MulattoThrough the Eyes of My Mulatto Daughter

THE SWEET SMELL OF MAGNOLIAS FILLED THE AIR, WHILE TALL WEEPING WILLOW TREES TOWERED OVER AN OLD MANSION HIDDEN AWAY FROM THE CENTER OF TOWN. CLARA MAE, A YOUNG MULATTO GIRL, LEANED OUT OF HER BEDROOM WINDOW, INHALING THE FRESH AIR, IN AN ATTEMPT TO ESCAPE THE SMELL OF CIGAR SMOKE COMING FROM THE LOWER LEVEL OF THE HOUSE. IT WAS ANOTHER SATURDAY NIGHT SHE WAS LOCKED IN HER ROOM, SAFE FROM MEN THAT WOULD HAVE PAID A HIGH PRICE TO SPEND ONE HOUR WITH HER. CLARA MAE AT FIFTEEN WAS STILL A VIRGIN AND HAD ALL INTENTIONS OF KEEPING IT THAT WAY. SHE HAD BEEN LIVING IN A HOUSE OF ILL-REPUTE KNOWN AS MULATTO ALLEY SINCE THE AGE OF SIX, IN THE EARLY NINETEENS.

The Mulatto in the United States

This is a story about the struggles of a strong, resilient biracial woman during the prohibition era in the 1920s. We share in her arduous journey as she aims to navigate through a time when greed, power, murder, and romance were highly prevalent in the streets of Harlem. I would like to thank you for letting me share in This Woman's life that is fictional but seems non-fictional to me it comes to me like she's trying to tell me something I do not have any proof that this woman even existed but it comes to me like a ghost in the night 25 years ago I'm finally putting it into words to share with you please join me in this ongoing saga of a woman that went through a lot of adversity but somehow overcame because of the strength that lies inside her. - Randy R.

Harriet Beecher Stowe's Uncle Tom's Cabin: The Depiction of the Mulatto Family Harris as a Perfect White Middle - Class Anglo-Saxon Family

The Biological Status and Social Worth of the Mulatto

Drawing on a wide range of sources and a diverse cast of characters, this book is the first to place the self-fashioning of mixed-race individuals in the context of a Black Atlantic and gives particular attention to the construction of mixed-race femininity and masculinity during the twentieth century.

Wesort-Mulatto-Indians (An Ethnic Tri-Racial Isolate Group) of Port Tobacco and La Plata, Maryland

The White Negro

A Study Guide for Langston Hughes's "Mulatto," excerpted from Gale's acclaimed Drama For Students. This concise study guide includes plot summary; character analysis; author biography; study questions; historical context; suggestions for further reading; and much more. For any literature project, trust Drama For Students for all of your research needs.

Sex and Race in the Black Atlantic
Passing as the “tragic” mulatto examines the mixed-race characters in the novels of Toni Morrison. The characters of Soaphead Church in The bluest eye, Golden Gray in Jazz, and Pat Best in Paradise function as revisions of the tragic mulatto stereotype found in nineteenth century American literature. This paper suggests, like Pauline Hopkins did in her turn-of-the-century sentimental melodramas, that Morrison complicates notions of mulatto identity. Furthermore, this paper argues that, as hybrid subjects, each character literally manifests W.E.B. Du Bois’s problematic notion of the color line and transforms that narrow space into one of creativity and autonomy.

**Mulatto America**

Attempts to state one sociological problem arising when two races, divergent as to culture and distinct as to physical appearance, are brought into contact under the conditions of modern life and produce mixed-race descendants whose characteristic physical appearance prevents them from passing as either the one or the other. This study has to do with the sociological consequences of the mixing of races.

**A Study Guide for Langston Hughes's "Mulatto"**

"This dissertation argues that African American women writers use the tragic mulatto/a archetype to dismantle pseudoscientific and misogynistic precepts on which historical and concurrent stereotypes about African American women’s gender, sexuality, and mothering abilities are based. Widely considered to be an invention of nineteenth-century-era white authors, the tragic mulatto/a archetype existed within American literature to reaffirm the superiority of white men and women. However, African American female authors, such as Octavia Butler and Nnedi Okorafor, evoke the historical legacy of the tragic mulatto/a?the child of a slaveowning white father and enslaved African mother?to disrupt historical representations of biracial men and women that often erased the Black mother from her child’s lineage. The positive relationship between Black mothers and their mixed-race children within female-authored literature demonstrates the beneficial effect Black mothers have on their children’s racial identities and undermine socially prescribed definitions of Black authenticity. Even when the Black mother is absent, as is the case in Nella Larsen’s Quicksand (1928) and Danzy Senna’s Caucasia (1998), the maternal bond that develops between biracial children and their "othermothers” negates stereotypes like the Mammy, Welfare Queen, and Jezebel, which determine the way Black women’s bodies, gender, sexuality, and motherhood are perceived in American society. Genre plays a significant role in the development of the tragic mulatto/a from a stagnant stock character into one with complex psychological and emotional interiority. When using the tragic mulatto/a archetype, African American writers utilize elements of disparate and incongruent literary genres - memoir, bildungsroman, science fiction, fantasy, folklore, and neonolave narrative to name a few - to reflect the mixed-race protagonist’s internal conflicts over their racial and gender identities. The novels under discussion in this dissertation - Nella Larson’s Quicksand, Danzy Senna’s Caucasia, Octavia Butler’s Xenogenesis series (1987-89), and Nnedi Okorafor’s Who Fears Death (2010) - utilize intersectional bodies that incorporate features of the tragic mulatto/a archetype, such as alienation, isolation, passing, and deviant sexuality. Yet these authors make use of the archetype and its characteristics to illustrate the mutability of racial, gender, and sexual identity as well as genre designations"--Pages vii-viii.

**Images of the Black and Mulatto Woman in Spanish Caribbean Poetry**

Homer grows up knowing he looks different than most kids in his neighborhood. Although both his parents are African American, his appearance more closely resembles a Caucasian. As he struggles to fit in with others in his African American race, Homer faces prejudice and bullying by those who brand him “the white kid,” until he decides to fight back, transforming himself and his attitude forever. On his wayward journey to removing himself from his surroundings, Homer feels his looks are a curse which sets off a series of horrific events that test all his emotions. To others it seems as though Homer has been given all the keys to unlock the American Dream. Unfortunately, they are unaware of his sins as a youth. As Homer relives his experiences, joys, and challenges through the metaphorical structure of eighteen holes of golf, he shines a light on his determined quest to overcome his outcast label, accept his mixed heritage, seek forgiveness, and—more importantly—love himself. Sins of a Mulatto Outcast tells the compelling tale of one man's struggles to embrace his uniqueness in order to achieve happiness in life.

"Ni Chicha Ni Limonada"

**The Mulatto in th United States**

**Mulatto Alley**

**Redeeming Mulatto**

These 3 books contain Very Naughty Erotica themes of Lesbian BDSM, Bondage, Spanking, Punishment, Domination and Submission as well as the use of BDSM devices. Book 1: “Mulatto's Submission” Book 2: “Secret Mistress” Book 3: “The Submissive Slut” From Book One: “Mulatto's Submission” Kayla and Christine couldn’t be more different. Kayla is a hot Mulatto who's Grandfather was a witch doctor. Christine is a hot white, filthy rich billionaire. Both have tempers that can set off Armageddon. They are entangled in a hot twisted relationship but Christine has a violent sadistic past. Unfortunately Christine can't help but relieve her frustrations on
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Kayla. Christine is filthy rich and can have any woman she wants at her beacon call and she does, that is except for Kayla, who's decided to that two can play at that game. Christine is furious! In a jealous rage she surprises Kayla in her home after she's been on a date with Amy. Christine has a rabid temper and if she can't have Kayla, no one will. Download “All 3 Hot Books” right now!

George Washington’s Mulatto Man

The Mulatto in the United States

In "George Washington’s Mulatto Man - Who was Billy Lee", author James Thompson re-weaves a fabric of events that began more than twenty-five years before the Declaration of Independence was written and ended more than twenty-five years after its ratification. Most of these events are known only through passing comments, many of them George Washington’s. Sketchy though the record is, it confirms that Washington had a unique relationship with the mulatto boy he bought in 1767 for 61.15. What made this relationship special is not in the written record. Mr. Thompson unravels the mystery in his new book. The tie that bound Washington to Billy Lee remained unbroken through the last three decades of Washington’s life. In his will, Washington freed “my mulatto man Billy” and bestowed upon him a lifetime annuity. What force forged this unique bond? Mr. Thompson discovered it, he says, by stepping beyond the boundaries that have limited previous deliberations on this curious matter: George Washington and Billy Lee were more than master and slave. The written record says nothing of Billy Lee’s parents apart from his being a mulatto. It shows, however, that George Washington knew Billy Lee’s former owner. In fact, he knew all of Billy’s former owners. The author contends that the future President also knew the boy’s parents and that therein lay the reason he sailed to Cabin Creek, Westmoreland County, and purchased the seventeen year old maroon (and his brother) from his distant kinswoman, Mary Smith Ball Lee. Mr. Thompson completes his stunning commentary by unveiling a portrait of his subject. The picture was painted from life by one of the four artists who knew Billy Lee. Charles Willson Peale portrayed him where he always was, at his celebrated master’s shoulder. Mr. Thompson’s ingenious detective work shows readers how conspicuous facts become invisible when viewed through the wrong lens. His investigation confirms the qualities that made George Washington history’s greatest man. It also changes our understanding about race in colonial America.

Sins of a Mulatto Outcast

His theology is one for all people, offered through the lens of a particular people, not for individual possession but for redemption and transformation into something new.—Timothy Jones, Ph. D. student, Boston University School of Theology "Homiletic"

Free Mulatto

George Washington’s Mulatto Man

Professional genealogist Shirley Hornbeck has written a genealogy how-to book that takes a decidedly fresh approach to its subject. This and That Genealogy Tips homes in on the most salient aspects of no fewer than forty-two different topics in American genealogy. Shirley Hornbeck's new how-to book is the culmination of her twenty-five years of experience as a genealogist. This and That Genealogy Tips is a handbook for what to look for—and what to avoid—when doing research. In this sense it is the perfect companion volume to virtually any genealogy textbook.

The Mulatto Republic

Seminar paper from the year 2006 in the subject American Studies - Literature, grade: 1.3, University of Tubingen (Amerikanistik), course: Proseminar II, 17 entries in the bibliography, language: English, abstract: Uncle Tom’s Cabin was written by Harriet Beecher Stowe and first published in 1852. The book immediately became a bestseller in both Great Britain and the U.S. and had such an immense influence on its readers, that Lincoln supposedly greeted Mrs. Stowe, at her visit to the White House in 1863, as “the little woman who wrote the book that made this great war.” (qtd. in Kaźlity 2003: ix) Uncle Tom’s Cabin is very simply put a book about the horrors of slavery. The book has two parallel storylines: the first story is that of the pious slave Tom and his ‘adventures’ at the farms of his different slave owners. The second story is that of the slaves Eliza, George and Harry Harris who are mulattoes. Eliza and George Harris are a married couple, who are living and working on different farms in the same community. Their son Harry lives with Eliza on the Shelby farm. George, upon being deprived from his privileged work in a factory by his brutal owner, decides to flee to Canada to seek his freedom. Shortly after the escape of George, Eliza, together with her toddler son Harry, also decides to escape from the Shelby farm. Her resolve to escape is based on Mr. Shelby’s deal with the salve trader Haley, who forced Mr. Shelby to sell him Harry together with Tom. After surviving lots of perils on their escapes, George, Eliza and Harry are reunited. They reach Canada and freedom, spend 4 years in France, get another child- little Eliza, and finally go back to their ‘roots’- to Africa/ Liberia. The story or more correctly the depiction of George and Eliza Harris as a ‘perfect white Anglo-Saxon middle class family of the 19thcentury’ will be the topic of this term paper. The description of blacks or mulattoes in terms of white categories was quite a novelty in a time in which blacks were often considered as: “[‘child/savage’in counterpoint to their] whites’own self-image: The antithesis of themselves and of what they value, he lacked “incentive to industry,” “moral restraint,” the principle of “accumulation” and control over the “animal part” of man. (Takaki 1979: 126) Racial stereotypes in 19thcentury America will be further discussed in chapter 2. Chapter 3 will focus on white Anglo-Saxon gender and family concepts. Chapter 4 will present a detailed discussion on how Mrs. Stowe uses these concepts in the description of the mulattoes Eliza and George Harris. Chapter 5 will sum up the discussions of this term paper.
The Mulatto in the United States

Seminar paper from the year 2013 in the subject American Studies - Literature, grade: 1,3, Free University of Berlin, language: English, abstract: The 1850 United States Census offered for the first time three options in the category of color: In addition to 'white' and 'black,' the option of 'mulatto' was introduced (Douglas and Yates 44). The idea for this inclusion was forwarded by the northern states of the U.S. as the South was not keen on acknowledging any mixing of the races: A mulatto or mulatta is a child born to one white and one black parent. During slavery, thousands of mulatto children were born to slave mothers and white free men, most often the masters of the women. Due to the one-drop rule (which classified anyone with as little as one drop of African blood as black), these children inherited the race and status from their mothers. In the 1920s, when the author Nella Larsen came to fame, the 'color line' between black and white Americans was drawn more sharply than ever before (cf. Kaplan xv). As mulatoes and mulattas can be of a very light complexion, they are predestined to 'pass' for white. This means that they can cross the constructed color line and live as white people. There are various, widely differing, guesses as to how many mulatto and black people passed in the late 1920s: The numbers range from 5,000 people in the U.S.each year to 75,000 people in only one city per day (cf. Kaplan xv). The concept of passing created two distinct feelings. The fact that people could simply assume another racial identity created fascination, on the one hand, and terror, on the other hand. The two protagonists of Nella Larsen's Passing (1929), Irene and Clare, are mulattas. Though they have grown up together, they have made different choices and lead different lives: Clare has passed for white for many years, whereas Irene has stayed within the black community. A detailed comparison shows that these two women do not only represent different options for mulat

Mulatto 2

The Mulatto Solitude

The Mulatto in the United States

Fashioned after the eighteen chapters of the Bhagavad-Gita, the essence of India's Vedic wisdom and one of the great spiritual and philosophical classics of the world, this text contains a commentary on each Gita chapter culled from Byrds and other contributors "Interracial Voice" editorials. The book analyzes specific Gita verses to illuminate U.S. racialism from the Vedic perspective.

The Mulatto in United States Race Relations

In distinct contrast to grandma-Bessie, the Geechee Lady, who was born in 1888, on a little South Carolina sea-island among the humble descendants of the Cherokee Trail of Tears- survivors, crammed together with the descendants of black-slaves into one little, down-trodden island-community, grandmother-Sarah, a Wesort-Mulatto-Indian,(was born one year after Bessie in 1889, in the somewhat more up-to-date, southern city of La Plata). ********* Sarah Proctor came into the world among her people, the genteel, colored-elite; an intermediate color-caste, who were the free-people-of-color of southeast Port Tobacco & La Plata, Maryland, known as the proud, self-sufficient, well-educated, softly-spoken, well-mannered, very well-dressed, and always smoothly-coiffured, good-haired & light-skinned Wesorts It was during an era when RACISM was KING; a stark-white, ruthless & headless monarch that ranted, ruled, and raged through America. However, ironically on the other hand, there were those proponents of COLORISM who were said to be found mostly among lighter people, who exhibited social airs which caused them to be perceived by most other Coloureds as privileged little princes & princesses who,.somehow always seemed, to their darker brothers & sisters (who misunderstood them), to be loyally-emulating their eminent ruler, that metaphorical raging KING! But, for the most part, they were NOT really as disloyal as they were perceived to be,.but, stuck in the middle as they were,they were simply a very misunderstood group of very good American citizens.

Mulatto's Submission 3 Book Bundle

This book examines how the Dominican Republic came to value being white over being black, especially given how many Dominicans are of African descent. Mayes looks at a seminal period of Dominican history, from the War of Restoration to the early decades of Trujillo's rule.


Dismantling the Tragic Mulatto/a

This is a story about the struggles of a strong, resilient biracial woman during the Prohibition era in the 1920s. We share in her arduous journey as she aims to navigate through a time when greed, power, murder, and romance were highly prevalent in the streets of Harlem. I would like to thank you for letting me share this woman's life that is fictional but seems nonfictional to me. It comes to me like she's trying to tell me something. I do not have any proof that this woman even existed, but it comes to me like a ghost in the night twenty-five years ago. I'm finally putting it into words to share with you. Please join me in this ongoing saga of a woman that went through a lot of adversity but somehow overcame because of the strength that lies inside her —Randy R.
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**Undoing Empire**

Interracial couple Richard Adams and Marilyn Halston encountered relentless ridicule, threats, and even beatings by white Southern racists until they migrated to the West where they married. Brittney, their daughter and founder of Ebony Eyes, a home for troubled pregnant teens discovers an unspeakable secret her parents had concealed for more than 30 years.

**A Mulatto Slave, the Events in the Life of Peter Hunt 1844-1915**

**William Faulkner's Use of the Tragic Mulatto Myth**

**Mulatto Womanhood and Literary Traditions in Nella Larsen's "Passing"**

Hans Christian Andersen (1805-75) is world renowned thanks to the enduring popularity of his tales and stories. His poetry is loved and respected in his native Denmark. His travel books are popular in Scandinavia, as well as in the English-speaking world thanks to several excellent translations. His novels rank among the best that were published anywhere in Europe in the mid-19th century. They too are available in English translations. His forty-some stage works run the gamut from light-hearted and whimsical farces to gripping tragedies and melodramas that end happily. Unfortunately, the vast majority of these works remains unknown outside Denmark. They have almost never been translated and are thus known only in Scandinavia or by a handful of non-Danish literary specialists. The two plays in the present volume are a partial remedy to the situation. The Mulatto. The time is the late 18th century. The young White Frenchwoman, Cecilie, has come to Martinique to take possession of her inheritance, a vast sugar-cane plantation on the island. On their way to the island's warm baths, Cecilie and Eleonore, the wife of Cecilie’s guardian, La Rebelliere, Cecilie and Eleonore are surprised by a violent storm and are compelled to stay the night at the home of Horatio, a handsome and sophisticated Mulatto. Both women fall in love with Horatio. The three become fast friends during the few weeks of their stay at the hot springs. Cecilie’s guardian, meanwhile, the cruel and cynical plantation owner, La Rebelliere, returns from his visit to the island’s Governor from whom he has received orders to round up all escaped slaves as well as any Blacks whose papers do not prove that they are in fact free. During a nighttime raid, La Rebelliere captures Horatio and several other Blacks. Horatio is seriously injured and taken to the plantation’s infirmary where Cecilie sends him word not to despair. Horatio is to be sold at the next day’s slave market. La Rebelliere, suspecting that his wife, Eleonore, has had an affair with the Mulatto, plans to buy Horatio and whip him to death before his wife’s eyes. Desperate with fear, Cecilie attempts to find some way to free Horatio. Will her efforts succeed? Or will tragedy ensue? The Moorish Girl. The action takes place in Spain during the late Middle Ages. Raphaela, a poor orphan girl of uncertain origins, has grown up in the camp of Spain’s Christian army. Raphaela hates the Moorish “invaders,” and her life has been devoted to fighting the Moorish forces in southern Spain. The young Christian King of Córdoba is in love with Raphaela and, despite the strenuous objections of the Archbishop of Córdoba, he is determined to marry Raphaela and make her his queen. Although she loves the young Spanish King, Raphaela is determined not to marry him. On the spur of the moment, she marries the impoverished Spanish nobleman, Zavala, and the two flee Córdoba for a hut the mountains. Here she and Zavala have a fateful encounter with the Moorish King and his daughter, Niana: Zavala becomes a traitor to the Spanish Christian cause, and Raphaela’s origins are revealed. After a decisive victory over the Moors, Raphaela undergoes a change of heart and agrees to marry the Christian King—or does she? The play ends abruptly as the wedding ceremony takes place.

**The Bhagavad-Gita in Black and White**

**Wesort-mulatto-indians an Ethnic Tri-racial Isolate Group of Port Tobacco and La Plata, Maryland**

**The Mulatto in the National Narrative of Positivist Honduras, 1879-1887**

Some experiences of afro-descendants in Latin America can be determined through researching the mulatto group, the mixed-race descendants of Europeans and African slaves. During colonization in the Americas, mulattoes became a substantial presence in the region. Mulattoes participated in colonial Latin American society and sought to implicate themselves as citizens into the new nation during the independence movement. At this time, the writing of national identity and heritage began in the national narrative, which included those of Spanish, mestizo and to a lesser extent, indigenous heritages. Though those of African, or slave descent were largely excluded from new national histories, mulattoes were written into many Latin American national narratives and often became associated with national identity. This inclusion was a result of Latin American nationalism, and the acceptance of those of mixed-race in the struggles of the early republic. Many prominent and influential mulattoes appeared in national narratives. However, this racial group still faced discrimination and exclusion as an extension of colonial perceptions of the slave-descended. The circulation of positivism and scientific race theory influenced and enhanced negative attitudes of Europeans and elite Latin Americans toward slave-descendants. This group was written out of national narratives to accommodate a Spanish-Indian mestizo heritage. Thus, the suppression of the mulatto group in the national narrative is very likely a result of racist attitudes and the claim to a mestizo national identity. The recovery of mulatto history may hold the key to understanding the experience of the slave-descended and the complexity of race in the national narratives of the nineteenth century. This thesis attempts to show mulatto presence in the late nineteenth-century national narrative of Honduras during positivism. Two Honduran intellectuals, Ramón Rosa and Antonio Vallejo, wrote the mulatto into the national narrative, revealing the complexity of Honduran racial identity. Rosa wrote about the mulatto military leader Francisco
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Ferrera, while Vallejo wrote about mulatto presence in Tegucigalpa and within the colonial racial classification system. These inclusions indicate perceptions of mulatto presence and contribution in the early Honduran republic. However, in Vallejo's 1887 Census, the mulatto group does not appear as a separate racial group. This may indicate that the mulatto was no longer seen as part of the national narrative due the influence of scientific race theory and the consolidation of a mixed-race identity. Thus, the mulatto was both included and excluded from the national narrative, complicating understandings of Honduran national identity. This thesis seeks to address contemporary issues of Honduran national identity in determining the presence and contributions of the mulatto group in nineteenth-century Honduran society.

Passing as the "tragic" Mulatto

In distinct contrast to grandma-Bessie, the Geechee Lady, who was born in 1888, on a little South Carolina sea-island among the humble descendants of the Cherokee Trail of Tears- survivors, crammed together with the descendants of black-slaves into one little, down-trodden island-community), , grandmother-Sarah, a Wesort-Mulatto-Indian, (was born one year after Bessie in 1889, in the somewhat more up-to-date, southern city of La Plata). * * * * * * * * * * * Sarah Proctor came into the world among her people, the genteel, colored-elite; an intermediate color-caste, who were the free-people-of-color of southeast Port Tobacco & La Plata, Maryland, known as the proud, self-sufficient, well-educated, softly-spoken, well-dressed, and always smoothly-coiffured, good-haired & light-skinned Wesorts It was during an era when RACISM was KING; a stark-white, ruthless & headless monarch that ranted, ruled, and raged through America. However, ironically on the other hand, there were those proponents of COLORISM who were said to be found mostly among lighter people, who exhibited social airs which caused them to be perceived by most other Coloureds as privileged little princes & princesses who, ,somehow always seemed, to their darker brothers & sisters (who misunderstood them), to be loyally-emulating their eminent ruler, that metaphorical raging KING! But, for the most part, they were NOT really as disloyal as they were perceived to be, but, stuck in the middle as they were, they were simply a very misunderstood group of very good American citizen

Free Blacks and Mulattos in South Carolina 1850 Census

Set in the provincial Brazilian state of Maranhao before the abolition of slavery and the establishment of the first republic, this scathing expose relates the story of Raimundo, a young Brazilian of liberal ideas. Mulatto is also a love story, set in motion by biology and sentiment.

The Mulatto Conspiracy

Offering a controversial new perspective on integration and American identity, a thought-provoking volume traces the origins of interracial relationships, detailing the many rebels throughout history that broke the racial/color barriers despite the harsh consequences, and revealing how these pairings forever changed our way of thinking and living. Reprint. 10,000 first printing.

Mulatto

In "George Washington's Mulatto Man - Who was Billy Lee ?," author James Thompson re-weaves a fabric of events that began more than twenty-five years before the Declaration of Independence was written and ended more than twenty-five years after its ratification. Most of these events are known only through passing comments, many of them George Washington’s. Sketchy though the record is, it confirms that Washington had a unique relationship with the mulatto boy he bought in 1767 for 61.15. What made this relationship special is not in the written record. Mr. Thompson unravels the mystery in his new book. The tie that bound Washington to Billy Lee remained unbroken through the last three decades of Washington’s life. In his will, Washington freed "my mulatto man Billy" and bestowed upon him a lifetime annuity. What force forged this unique bond? Mr. Thompson discovered it, he says, by stepping beyond the boundaries that have limited previous deliberations on this curious matter: George Washington and Billy Lee were more than master and slave. The written record says nothing of Billy Lee’s parents apart from his being a mulatto. It shows, however, that George Washington knew Billy Lee’s former owner. In fact, he knew all of Billy's former owners. The author contends that the future President also knew the boy's parents and that therein lay the reason he sailed to Cabin Creek, Westmoreland County, and purchased the seventeen year old maroon (and his brother) from his distant kinswoman, Mary Smith Ball Lee. Mr. Thompson completes his stunning commentary by unveiling a portrait of his subject. The picture was painted from life by one of the four artists who knew Billy Lee. Charles Willson Peale portrayed him where he always was, at his celebrated master’s shoulder. Mr. Thompson’s ingenious detective work shows readers how conspicuous facts become invisible when viewed through the wrong lens. His investigation confirms the qualities that made George Washington history’s greatest man. It also changes our understanding about race in colonial America.

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