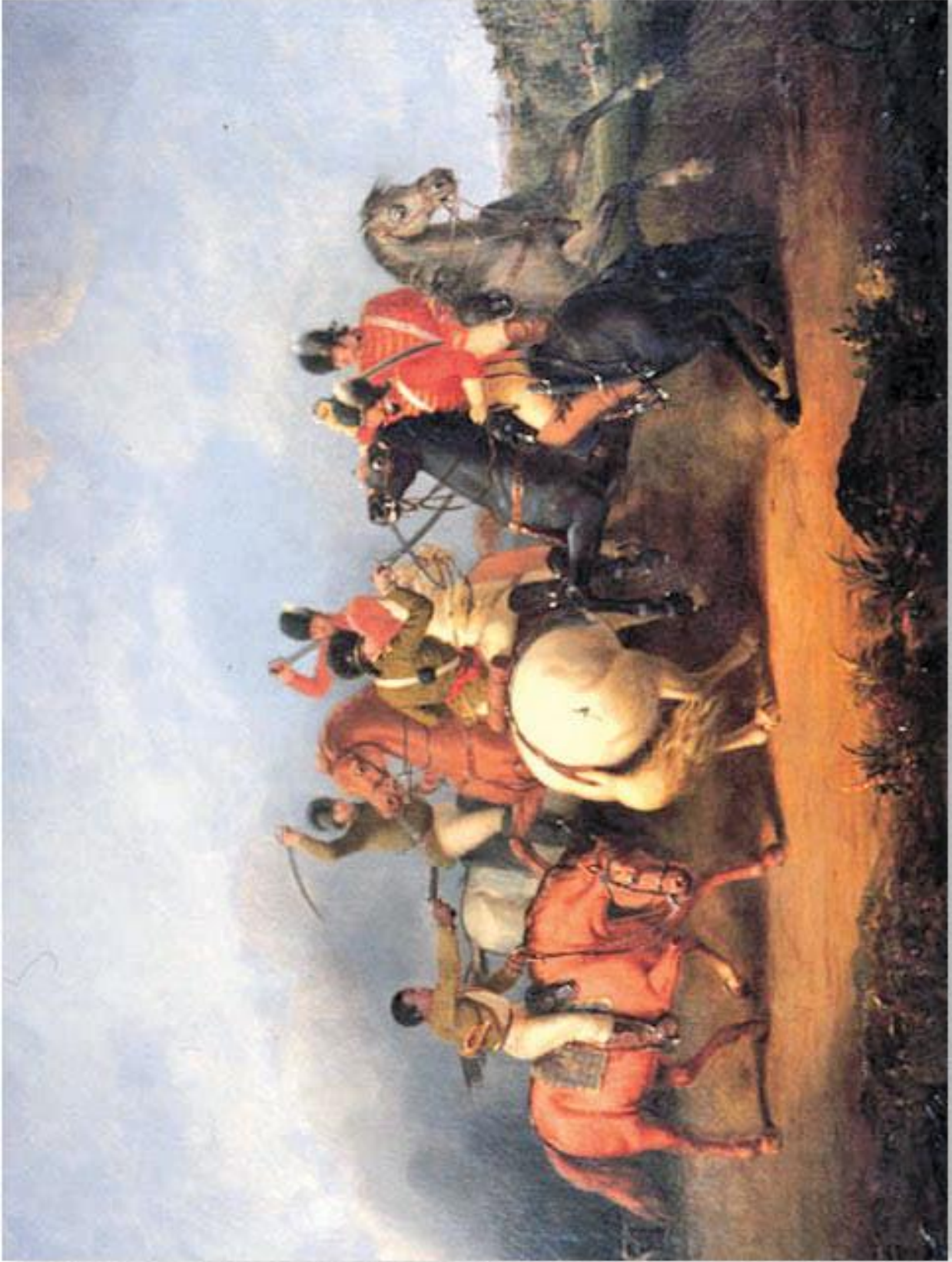
**CRISPUS ATTUCKS**

by Herschel Levit (1912-1986); created 1943



Source: <https://www.revolutionaryspaces.org/reflecting-attucks-imagining-massacre/>





Name: \_\_\_\_\_

## Shining a Light on Untold History: North Carolina's Black Revolutionary War Soldiers

I. Read the article below, underlining any sections that you think are important, surprising, and/or interesting. Write any questions you have in the margins.

### SOR leaders discuss history and race

From *THE REFLECTOR* | By *Ginger Livingston* | Feb 15, 2017 Updated Oct 2, 2019

WINTERVILLE — Two men — one black, one white — born at different times and different locations in the Jim Crow South discussed how learning an untold story of the nation's founding gives everyone an opportunity to be a proud American.

Ed Carter and Guy Higgins, members of the **Isaac Carter Patriot Chapter, Sons of the American Revolution (SOR)**, discussed their personal histories and the story of the **Harlowe Revolutionary War fighters** on Tuesday during an event sponsored by Pitt Community College's Multicultural Activities Committee.

"We are trying to correct an error of history," said Higgins, a retired Naval officer and college professor, SOR member and amateur genealogist.

The error, he said, was how American history was taught in the 1950s and 1960s; that white men were the ones who fought for freedom. That narrative left many whites with the belief that blacks were somehow "less" American, he said.

The Isaac Carter Patriot Chapter is the first SOR chapter named for a black soldier who served during the Revolutionary War and the first chapter with a predominately minority membership.

**Isaac Carter**, an ancestor of Ed Carter, a former Greenville mayor, was one of 14 free black men from the **Carteret County** community of **Harlowe** who served in the **Continental Army** during the American Revolution between 1777 and 1782. Records show the Harlowe fighters were involved in the Battle of White Plains (N.Y.) and later the Battle of Charleston (S.C.). They also were part of the defense of Fort Hancock at Cape Lookout.

Records show free black families first settled in Harlowe in the 1720s and 1730s, Higgins said.

Higgins wants modern American history to give greater acknowledgement to little-known areas of history, that there were free black families who fought for the nation.

Ed Carter, Greenville's only black mayor, and descendent of Harlowe Patriot Isaac Carter, grew up in Harlowe in the early 1940s. He was the youngest of nine children.

In his speech he talked about remembering the night his father left home for work and crossed nearby Club Foot Creek in a boat. His family heard a gunshot about one hour later, and he remembered white



*Guy Higgins (left) and Ed Carter (right)*

neighbors coming to them the next day and saying their father was dead. He talked about his mother reporting his father's death to law enforcement but no action being taken. He talked about seeing a white farmer plowing his field on Sunday, something that never happened in those days, only to learn later that farmer was identified as the man who killed his father. The farmer allegedly buried his father in that field and plowed it to destroy evidence of the burial site.

Carter, president of the Isaac Carter chapter, also talked about finding his father's birth certificate and marriage certificate at the courthouse, but no death certificate because his death was never acknowledged by authorities.

Carter then spoke about incidents of racism he experienced while serving in the military.

"I've been through a number of things, but I can truthfully tell you I love America," Carter, a Vietnam War veteran, said. "How can I say I love America? I've been all over the world ... this is the best place to live. If you don't believe America is good, try going to some of the places I've been."

The American experiment, a democratic republic, had never been tried before, Higgins said, and it's an experiment that needs to be constantly monitored.

Americans should worry less about returning to "the good old days," which weren't good for many Americans, he said.

"We need to make these the good days," Higgins said.

[Source](#)

### Discuss/Answer:

1. The article begins by saying that "learning an untold story of the nation's founding gives everyone an opportunity to be a proud American." What does this mean to you? Why does shining a light on often untold Black history benefit all Americans?
2. What error does Guy Higgins say history classes have made? Why, and how, are he and others trying to correct such errors?
3. Mayor Ed Carter – a veteran himself - shared examples of the racism he has experienced, including the unjust murder of his father. Yet, he went on to say "I can truthfully tell you I love America." Despite the hardships he's faced, why do you think he chose to serve his country and still loves America today?
4. According to Guy Higgins noted "The American experiment, a democratic republic, had never been tried before...and it's an experiment that needs to be constantly monitored." What do you think he means? What are some examples of how each of us can "monitor" democracy?



**II. You will be provided with a biographical sketch of one of the MANY Black people with North Carolina connections who contributed to the American Revolution. Read about the person assigned to you and answer the questions below.**

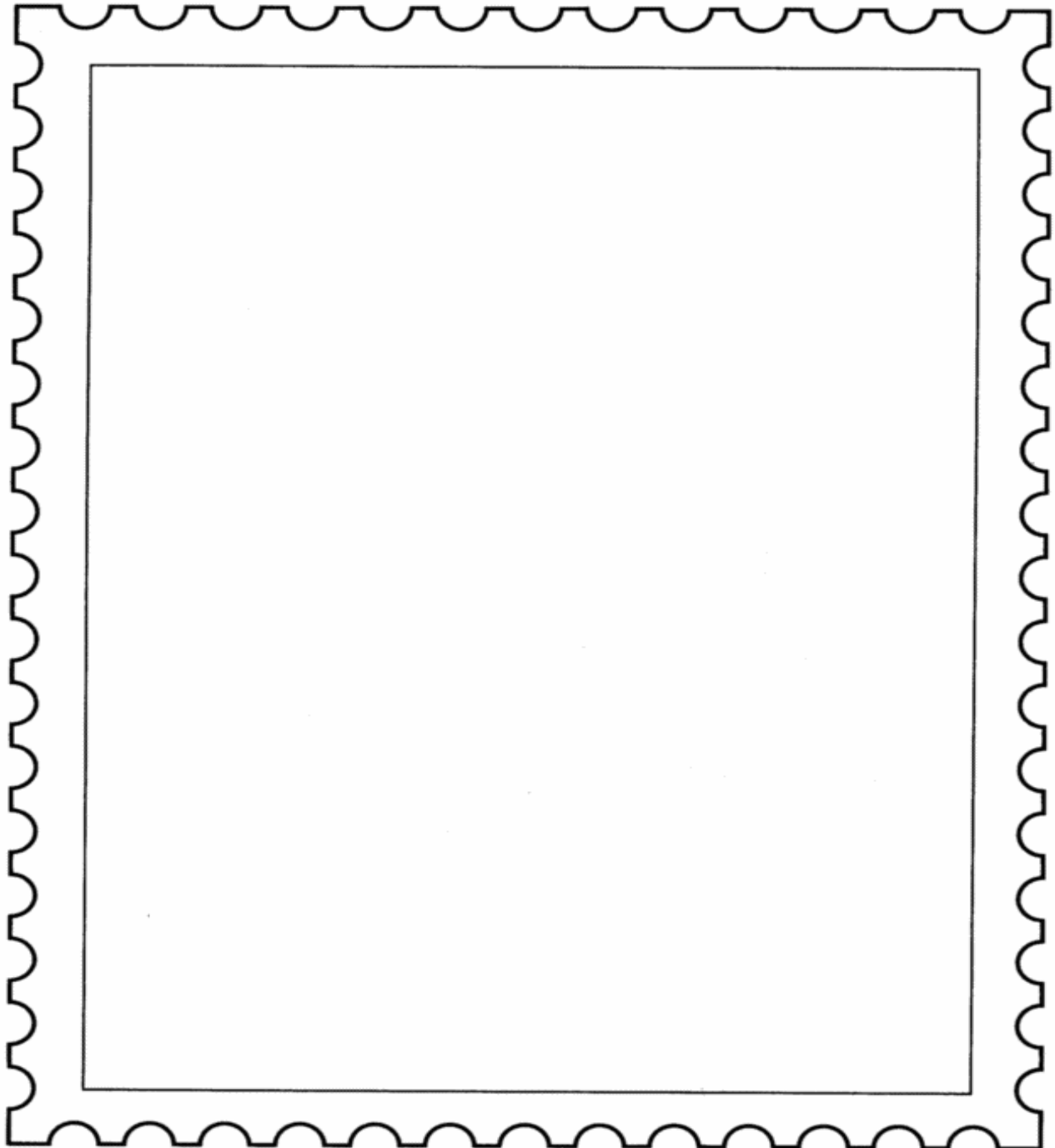
**Revolutionary War Veteran Name:** \_\_\_\_\_

5. What do we know about this person's background before joining the fight?
  
6. What do we know about this person's service in the Revolutionary War? (i.e., years enlisted, battles fought, etc.)
  
7. What skills can we infer that this person had based on what you read?
  
8. In addition to serving in the Revolutionary War, what other impressive actions did this person make?
  
9. What did you find most interesting or surprising about this person's story?

**III. In the article you read about the Issac Carter Patriot Chapter (The Harlowe Patriots), it was noted that members was "modern American history to give greater acknowledgement to little-known areas of history." Consider everything you have now learned about Black people with ties to North Carolina who contributed to the Revolutionary War. Many of these specific names, and the contributions of Black people during the American Revolution in general, are unknown. What are your ideas for how to better shine a light on this important history?**

#### IV. Design a Stamp!

One way historical events and people can be acknowledged is through postal stamps. Imagine that you have been commissioned to design a postal stamp that recognizes and honors the contributions of Black people during the American Revolution. Keep in mind that a postage stamp only provides very limited space for shining a light on this very complex history. How can you use a central image or symbol; shape, line & color; limited text (if any at all); and creativity to shine a light on Black soldiers from North Carolina in the Revolutionary War? After planning, create your design below. (Designs can be horizontal or landscape.)



## Edward “Ned” Griffin

Ned was an enslaved man, and came to serve in the army because of another man’s desire to flee his duty.

William Kitchin was a white deserter from the North Carolina Brigade. He was caught right before the Battle of Guilford Courthouse. Desperate to find a way to not return to service, William had Ned serve in his place. The understanding was that once Ned finished his service (if he survived), he would be finally provided his freedom.

Ned served honorably at the Battle of Guilford Courthouse on March 15, 1781, and throughout the remainder of the War. However, upon his discharge in July 1782, William broke his word on their agreement and planned to re-enslave Ned.

It took petitioning the North Carolina General Assembly to fix the matter. In 1784, the Assembly finally granted Ned his freedom for his honorable service. ([Source](#))

MILITIAMAN, EDGECOMBE COUNTY,  
NORTH CAROLINA  
Ned Griffin, African American militiaman  
Guilford Court House, March 15, 1781



## Austin Dabney

Born in Wake County, North Carolina, in the 1760s, Austin Dabney was brought to Wilkes County, Georgia, in the late 1770s by Richard Aycock—his enslaver and, supposedly, his father.

In order to avoid military service himself, Aycock sent Dabney to join the Georgia militia as a substitute. To address objections that he was enslaved, Aycock claimed that Dabney (who was bi-racial) was born a free man.



Dabney served as an artilleryman and is believed to have been the only Black soldier to take part in the Battle of Kettle Creek on February 14, 1779.

Dabney also participated in the fighting at Augusta in May 1781. Accounts agree that Dabney was severely wounded in battle and taken to recover in the home of a white soldier, Giles Harris.

On August 14, 1786, Dabney became the only African American to be granted land (250 acres) by the state of Georgia in recognition of his military service during the Revolution. The

legislature also provided seventy pounds to emancipate Dabney from Aycock. ([Source](#))

## Isaac Carter and the Harlowe Patriots

In the early part of the 18th century, well before the American Revolution, a group of Black families from Maryland and Virginia migrated to the eastern shores of North Carolina in search of new farmland. These “free men of color” were seeking a place to live peacefully, earn their living farming as free men, and one where they were not subject to oppressive laws due to their race. At the end of the Tuscarora Indian War with the Colonies, they settled in the present-day counties of Carteret and Craven, forming four small communities – including Harlowe, NC.

In the latter part of the 18th century, the American Revolution began. America’s Revolutionary War included Patriots from many different backgrounds, including many African-Americans. The community of Harlowe, NC alone included 14 Black men who enlisted to fight the British.

The Harlowe Patriots, as they are now known, fought in battles around New York and New Jersey in the early part of the war, the the Battle of Valley Forge in Pennsylvania, both sieges of Charleston, and the battles of the Southern Campaign (including Virginia, Georgia, & South Carolina).

Some of the Harlowe Patriots also manned the garrison at Fort Hancock at Cape Lookout, the only fort constructed in North Carolina during the Revolution. This included Isaac Carter, a Harlowe Patriot who enlisted as a private in the 10th NC Regiment for three years of the Revolutionary War. In the winter of 1778, Carter served under Captain John Tillman in the Garrison at Fort Hancock, along with fellow Harlowe Patriots Joshua Carter, William Dove, & Isaac Perkins.

In June 1783, Carter left his regiment. In 1785, he received comptroller's office certificate number 4409 for militia service in the Wilmington District during the Revolution. He returned home and remained in the area. He was listed as a “free Negro” in the NC 1790 census of Craven County, with a family of five.

While the experiences of the Harlowe Patriots were passed down in family stories, they have largely been lost to the rest of the world. To help shine light on the history of Isaac Cater and the Harlowe Patriots, their descendants founded the Isaac Carter chapter of the Sons of the American Revolution (SAR)– the Harlowe Patriots for short. The Harlowe Patriots is the first majority-black chapter in the SAR’s 125-year history.

## Harlowe Patriots

The Harlowe Patriots were free men of color from the community of Harlowe, North Carolina that fought in the American Revolution.

### The 14 Harlowe Patriots

1. Martin Black	8. Simeon Moore
2. Isaac Carter	9. George Perkins
3. John Carter	10. Isaac Perkins
4. Joshua Carter	11. Hezekiah Stringer
5. William Dove	12. Aaron Spelman
6. John Gregory	13. Asa Spelman
7. Absalom Martin	14. Mingo Stringer

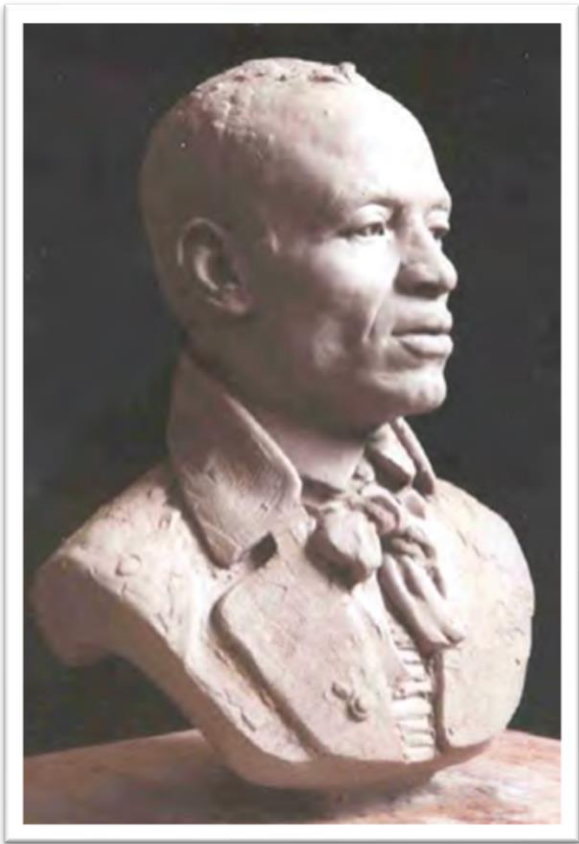




## John Chavis

John Chavis was born a free man in 1763. He is mentioned in the inventory of the estate of Halifax, NC attorney James Milner in 1773 as "Indentured servant named John Chavis." It is believed that he made use of Milner's extensive library to educate himself when a boy. (He was later formally educated at Washington Academy, now Washington and Lee University, in Virginia.)

In December 1778, Chavis enlisted in the 5th Virginia Regiment and served honorably for three years. Captain Mayo Carington, in a bounty warrant written in March 1783, certified that Chavis had "faithfully fulfilled [his duties] and is thereby entitled to all immunities."



In 1792, Chavis began studying for the ministry at the College of New Jersey (now Princeton University). Chavis returned to Virginia in 1795 and completed his studies at Washington Academy (now Washington and Lee University). He was licensed to preach by the Lexington Presbytery in 1800 and became a circuit-riding missionary.

By 1809, Chavis had settled in Raleigh, North Carolina, and, in addition to preaching, had opened an integrated school that educated both Black and White students, including several prominent North Carolinians. (Because of an ad ran by the Raleigh Register on Aug. 26, 1808, Chavis was pressured by white clients and forced to segregate his school into a Day School for whites and an Evening School for black students.)

Chavis also served as an advisor to NC Governors and officials from 1792 up till his death in 1838. Once such official with whom Chavis often corresponded was U.S. NC Senator Willie P. Mangum. On March 10, 1832 he wrote to Mangum: "Tell them if I am Black, I am free born American and a revolutionary Soldier and therefore ought not to be thrown entirely out of the scale of notice."

Today, Chavis Park in Raleigh, named in his honor, is located near the site of his school.

## Isaac Hammond

Isaac Hammond, birthdate unknown, was a barber living in Fayetteville as a free Black man before the American Revolution. When the War began, Hammond joined the 10th Regiment of N.C. Continental Line as a fifer. Hammond was among those who spent that very cold winter of 1777-78 in Valley Forge with Gen. George Washington.

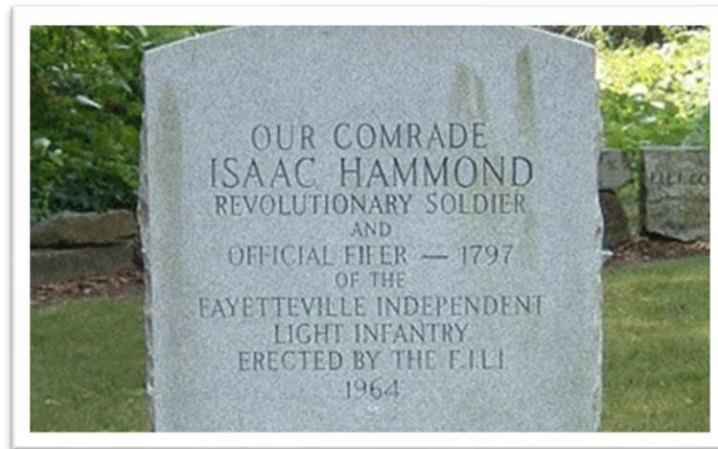
A fifer's position within the military ranks was an important one. A fifer plays a small shrill flute called a fife. The fife was particularly useful because soldiers could hear its high-pitched tones over the sounds of combat. The fifers and drummers would signal battle plans and movements during marches and battles. Soldiers would hear the instruments across the battlefield and know what each drum beat or flute note would mean. By all accounts, Hammond took his job as a fifer very seriously.

When Hammond returned to Fayetteville after the War's end, he returned to his life as a barber. However, the idea of serving his country never left him. The Revolutionary War ended in 1783, but a decade later Hammond would pick up his fife as part of the Fayetteville Independent Light Infantry, organized on August 23, 1793.

Isaac Hammond's military service should have ended with the Militia Act of 1792, which stipulated that only white men were allowed to join militias and serve their country. Yet, less than a year later, in April of 1793, Hammond, a free Black man, resumed his fifing duties with the Fayetteville Independent Light Infantry, a position he would hold for 30 years until he died in 1822.

Records show that not only did he serve despite not being allowed to, he also voted in local elections. His wife petitioned for his pension from the government after he passed. Their family Bible recorded the name of a child, George. Other possible descendants of Hammond are unknown. He was given a burial on the Infantry's parade grounds with full military honors, wearing his uniform and his fife at his side. He is the only known person buried on the parade grounds.

[Source](#)

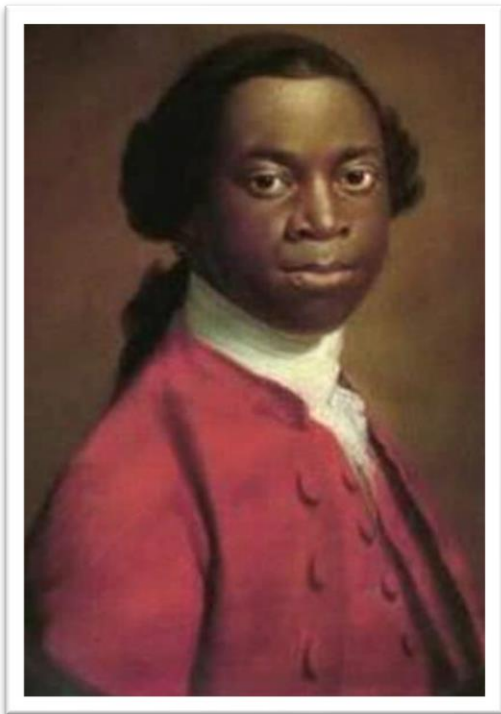


## Thomas Peters

Thomas Peters was enslaved for more than twenty years. He had been captured by traders in his native Nigeria, shipped to Louisiana, and then sold to North Carolina to William Campbell in Wilmington, NC. Thomas worked as a millwright, building and repairing machinery, and his work brought him into contact with a wide range of area residents, many of whom who could provide him with information.

Thomas had tried to escape many times before, so when he heard news of British ships appearing off of the Cape Fear coast in the spring of 1776, he was not going to let this opportunity pass. A year earlier, Virginia governor Earl Dunmore had promised freedom to enslaved men and women who left Patriot enslavers to join the British forces. Wilmington was abuzz with worries about potential rebellion, as well as stories of those who had run off to join the British.

The British ships had been sent to meet up with a group of North Carolina Loyalists and help them secure the colony. That plan, however, had been foiled by a dramatic ambush of the Loyalist troops at Moore's Creek Bridge. As a result, the ships spent several weeks off Wilmington while their commanders decided what to do. Soldiers often ventured up the Cape Fear River to plunder supplies from the surrounding countryside. Thomas met up with the British forces during one of these expeditions and offered his services. Several dozen others did the same. Seeing their willingness to fight for the British cause, British captain George Martin created a unit for them called the Black Pioneers.



Thomas served with the Black Pioneers throughout the war, was wounded twice, and eventually became a sergeant.

When the Revolutionary War ended the Black Pioneers were among the thousands of Loyalists transported by the British Navy to the north shore of Nova Scotia.

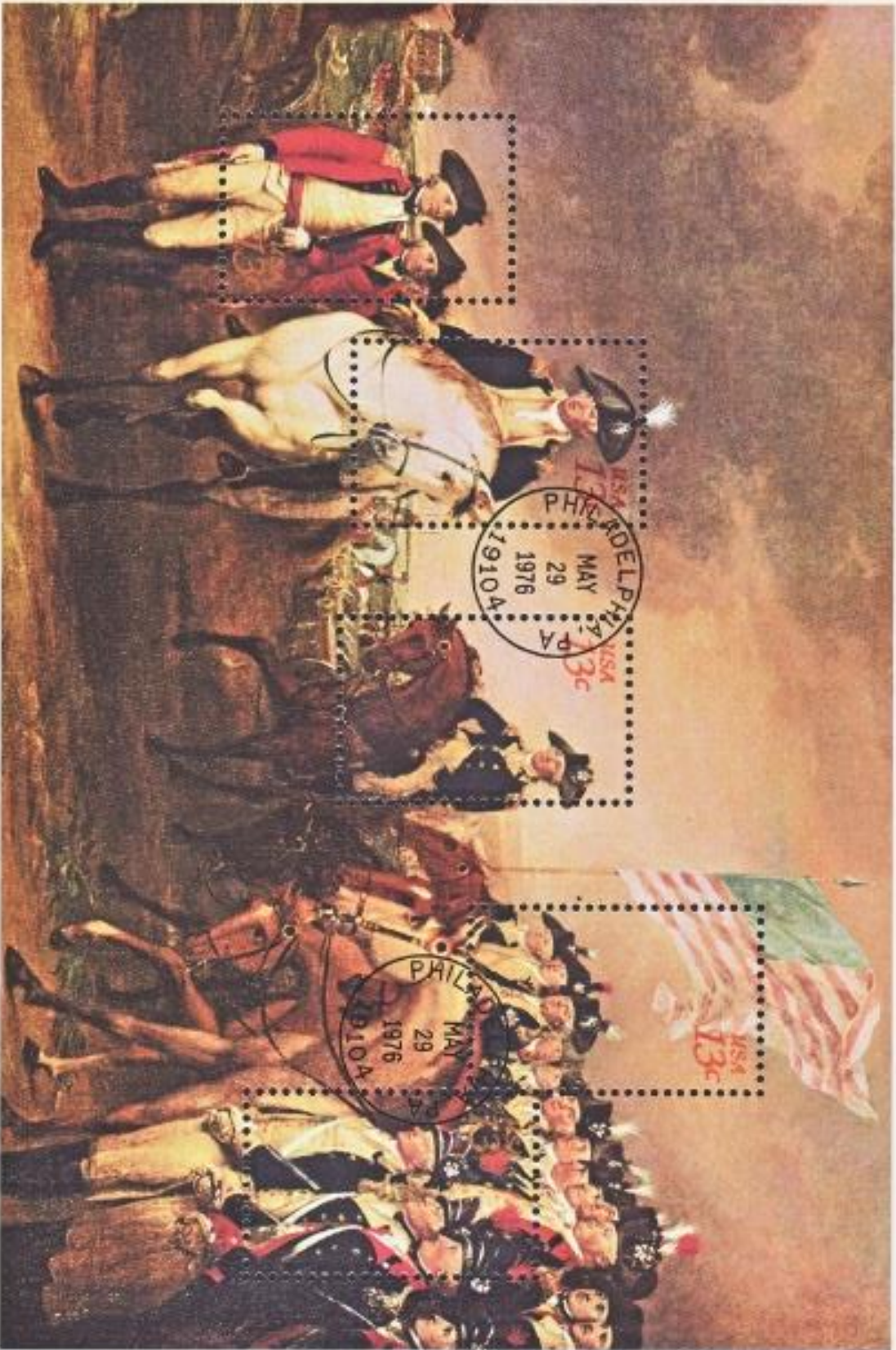
After facing the hardships there of a cold climate, limited official assistance and unfriendly neighbors, Thomas launched a campaign to convince the British government to create a place in Africa for those who wished to emigrate. Eventually, the British purchased land that became Freetown, Sierra Leone.

Thomas Peters returned to Africa in 1792, more than three decades after he had been enslaved.

[Source 1](#)

[Source 2](#)






The Surrender of Lord Cornwallis at Yorktown  
From a Painting by John Trumbull







Sybil Ludington  *Youthful Heroine*




Salem Poor  *Gallant Soldier*



Peter Francisco  *Fighter Extraordinary*



Haym Salomon  *Financial Hero*