

# *The Awakening:*

Massasoit's Journey of Change, Renewal and Destiny



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*Massasoit's Journey  
of Change, Renewal,  
and  
Destiny*

## GLOSSARY OF KEY TERMS:

# PERSPECTIVE

## INTERPRETATION, OPINION

*“This text is not fact, rather the view of one author; consequently, it should not be automatically accepted as ‘truth.’ Two time Pulitzer Prize winning historian and author, Barbara Tuchman, stated ‘there is no such thing as a neutral or purely objective historian....without an opinion, a historian would simply be a ticking clock....’*

*Your mission should be to determine the ‘truth.’ Your challenge will be to explain why anyone should believe you.”*

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# CREDIBILITY

## BELIEVABILITY

*“It’s not a given, we acquiesce too quickly. Be respectfully skeptical. Do your homework; check the record and the resume. Ask the question – ‘should I trust this person as a credible source for the truth?’ Make it a prerequisite before embracing the claims of anyone who professes to have the ‘answers.’”*

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*“.....If you want to keep **learning**,  
you must keep  
**pushing out of your comfort zone**  
and **risking failure** -  
- all your life!”*

*“ Life without **learning** is like  
a slow death  
from starvation.*

*Without constant **renewal**,  
one simply withers away,  
to irrelevance!”*

***“Our **education** system **needs relevance**; i.e. teaching skills companies are looking for in the 21st century:***

- ♦ *strong fundamentals in writing, reading, coding, and math;*
- ♦ *creativity, critical thinking, communication, and collaboration;*
- ♦ *grit, self-motivation, and lifelong learning habits;*
- ♦ *building diverse networks of successful people and trusted mentors*
- ♦ *and entrepreneurship and improvisation”*

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Thomas L. Friedman, author and New York Times journalist; quote from his 2016 book “*Thank You For Being Late: An Optimist’s Guide to Thriving In The Age of Accelerations*”.

# *Mentors and Personal Development*

**Personal Development** is a commitment to constantly **learn** new lessons and refine long held skills BY taking new classes on-line or in-person AS WELL AS from relationships of successful, ethical people in your network. You have a **diverse** group of successful, influential, ethical people in your network for a reason. It may be the quality of their character. It may be the apparent differences between you and them: their **interests**, their **gender**, their **background**, their **skills**, their **perspective** on life. Whatever the reason, their differences can make you wiser, more experienced, more thoughtful, more knowledgeable, and more curious. **You ask them questions. You listen. You observe. You say 'thank you.' You have conversations which MAKE YOU THINK.** You become smarter, more relevant, more curious, more empathetic, more interested in learning different things. You begin to think differently. You change. AS A RESULT, **YOUR BRAND IS MORE IMPRESSIVE to more people in positions of influence and power.**

One of the truly exceptional developments from a personal network is often the emergence of a **mentor**. A mentor is usually a successful, wise, trusted person you look up to. There is a feeling you can learn things from a mentor that you can not learn from others. They're perceived as special; their life and their brand capture your interest. You trust them. At the same time, mentors seem to be interested in you, your success, your well being, your personal development. You truly believe they want the best for you. Eventually, a mentor becomes a trusted confidant, someone you can share things with that you can't share with anyone else and, in the process, they help you develop a strategy for your lifetime success.

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***The best mentors excel at listening to you and, then, help you sort through the confusion and anxiety of your challenges to create realistic plans and time lines to fulfill your goals.*** Mentors share their network of successful people with you, often times, for internships and job interviews. According to Brandon Busteed, the executive director of Gallup Survey education division, two characteristics stood out during his interviews of successful students. **Number 1** - successful students have one or more mentors who take a real interest in their goals. **Number 2** - mentors help successful students get internships related to what they were learning in school and what they were interested in for career goals. ***"Too few students are getting exposed to the most important lessons and drivers" of career success,*** according to Mr Busteed. Who better than trusted mentors to help young people find the relevant, educational experiences in internships and job opportunities? Who better to help students refine their career goals than their trusted mentors? Mentors have never been more important than today because so many jobs and careers are being disrupted AND created by technology, specifically, artificial intelligence, androids, bots, and global competition. As a result, your career and job success **requires** constant learning and re-learning throughout your entire life; this means that YOU must commit to lifetime, **personal development** if you wish to remain competitive in your career. There is no better way to stay competitive and find a career you are passionate about than a diverse network of smart, successful people, one of whom, is your mentor.

A great mentor relationship starts with **trust**. The best mentors make you 'think'. They introduce new concepts that alter your perspectives, your career horizons, your interests, and your opinions. Mentors build confidence. **The best mentors hold you accountable especially to do what you promised or are expected to do!!** Mentors help you utilize and develop your talents to create a plan and set goals to open doors of opportunity and avoid distraction and trouble. Great mentors want you to be successful. They willingly invest their time in YOU.

**Everyone is better off with a trusted, wise mentor. It's up to you to network constantly to find the mentor who is best for you.**



# Preface

## Have you ever thought about how *'smart'* you are?

Really! Compared to your classmates and friends, how smart do you think you are?

## Have you ever thought about how *'smart'* you could be?

I'm speaking about potential. You know, if you maximized all the brain power you were born with, how smart could you become?

Maybe the first question I should have asked is

## how *'smart'* would you like to become?

Would you like to be perceived by others as someone who is not only smart but smarter than average, who is suc-



cessful, whom others regularly go to for advice or an opinion? Your brand would indicate you were a master in a particular field or business and that you are doing well in your life.

## would you like a brand that says *'smart'*?

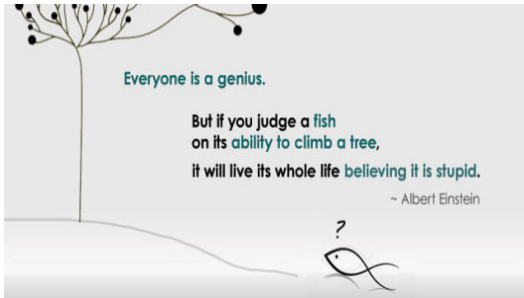


I hope you don't think these are foolish questions. I'm very serious when asking them. And here's why....there is science to prove you are not only smart but can be smarter than you thought you could be. Most people can. You can have a brand that says 'very smart person' with expertise in a specific activity or business. Really!!!!

Most people never realize how truly smart they are. This text will prove you are smart now and focus on ways to maximize your amazing brain power to be smarter.

# Personal development

or getting smarter or better, is a continuous learning process to maximize your potential. It comes from a commitment to be the best you can be. For most successful people,



**personal development is a lifetime mission.**

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The skills and attitudes that made you who you are today will not necessarily enable you to be the success you want to be tomorrow. It's a fact of life. As the world changes, you must change with it if you wish to be successful. Skills and talents need to be constantly refined and upgraded to meet the new challenges of our changing world.

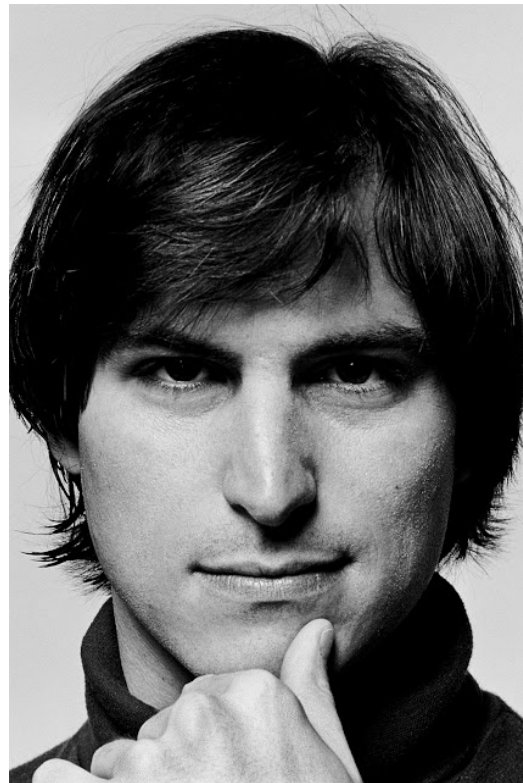
Successful people understand they must



**stay relevant.**

**This means  
your skills and attitudes  
must be perceived by others  
to always have **value**.**

New jobs are continually being created requiring new skills. Often time, these new jobs require a new attitude. We've read in our Life Skills textbooks and heard from the people we've met during the year that staying relevant and competitive is critical to being successful. Do your research - discover the new skills and attitudes com-



Steve Jobs at the beginning of his Apple career. While Job's skills may have been competitive and relevant to his growing Apple company from 1976 to 1985, his attitude was not. As a result, the Board of Directors at Apple forced him to leave his own company in 1985.



In 1996, **Jobs returned** to find his former company with its brand in decline, depreciating stock value with millions of dollars in financial losses. Jobs began collaborating with Apple Vice President of Industrial Design, Jonathan Ive, to create a number of new products, including the iPod and iPhone, restoring Apple's brand to prominence and making Apple the most valuable company in the world.

panies are looking for. And, if you're starting your own company, find out which attitudes and skills successful entrepreneurs and company leaders possess.

For example, *New York Times* columnist, **Tom Friedman**, wrote two interesting stories in 2014 on the skills and attitudes **Google**, the company, looks for in its new employees. Fried-



man's articles, entitled "*How To Get A Job At Google*", Part 1 and 2, cite some surprising qualities **Google** looks for when hiring employees. "For every job,

*the number 1 thing  
we look for  
is not IQ.  
It's learning attitude  
and  
ability."*

In other words, it's personal development, a person's interest and ability to learn new skills to evolve as an individual, to keep up with the changing times. For Google, this commitment to personal development is closely followed by "*humility and ownership. It's a sense of responsibility, the sense of ownership, to step in to try to solve any problem - and the humility to step back and embrace the better idea of others*" explains **Laszlo Bock**, Google's senior vice president of people operations. "*Your end goal is what can we do together to problem solve*".

**The least important attribute  
Google looks for  
is  
"expertise"**

Of course, good grades help as well as a technical ability to code or design. But Bock is quick to add there are more important priorities. "*If you take somebody who has a high cognitive ability (native intelligence), is*



*innately **curious**,  
willing to learn  
and  
has emergent  
**leadership skills**”,  
we hire them!*

Before we proceed to explore ‘personal development’ and ‘how’ to get smarter and eventually successful, let’s agree on a definition of ‘smart’.

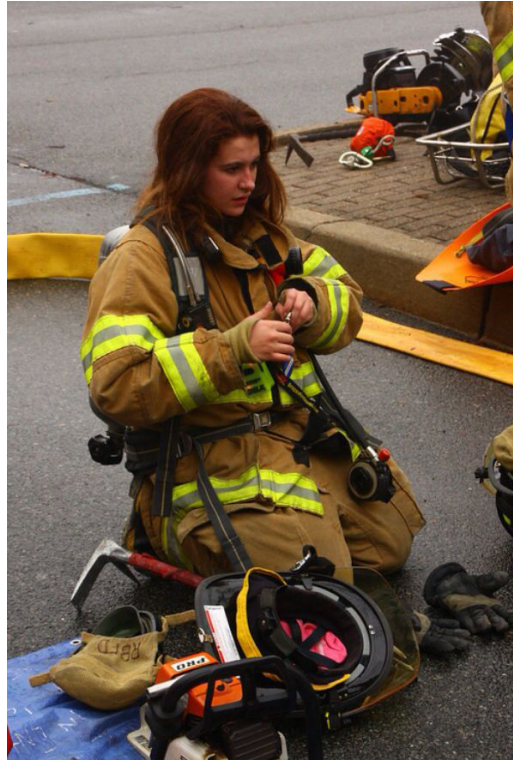
### The wiki-definition of **‘smart’** is

“showing quick, creative, logical intelligence”, an ability to make wise decisions. **‘Smart’** can also mean “shrewd, having a very effective process for dealing with people,...an ability to analyze data wisely to make sound decisions” and a **curiosity** and **desire** to become smarter.

Well, what do you think? Are you



Indira Nooye is the Chairperson and CEO of PepsiCo, the second largest food and beverage company in the world. PepsiCo owns the Pepsi, Tropicana, Gatorade and Quaker Oats brands. In 2014, Ms Nooye’s compensation or pay was over \$19,000,000 (million). Time Magazine named her one of the most influential women in the world. She is considered ‘smart’.



Firefighters, like this woman pictured above, are considered brave and smart. Some firefighters today earn as much or more than \$100,000 annually. But the most successful feel fulfilled by helping others in need.

convinced you’re somewhat smart? Do you want to be smarter than you are today? Let me suggest why you should consider *wanting to be ‘smarter’*.

Smart people create and maximize opportunities for success. We know from previous readings (Life Skills book *‘A Quest For Success’*) that success is a good feeling, a feeling of fulfillment. Successful people feel good about what they are doing in life. Successful people attract other talented, smart people to work with them. Creative, smart decisions more often occur when groups of smart people work



together; in other words, **‘collaborate’**. The best companies have smart people who can collaborate with other, smart people. The foundation for a successful ‘company’ or ‘personal’ life is *‘smartness’*.

So, I encourage you to seek *‘smartness’*. Don’t worry; you are already ‘smart’. The key to lifetime success is to continually get ‘smarter’! If you are always trying to get smarter, your chances for lifetime success are much greater. I know; seguro!

The more important question, however, is ‘how’ does a person become *‘smarter’*? Here’s a proven recipe, backed by scientific evidence, on how you can become a smarter, more successful person today and in your future. Here is the Life Skills, 6 step formula for a smarter you:

#1. **Desire:** It’s attitude.

### **You must want to be smarter!**

Always! It’s a commitment to life time learning. Learning can never stop.



This is a 2015 photo of Hope High senior class student, **Fernando Perez**, speaking with **Michelle Nguyen**, a CVS Health Senior Director of Planning and Analytics, at the end of Michelle’s visit to the Life Skills class. Fernando worked as a paid intern during his junior school year summer writing code and analyzing CVS consumer data on Michelle’s team at the CVS offices in Woonsocket, RI. Fernando has always been passionate about computer programming or coding and has been continually learning new programming skills, on his own, on line, at web sites like Code Academy. Michelle announced to the Life Skills class during her visit that Fernando was so ‘smart’ and so good at writing code and analyzing data, he could have a good paying job immediately in her department at CVS. However, she suggested Fernando should first learn more in college and then make even more money after graduation. **Upon graduating from the University of RI in computer science, Fernando is now a member of the CVS Health Digital Marketing team.**



#2. **Curiosity.** A passion for learning is helped if you're

always wondering  
'*why*' or  
'*what if*'.

#3. **Get Out Of Your Comfort Zone.** Experiences that make you feel uncomfortable like speaking in front of a group of people, introducing yourself to someone you don't know but would like to meet, trying something you're not accustomed to like playing an instrument or trying out for a

part in a play, learning a new language or simply asking a question! By taking risks that normally cause you to worry about being embarrassed or endure criticism of others, you become '*smarter*', wiser, eventually more confident about yourself with a feeling of personal fulfillment. You also develop empathy.

#4. **Network Of Diverse People.** Seek those with good values; smart

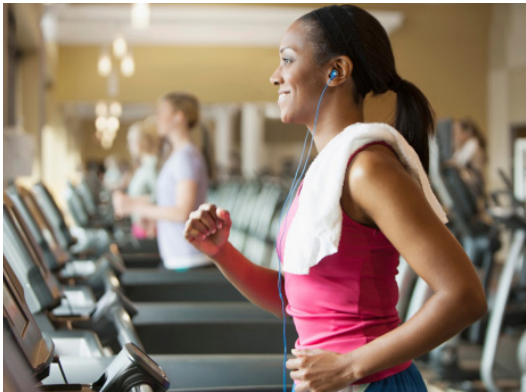
people who look, act  
and think  
differently than you.

Different interests. Different culture. From different places. Different gender. Diversity in its basic form. A diverse network is a straightforward, proven plan successful people develop to maximize their own talents, improve skills and create opportunities for jobs and personal fulfillment.



#5. **Exercise.** There is more and more scientific evidence proving the benefits exercise has on cognitive development; in other words, exercise helps you become smarter!

**From creativity to analysis,  
regular exercise helps  
you become a  
more curious,  
smarter person.**



A 2015 **Huffington Post** report stated *“90% of people became more creative after they exercised! Author Kurt Vonenegut took walks, swam laps and did push-up and sit-ups. Virgin Atlantic founder, Richard Branson, jogged every morning and composers Beethoven and Tchaikovsky both walked daily.”*

#6. **Sleep.** Yes, sleep! Zs! The science here is compelling too. *“Sleep is the big idea being discussed now.*



***How much and how well  
a person sleeps  
determines their ability  
to perform and  
solve problems”***

according to another **Huffington Post** report. **Google** Chairman, Eric Schmidt, **Amazon** CEO Jeff Bezos, **Microsoft** CEO Satya Nadella and **Campbell Soup** President and CEO Denise Morrison all have spoken about how they now prioritize sleep. Sports stars have discovered how sleep affects their performance. World record holder and Olympic gold medalist sprinter, **Usain Bolt**, claims *“sleep is extremely important. I need rest to recover and then continue my training”*.

#7. **Mentors.** Successful people network constantly and, in the process, find a special, trusted person to become a mentor. Mentors listen to you during challenging times and help you sort through distractions to focus on the most important issues. Mentors makes you THINK and expose you to new ideas. Most successful people





have at least one mentor.

**Trusted mentors  
bring out your best.**

long term success depends on its citizens commitment to continually 'renew' themselves. In a famous 1993 speech to an audience of business executives, Gardner told his listeners

So now you are probably asking 'why'?

**Why  
is getting 'smarter'  
so important?**

The answer is

**your life time success  
depends on it.**

Celebrated 20th century author, leader and educator, **John Gardner**, wrote and spoke about this topic a lot in the context of 'renewal'. One of his most famous books is "Self-Renewal: The Individual and The Innovative Society". Gardner professed a society's

***"you all have gifts  
and possibilities  
you don't even know about?"***

*It is a puzzle to me why some people stop learning and growing. You know, there's a myth that learning is for young people. But a wise proverb tells it differently.*

***'It's what you learn  
after  
you know it all  
that counts!'***

*I took on a new job after my 76th birthday and I'm still learning. Learn*



*all your life. Learn from your failures! Learn from your successes. When you hit a spell of trouble ask 'what is it trying to teach me?' The lessons aren't always happy ones, but they keep coming and will make you better, thus, smarter! Life is an endless process of self discovery. Finally, there's something I know about you that you may not know about yourself. You have within you more resources of energy that have ever been tapped, more talent that has ever been exploited, more strength that has ever been tested, and more to give others than you have ever given. You have to continue to build meaning in*

*your life and you build it through your commitments, whether to your job, to loved ones, to your fellow humans. I offer you a simple maxim to consider - 'be interested'.*

***Everyone wants to be interesting***

***but it's more important to be interested.***

*Keep a sense of curiosity. Discover new things. Care. Risk failure. Reach out....."*

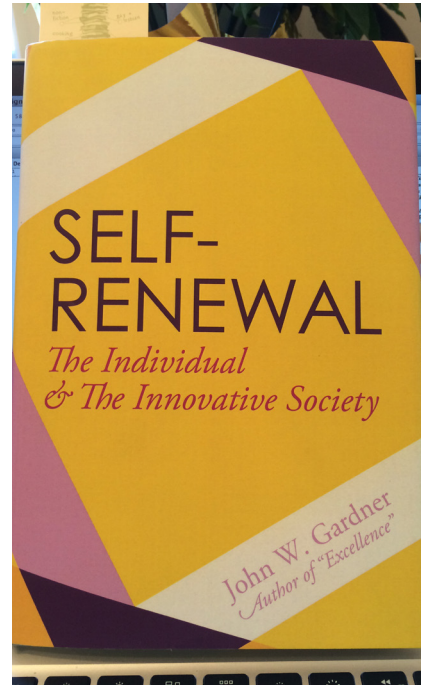


See if you can find Hope High School junior, **Valentina Gomez-Rincon**, **networking** in the audience at the 2015 BIF conference of international storytellers and change agents at the Trinity Theatre in Providence, RI. BIF is an annual event featuring a group of international entrepreneurs, leaders, scientists, designers, artists and change agents who share their stories of adventure, failure, change and ultimate success to inspire, educate and empower the hundreds of listeners to extend themselves out of their comfort zones to be the successful people they all dream to be. Valentina represented the Hope High School Life Skills class at the 2015 BIF forum. Valentina is wearing a white blouse, speaking with a bearded man who is extending his hands in conversation with her. Valentina extended herself out of her comfort zone by introducing herself to one of the forum's storytellers, Alex Tapscott, seated next to her in the audience before he went on stage to share his story. Valentina asked for Alex's business card and received it. Alex's story was about **BLOCKCHAIN** technology which is now providing greater security for internet payments and other transmissions of proprietary information. **Valentina understands the importance of developing a diverse network of trusted, successful, thought provoking people.**

**Education for ‘renewal’  
is about learning  
‘things’  
that have long term effects  
on our ability  
to understand and perform.**

The ‘benefits’ from ‘personal renewal’ include an openness to change, getting out of our comfort zone to learn new lessons about ourselves and others and new habits of mind that will be useful in our lives like empathy, kindness, objectivity, passion for the truth and the capability to think critically.

But John Gardner’s advocacy for ‘renewal’, for personal development and being smarter, goes beyond the individual; ‘renewal’ also applies to our community, country and world. *“If a country hopes to achieve renewal to be competitive with the rest of the changing world, a country then must create a welcoming and nourishing environment for creative men and women to learn and develop.”*



In other words, the

**United States of America  
must be  
open to and encourage  
change and renewal  
for its citizens to  
develop new skills**

*“Be curious. Read widely. Try new things. What people call intelligence just boils down to curiosity.”*

*Aaron Swartz*

and  
update existing skills  
to become  
*‘smarter’.*

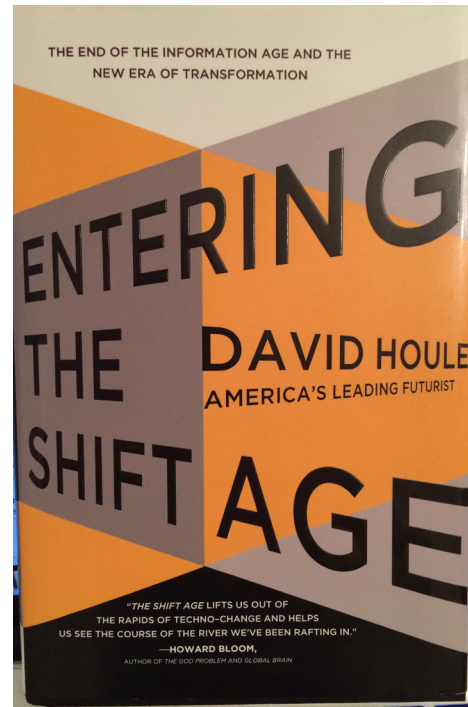
If the USA hopes to remain safe, open to diversity, competitive with other smart countries like Russia, China, France, Singapore and Germany, and stay free and democratic, America must foster a society in which all communities welcome change and encourage creative thinking and personal development. *“A country must be open to changes that enrich and strengthen it rather than changes that divide and destroy it”* Mr Gardner concluded.

It just so happens that John Gardner’s recipe for long term success in an ever changing world is similar to the perspective of another respected thinker. His name is

### David Houle, a Futurist

much like **Alvin Toffler** and **Marshall McLuhan** before him. Houle describes his role as a futurist as *“a catalyst for getting people to think about the future and then get them to discuss their ideas about it”*. In other words, a facilitator of conversations about the future.

Futurists are thinkers and evangelists of tomorrow, predicting the landscape of the coming years as well as the skills and attitudes people will need to flourish in them. Toffler advocates,



among many things, changes in our education system to liberate students to be naturally curious, to understand that failure is not the end of the world but rather a lesson to make us stronger and wiser, to teach students how to find and identify the truth within the context of biased sources and how to learn empathy at a time when the world desperately needs it. Houle describes a new, transformative time unfolding right now; a new age in the history of man in which

*“every part of a person’s life  
is now  
in some relative rate  
of  
change  
or  
shift”*



Houle calls

**this period ,  
“The Shift Age”.**

According to Houle, changes in the global economy, the power of the internet, the revolution in computer power and the explosion of mobile technology is ushering in a new era, ripe with opportunity and challenges, now unfolding before us.

Houle’s question is

**‘are we prepared for it?’**

For Houle, the Shift Age comes with a warning. *“If America doesn’t better educate our young, if Americans don’t become healthier, if we don’t rebuild our communication, energy and transportation systems for the 21st century, it doesn’t matter what else we do”;* we are doomed. This is where John Gardner and David Houle’s vision of the future align. Both futurists are adamant.

**America must become  
more inquisitive**

**and  
inclusive  
to  
embrace ‘renewal’,  
to be  
‘smarter’.**



Both men contend

**“people need an  
insatiable *curiosity*  
to continually learn  
and  
teach themselves!”**





To make this possible, government must change. And, for government to change, our leaders must change.

**Leaders must  
change  
the way they govern  
by finding  
courage  
to sublimate  
selfish interests  
of small groups  
for  
the greater good of  
an entire community,  
the entire nation.**

Consequently, it's important for people to assume responsibility for their own futures through ongoing 'renewal,' continuous learning. To be smarter. To be better. I encourage you to heed the words of Gardner and Houle. You have been

forewarned. You are in the 'Shift Age'.

You must be curious and

**relentless  
in your efforts to  
continually learn new lessons  
and  
refine existing talents.**

Push out of your comfort zone. Don't be afraid to ask questions; they're more important than answers. Network constantly.

**Find a trusted mentor.**

**Get an internship;**

the best internships provide better lessons than the classroom. Be committed to your personal development, to become smarter for the new opportunities, for your success, in the Shift Age.

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Networking. Your network of diverse, credible, trusted, successful people will create the most opportunities for your success.

# The Economist

JANUARY 14TH-20TH 2017

Trump v the spooks

The stain of Guantánamo

Pop stars and patronage in Congo

Inflation's welcome return

## Lifelong learning

### How to survive in the age of automation

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The January 14th, 2016 edition of *The Economist*, focused on the need to embrace learning throughout our lives and the perils of not. Despite one's education, even college graduates, technology is forcing everyone to continue learning all their lives. Those who don't commit to lifelong learning will face either job loss or stagnant wages. The magazine cited research findings - "47% of existing jobs in America are susceptible to technology advancements." Computer and coding skills are invaluable but so is "creativity, problem solving and empathy". And, great companies want people who are intellectually "curious". For great companies like AT&T, finding people who are committed to learning their entire lives is a company priority. The bottom line message of this *Economist* feature on "Lifelong Learning" is learn new things your entire life or risk becoming irrelevant and possibly out of a job.

The next few pages tell the story of an early American named **Massasoit**, a Wampanoag Indian sachem or chief. Massasoit's story reveals one man's encounter and response to life altering '**changes**' which washed ashore onto the beaches of his southern New England nation like a thundering tsunami in the early 17th century (1600s). Consequently, his life and the lives of his Wampanoag people were never the same.

All of this occurred in the waning years of what historians mark as the **Agricultural Age**, in the late sixteenth (1500s) and early seventeenth (1600s) centuries, just prior to the beginning of the next historical period called the **Industrial Age**. The Agricultural Age had been evolving for 10,000 years, when man's life was oriented around agriculture, growing food. **The Industrial Age** introduced machines to human society with the invention of the steam engine in the early 1700s. Machines dramatically changed countries and the lives of their citizens. The **Industrial Age** evolved and flourished until 1975 when it too was overtaken by a new age, an **Information Age** of computers and the internet. Same impact as previous ages; nations and people's lives were again affected dramatically. And then, just 30 years later in 2006, another age emerged which futurist David Houle now calls the "**Shift Age**". It too is expected to impact nations and their citizens as dramatically as the ages which preceded it.

So, welcome to this fascinating '**story of renewal**' for the great Wampanoag chief, Massasoit, and his impact on a nation and continent in transition.

# Wampanoag Indian Testimonial

In May of 2016, I submitted this textbook to **Brian Lightfoot Brown**, a member of the **Wampanoag Indian tribe**, to solicit his feedback of this author's perspective of the 17th century Wampanoag Indian nation's encounter and ultimate conflict with European incursions into his ancestors' centuries old Wampanoag North American nation.

**Here's what he wrote to me:**

*Stephen,*

*You have really gone to great lengths to set up a process for enticing students to learn, remain interested and understanding the material of your book. In regards to your documentation of King Philip's War, I truly am excited to see how you tried to give the Wampanoag perspective. That's such an enlightening and alluring approach. In my school days, we hardly touched on anything regarding Native Americans and what little bit of Native American topics we did discuss, it was always from the colonists point of view. So, I enjoyed your telling of this part of the Wampanoag and American story very much. I am thoroughly pleased by the fact that you reversed the story to give the Wampanoag view of the events which truly is more intriguing for students who are looking to learn. If you have anything else you need or would like, let me know and I will do my best to assist.*

*Thank you again.*

*Brian Lightfoot Brown*

*PS. my Grand Uncle (my paternal Grandmother's brother) was 2-time **Boston Marathon** winner (1936 & 1939) and 1936 U.S. Olympian Ellison "Tarzan" Brown. He competed in Hitler's Germany in Berlin in the 1936 Olympics and was an Olympic teammate of the legendary Jesse Owens.*



## *The Story of War*

*“The story of war is told by the victor;  
the vanquished’s voice muted in defeat.  
Winners paint the tapestry of the conflict;  
the conquered only acquiesce to the rendering,  
to its version of the struggle,  
to its heroes and villains  
and  
cause and effect.*

*The victor’s rendition is singular in purpose,  
made possible by the bounty of the triumph.  
Too often, their portrayal is embraced by minions  
too naive to doubt*

*or  
too timid to question.*

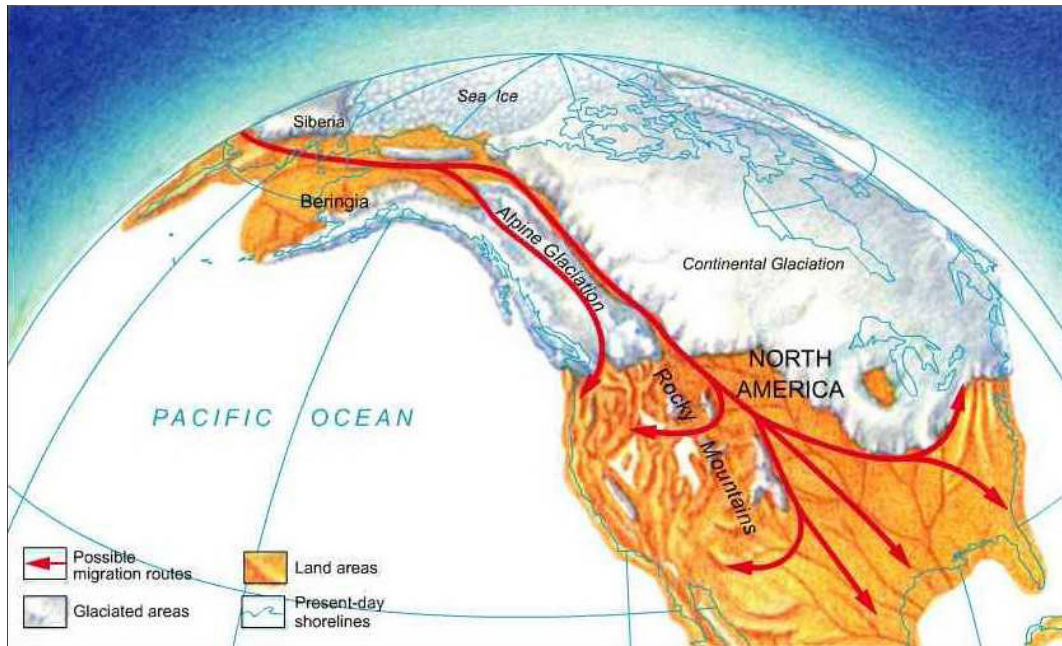
*Therefore, our mission is  
to give voice to the vanquished,  
to listen to their call.*

*For in their anger and sorrow,  
comes another version of the struggle  
and with it,  
may come courage and clarity  
for those once  
too naive or  
too timid  
to question the victor*

*or  
give voice to those muted in defeat”*

**Their ancestors  
started coming  
here  
20,000 years ago.**

of Rhode Island , the **Mayas** of Guatemala, the **Incas** of Bolivia and **Aztecs** of Mexico. Regardless of where you live in North or South America,



### **Indians preceded your ancestors.**

Most suspect they came from Asia, across a pathway of ice when glaciers covered much of the land of the northern hemisphere; across a narrow waterway now called the Bering Strait which separates Siberia, Russia from the modern American state of Alaska. 'They' made the crossing from Siberia to Alaska, then into Canada, through to Oregon, onto Illinois and over to Massachusetts and Rhode Island or down to Mexico and continuing to Guatemala and then to Columbia. 'They' became the **Inuits** of Alaska, the **Sauk** of Illinois, the **Wampanoags** of Massachusetts, the **Narragansetts**

'They' are **America's first settlers**. Some call them Native Americans; others call them American Indians.

Europeans started venturing to the Americas from French, English, Dutch, Russian, Italian, Viking and maybe Chinese ports in the 15th century (1400s). **Columbus** made the first of his first three landings in 1492 at one of the islands of present day **Bahamas**. Others European explorers and refugees soon followed.





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In 1620,  
102 **religious dissenters**,  
landed near  
modern day Provincetown  
before moving on to  
modern day Plymouth,

Massachusetts to establish a permanent community. These pilgrims' were fleeing religious persecution in England where the King of England's official church, the Church of England, continually harassed them. They left England for Holland only to find similar discrimination. So onto North America. They found investors to pay for their trip. The investors leased an

older ship, the *Mayflower*, bought supplies for the 2 plus month crossing of the Atlantic ocean and hired a crew of sailors. They secured land for a settlement for the pilgrims near New York City. These pilgrims set sail for America on September 20th, 1620.

On November 9th,

*“after 65 days at sea”,*

the pilgrims saw land. The captain and part owner of the *Mayflower*, Christopher Jones, while never having been to America, believed the land they saw from the ship was not New York. Jones' first mate and captain,

## European Settlements in the Americas 1650



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Robert Coppin, had previously been to America and knew the land they were looking at was probably

**a place referred to as  
'new' England,  
specifically Cape Cod.**

According to author **Nathaniel Philbrick**, Cape Cod was south of some well known fishing settlements near modern day Boston where "*hundreds of cod fishing vessels from England, Holland and France had been coming to fish for years, especially off the coast of souther Maine.*" The decision Captain Jones faced was either travel an-

other 220 miles to New York through uncharted seas with dangerous shallow waters and hidden sandbars that could ground the *Mayflower* or stay put and try to establish a community just south of the fishing communities near present day Boston near the abundant fishing grounds off the coast. They decided to stay.

**On Saturday,  
November 11th, 1620,**

the hungry and thirsty pilgrims, desperately in need of a bath, emerged from their cramped quarters below the *Mayflower* deck where they had been living for more than two months



*"The Mayflower in Plymouth Harbor" painting by William Halsall (1822)*

to see the harbor near Provincetown at the tip of Cape Cod. A group of the pilgrims went ashore on Monday. They found a fresh water pond for drinking and a much needed bath. They also began eating shellfish that were attached to rocks on the shore. The pilgrims were amazed they saw no people. They had heard from stories circulated by explorer **John Smith** that there were Indians near Boston where he landed in 1603. Plymouth was only a short distance from Boston. What the pilgrims didn't know was they were, in fact,

**being closely watched by  
local Wampanoag Indians  
who reported  
their observations to  
their chief, **sachem  
Massasoit.****

While these pilgrims landed on Cape Cod in present day southeastern Massachusetts where the harbor was teaming with fish like cod, striped bass and whales and coastal areas with bountiful cornfields farmed by local Indians, these pilgrims had no idea how to fish or farm. So,

**these pilgrims were literally  
**starving**  
in a land of plenty!**

They were **English, religious refugees**, not farmers or fishermen, who had been hard working weavers, tailors, shoemakers and printers working 6 days a week from dawn to dusk in Holland. They eventually found some corn stored near the coast. While they knew the corn was grown by someone, they were too hungry to think



twice who owned the corn. They were starving! So, they quickly removed the corn from the storage area and brought it back to the ship to eat.

Living conditions continued to be extremely difficult for these new arrivals to America. Staying alive was a challenge. Then, a few months after leaving the cramped but relatively safe confines of the Mayflower to come ashore, suddenly and dramatically

**on March 16th, 1621,  
the Pilgrims  
had their first contact  
with Indians.**

An **Abenaki** Indian from present day Maine, named **Samoset**, with jet black hair cut short in front and hanging long in the back, strolled into an astonished Pilgrim settlement wearing only a fringed strip of leather around his waste and holding a bow and a couple of arrows. As he approached a group of stunned pilgrims, he purportedly yelled out

***“hello English!”***

The pilgrims were shocked.

**Not only did a naked Indian  
just walk into their village  
without any apparent fear,  
but  
he spoke English!**

According to author Nathaniel Philbrick, one of the pilgrims ran over to Samoset with a coat to throw over his body for more appropriate attire at this initial networking event. The pilgrims soon felt comfortable enough with Samoset to offer him some food. According to Nathaniel Philbrick in his epic book *“Mayflower”*,

***“Samoset asked for  
a beer!”***

Samoset had been visiting Wampanoag Indians near Plymouth at the time. He had learned a few English words from his dealings with English fishermen and trappers in nearby Rhode Island. It was during this meeting with Samoset the pilgrims learned about the Wampanoags and their supreme leader, Massasoit.

**Samoset also told the pilgrims  
about another Indian,  
**Squanto**,  
who spoke better English  
than he.**

Squanto had lived in Europe on two different occasions. Once, after being kidnapped by an English explorer in America in 1605 and then, a second time, when he was back in America with captain **John Smith** for a 1614 expedition, he was kidnapped while going back to his native **Patuxet** village by one of John Smith's men, **Thomas Hunt**, who brought Squanto



back to Europe to sell him into slavery. Squanto returned to America in 1619 serving as a guide for another English explorer traveling in southern Massachusetts named **Robert Gorges**. This time, **Massasoit**, the chief or sachem of the Wampanoags of southeastern New England, attacked the Gorges expedition, killed the crew and brought Squanto into the tribe.

5 days after his surprising appearance in the Pilgrim village,

**Samoset returned  
with Massasoit  
and an entourage  
of **Wampanoags****

which included Squanto to translate for the chief. Massasoit was the leader of

**the Wampanoags, one of the  
most dominant tribes in  
southern New England.**

Massasoit was 35 years old with

**a brand  
exuding quiet strength,  
intelligence and influence.**

The pilgrims described him as “*a strong looking man, in his best years, an able body and spare of speech*”. Author Philbrick describes the meeting in his book ‘Mayflower’. “*Massasoit’s*

*face was painted red and his head was glistening with bear grease. He wore a wide necklace of white sea shell beads and carried a long knife suspended from a string. His 60 man entourage had their faces painted, some black,*



statue of Massasoit near the Plymouth Rock Memorial in Plymouth, Massachusetts.

some red, some yellow and some white; some with crosses” and other art work. Plymouth Governor, **John Carver**, kissed Massasoit’s hand; Massasoit likewise reciprocated. **Edward Winslow**, one of the Pilgrim leaders at this meeting, presented Massasoit with a pair of knives, some copper chains, an alcoholic drink and a few biscuits. Massasoit ate the biscuits and drank the alcoholic drink. Things must have gone well because the chief eventually sat down with a group of Pilgrim leaders to create a 6 point treaty of peace and mutual support. It is purported by some that Massasoit was observed trembling during the negotiation and signing of this agreement.

**“between 1616 and 1619,  
more than 90% of  
the Wampanoag population  
was wiped out  
by this European flu virus.”**

The tribe was decimated; there were few Wampanoags left. The Wampanoags went from a population of 12,000 and an army of 3,000 to only a few thousand people and an army of only 300 ! The Wampanoags regional

**enemy, the Narragansetts  
living across the bay  
in Rhode Island,  
were relatively untouched  
by the same plague**

that devastated the Wampanoags. The Narragansetts had a total population of 20,000 and an army of 5,000. The numbers superiority of the Narragansetts enhanced the influence of their sachem, **Canonicus**, while jeopardizing Massasoit’s power within the Indian nations of New England.

Massasoit, after his initial meeting with the pilgrims, promised to return in a week to Plymouth to share planting tips for growing of corn. Squanto would show them how to fish for delicious eels. He also shared Wampanoag agricultural secrets like the importance of using dead fish to fertilize the soil to ensure a bountiful corn crop. Massasoit and Squanto were both as

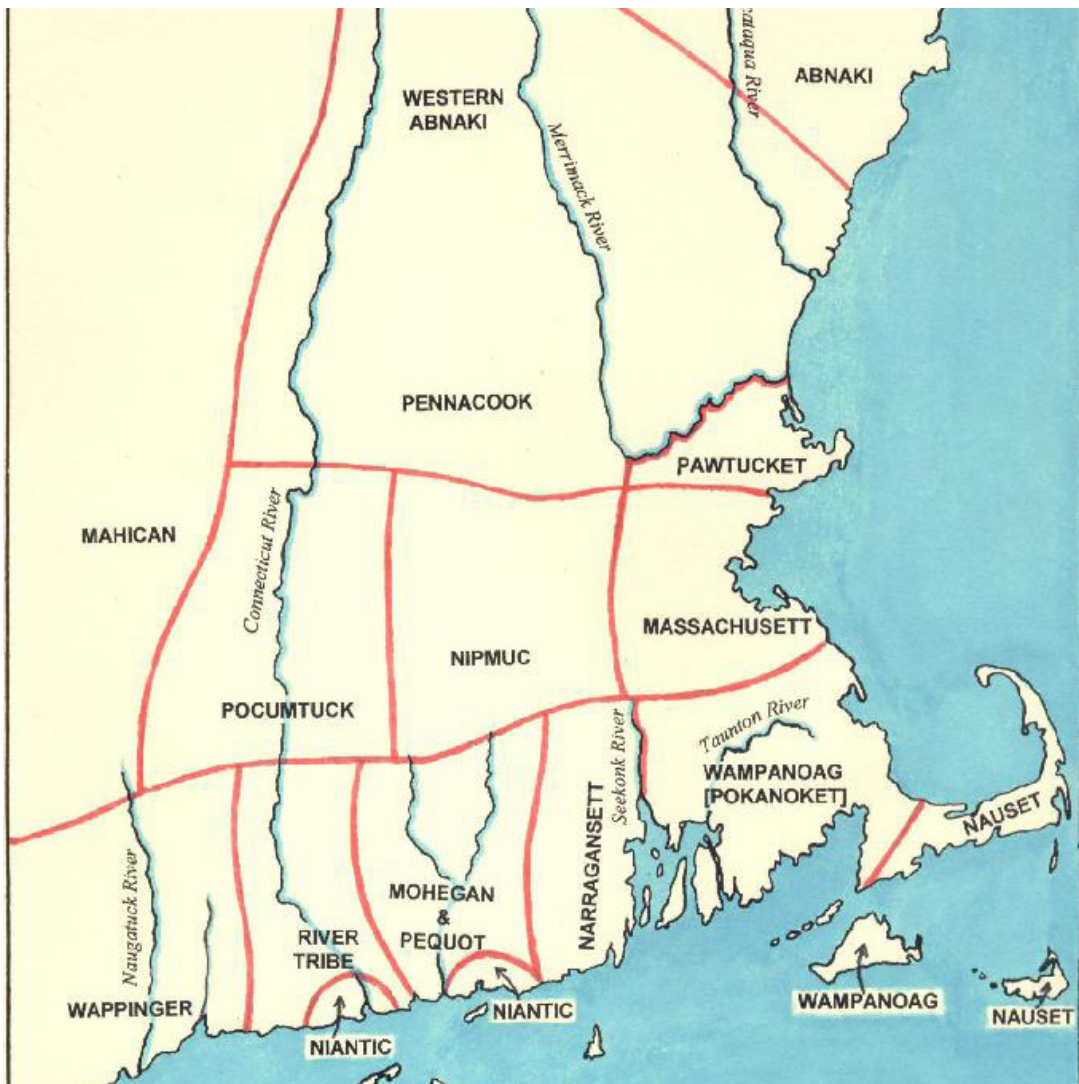
**Squanto apparently  
told Massasoit that  
the pilgrims had a  
‘weapon of mass destruction’  
(WMD)  
in a warehouse  
being guarded in the village.  
The pilgrim weapon was  
the plague.**

Massasoit knew the weapon well. He witnessed its widespread, lethal effects several years before when thousands of Wampanoags were infected by this flu-like virus introduced by European fishermen fishing off the New England coast and trading with Wampanoags in southeastern New England. According to author Philbrick,

suspicious of the pilgrims as they were each other.

**Massasoit's first contact  
with English explorers  
occurred many years before  
when several Wampanoags  
were killed  
in an unprovoked attack  
by English sailors.**

Furthermore, Massasoit always knew the pilgrims stole corn from an Indian winter storage when the pilgrims first came ashore near Provincetown. Massasoit also suspected Squanto was more loyal to the English than the Wampanoags and believed he was planning to usurp Massasoit's influence and power with the aid of the pilgrim colonists. While Massasoit may have signed a peace treaty and helped



Map of the Indian nations/tribes of New England



the pilgrims survive their first winter in America, he was well aware of the pilgrims' potential to be a disruptive force in his once relatively secure Wampanoag nation of southeastern New England. Time would eventually prove the chief's suspicions and fears true.

On April 5, 1621, after being anchored for almost 4 months in Plymouth harbor, the Mayflower ship returned to England while its pilgrims stayed. Later that fall, after a bountiful harvest from the spring planting season, the pilgrims were ready to reflect on the past year and give thanks to God for their survival with a celebratory meal. Because religion was such an important part of the pilgrim way of

life, there was probably some acknowledgement of the role God was playing in the destiny of this enduring pilgrim community. While there is no record of the exact date of this thanksgiving celebration, it probably occurred in late September or early October.

Nearly half the original passengers from the Mayflower had died during this first year from the winter cold or disease like scurvy. Only four adult women survived.

**53 pilgrims  
from the original 102  
were still alive  
to celebrate  
this 'thanksgiving' meal.**



the first Thanksgiving representation, 1621, oil on canvas, by artist Jean Leon Gerome Ferris in 1899. This painting shows common misconceptions about the event that persist to today. Pilgrims did not wear the clothes depicted in the painting and the Wampanoags dressed differently as well. The Indian clothes in this painting represent a style more akin to the Indians of the Great Plains region of middle North America. The Thanksgiving holiday has been observed on different dates in most states from Washington's presidency until President Abraham Lincoln decreed in 1863 Thanksgiving to be celebrated on the last Thursday in November. In 1941, President Franklin Roosevelt set the date as the fourth Thursday in November.



**Massasoit filled the void  
showing up with  
100 of his Wampanoags  
and**



a plate of venison slices probably appeared on the Pilgrim and Wampanoag table at the first Thanksgiving while the pilgrims and Wampanoags sat on the ground or stood to eat near the outdoor cooking fires.

**5 freshly killed deer  
for a venison entree  
to accompany the pilgrims  
freshly picked corn, squash,  
beans and peas.**

The pilgrims also provided duck and geese, an abundance of striped bass and cod from the harbor and, of course, wild turkey from the local rafters. And, beer! The pilgrims had been harvesting barley which provided the basic ingredient for this brew. Missing from this version of Thanksgiving was utensils!

**No forks,  
just knives  
and finger lickin' good!**

The fork did not become popular in

North America until the time near the American Revolution. And no pumpkin pie or cranberry sauce either on this first Thanksgiving table.

This meal commemorated 12 months of a growing, trusting and endearing relationship between Wampanoags and English religious refugees inspired and orchestrated by a wise and empathetic Indian leader named Massasoit. Unfortunately, this peaceful, cooperative relationship between Indians and colonists would never be as close again.

**Massasoit was essentially  
experiencing a 17th century  
'Shift Age'  
as technological, global and  
cultural changes  
came rushing ashore onto  
his once insulated  
Wampanoag empire.**

Just think about how Massasoit managed this turbulent time in his life and ask yourself if you could have responded in a more favorable way than Massasoit. He extended himself out of his comfort zone when he initiated the first meeting with the pilgrims. In the process,

**he brought diversity  
to his homogeneous, Indian  
network  
and developed empathy**

for the pilgrim struggle. He negotiated a peace treaty and brought the *fixin's* to a Thanksgiving party to celebrate. Massasoit understood the benefits of kindness. Instead of attacking the pilgrim intruders at his first encounter, he reached out, got to know them, then regularly helped them adjust to their new surroundings by sharing his land and important agricultural secrets for their survival. Whenever there was tension between Indians and whites, he injected calm, listened to both sides and brokered peaceful solutions.

**Massasoit's growth mindset enabled him to learn from mistakes**

to build peace with the pilgrims when war was seemingly an easier option.

Massasoit was a 17th century change agent. He was not naive and always remained skeptical, never too quick to trust new members of his network but always quick to extend a helping hand or negotiate a treaty for the greater good.

The land of the Wampanoag in the early 1600s (17th century) was no longer the exclusive domain of Massasoit and the Wampanoags. The concept of land ownership changed from what Massasoit and other Indian sachems originally understood. Massasoit gen-

erously gave the pilgrims 12,000 acres of land to establish their settlement soon after their arrival in Plymouth.

**Massasoit continued to trade or sell additional parcels of land to buy new products the pilgrims kept introducing to him.**

Guns. Blankets. Coats. Hoes. Hatchets. Knives. Kettles. Bales of cotton. Liquor. And guns, especially the new flintlocks. These items were routinely on Massasoit's shopping list usually in exchange for land. Massasoit's land sell off changed the Wampanoag generational migratory patterns for hunting, fishing and planting.



painting of **Massasoit** wearing a red horseman's coat that he was given as a gift in the spring of 1621 by Edward Winslow and Stephen Hopkins as an expression of gratitude from the pilgrim colonists.

**Wampanoags eventually  
were not able to  
hunt, fish, plant and live  
where they had been  
for hundreds of years.**

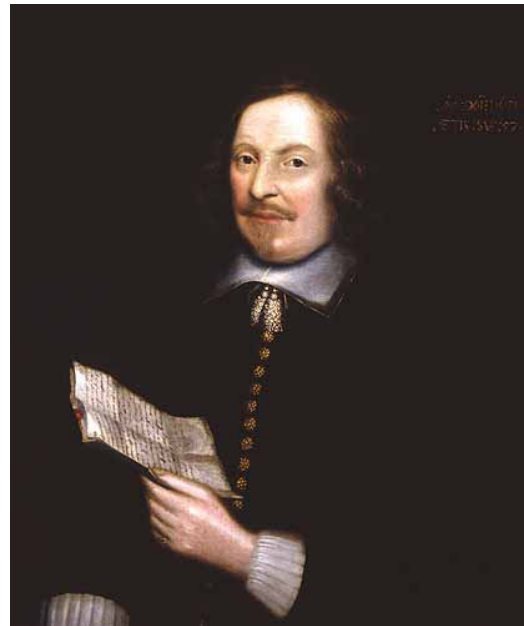
Not only the Wampanoag but other Indian land continued to shrink from sell offs and questionable acquisitions by the increasing white population migrating into Indian territory on the North American frontier. By the end of 1621, another English ship, *The Fortune*, unexpectedly appeared off Cape Cod to deposit 37 new pilgrims at the Plymouth settlement. And, more were on the way. The wave of white immigrants to the Indian empires of North America could not be stopped! How long could Massasoit keep peace between Indians and the English immigrants? Time would tell not long enough.

**Massasoit's decision to  
aid the pilgrims  
during their first winter  
of 'want' and 'fear'  
saved pilgrim lives  
but ultimately endangered  
and shortened  
the lives of Wampanoags**

and other Indian tribes of New England. Pilgrim preservation ultimately meant greater dangers for Indians. The first generation of Pilgrims, these

refugees fleeing religious persecution in England and Holland, were essentially 'welcomed guests' of the Wampanogs. Most of these 'first generation' *Mayflower* pilgrims appreciated Massasoit's generosity and kindness and expressed it at their first Thanksgiving meal together. One pilgrim governor, **Edward Winslow**, became a trusted friend who saved Massasoit's life when he became gravely ill. But Winslow and several other Pilgrims proved to be exceptions. Unfortunately, the children, grandchildren and future generations of the original pilgrims of 1620 forgot the original Wampanoag kindness and sanctuary. New generations of European immigrants coming to America wanted Indian land and were determined to take it. **Josiah Winslow**, Edward

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**Edward Winslow**, one of the Separatist pilgrims fleeing discrimination in Holland on the *Mayflower* in 1620 who eventually became Governor of the Plymouth colony, became a close friend of Massasoit during the winter of 1623 when he nursed the gravely ill chief back to health.

Winslow's son, is a prime example. Unlike his father Edward, Josiah came to see Indians as an impediment to a professed pilgrim destiny ordained by God. Josiah became the military commander of the Plymouth militia in 1659 and later the governor of the Plymouth colony in 1673. Josiah Winslow's professed destiny became all about Indian land.

As he advanced in age,

**Massasoit went into  
retirement.**

**By 1657, the 80 year old  
sachem was living  
with the Quabaugs,  
part of the Nipmuck tribe  
55 miles north of his former  
Warren, Rhode Island home.**

His oldest son, **Wamsutta**, took a major leadership role in the Wampanoag tribe. Massasoit, however, was still focused on the delicate balance of peace he created between Indian and white populations. He understood it was not perfect; in fact,

**Massasoit knew his efforts to  
preserve the centuries old  
Indian way of life  
was, at best, tenuous.**

But, he understood it beat the alternative of war and destruction.

Massasoit continued to hope for the

best, to preserve as much land for as long as possible as well as the fragile harmony between Plymouth pilgrims and Wampanoags he had worked so hard to build and sustain. As a final gesture to further strengthen the bond between Indian and English, Massasoit asked the pilgrim leaders of Plymouth to change the Indian names of his two sons to English names. From that moment on, **Wamsutta** became **Alexander** and **Metacomet** became **Philip**.

After Massasoit's death in 1661, Alexander became sachem of the Wampanoags. Shortly after selling a Wampanoag island in Narragansett Bay (**Hog Island**) in 1662 to colonists who were not part of the Plymouth settlement, pilgrim leaders summoned him to Plymouth for questioning. Three days later,

**Wamsutta mysteriously died.**

His brother, Metacomet, suspected his brother was poisoned by the pilgrims.

**Metacomet  
became the new chief  
of the Wampanoags.**

And, Philip was nothing like Massasoit. While both Metacomet and his father were always skeptical and suspicious of the pilgrims' intent,



**Massasoit was  
diplomatic  
while Metacomet was  
angry and vengeful.**

**King Philip**, as Metacomet was now called by the English, started preparing for war. Philip believed the English would eventually take all the Wampanoag land and eradicate their culture and religion. Philip would not sit idly and accept this fate. He methodically began to collaborate with other New England tribes, even former enemies like the Narragansetts.

Some historians believe Philip's ultimate goal was to defeat the pilgrims and restore what was left of the Indian territory and way of life. This author



This is the most published 'portrait' of Metacomet. Unfortunately, it probably looks nothing like the actual chief. This was a caricature of Metacomet created by Paul Revere in 1772. Some claim Revere took many of the characteristics of a portrait of an 18th century (1700s) Mohawk leader named Joseph Brant that hangs in the Library of Congress today.

contends Philip understood the pilgrim significant advantages in any military conflict. Not only was the American white population measurably greater than the Wampanoag population in 1662, pilgrim immigration was accelerating in New England and, consequently, would quickly replenish casualties inflicted by Indian armies in any conflict. The Indian population, on the other hand, never recovered from the depopulation caused by the European induced plague of 1616 to 1619. Indian population and life expectancy was on the opposite trajectory of the English white population. In other words, there were fewer and fewer Indians and more and more white people. Philip, as well as his father before him, knew any war would depopulate an already shrinking Indian population. Philip knew time was running out for American Indians. Philip's life purpose became 'revenge' for Wamsutta's murder, the ongoing genocide of the New England Indian population, pilgrim thanklessness after years of Wampanoag generosity and protection from the hostile environment first encountered by the pilgrims on Cape Cod and Plymouth and, finally, the ongoing acquisition of Indian land. This became an emotional issue for Philip and other Indian tribal leaders.

**The Indians perceived  
their backs were  
against the wall.**

Still, there is significant evidence that Indians would have preferred peace and did not want war.

**From Phillip (Metacomet) to  
the Narragansetts,  
there was  
consistent acknowledgement  
that peace  
was  
the preferred path.**

According to author Philbrick in his award winning book *Mayflower*, at one point during the eventual war that was to follow, Quakers living in Newport offered to intercede to broker a peace between Indians and pilgrims. Philip was open to the Quaker intercession and admitted '*fighting was the worst way*'. But "*when several hundred Indians surrendered to pilgrim authorities in Plymouth and Dartmouth after being promised amnesty and protection by the pilgrim militias,*

***Josiah Winslow refused  
to honor  
the commitment  
and shipped the Indians  
to Spain as slaves.***

And, there was more skepticism in the Indian tribal coalition. The Narragansetts were allies of the English. In 1643, the Narragansetts signed peace treaties with the English. During the Pequot Indian War of 1637

when thousands of Pequot were brutally murdered by English militia, the Narragansetts joined the English forces against the Pequot. But in December of 1675, Josiah Winslow and other pilgrim leaders convinced English residents of the United Colonies of Massachusetts, Connecticut and Plymouth to "*mount the largest army New England ever seen and invade the Narragansett Indian community in Rhode Island*". The leader of this army was Josiah Winslow! The

**Narragansetts felt  
they had no choice  
but to ally themselves  
with their former enemy,  
Philip**

and the Wampanoags, against the English colonists.

There were unwavering and persistent pilgrim voices for peace like Rhode Island's **Roger Williams**, leader of the Rhode Island militia. Williams did not want war and consistently advocated for peace. He was a friend of both Massasoit and the Narragansetts.

**Roger Williams** had been a Puritan minister spending time in both the Massachusetts Bay and Plymouth Colonies. In both places, **Williams advocated for Indian rights** and consistently criticized both Puritan and Pilgrim leaders for their treatment of New England's Indian tribes. **Puritan**

and Pilgrim leaders charged Williams with heresy and treason. Williams fled Plymouth in mid winter of 1636 and was met by

**Massasoit  
offering  
Indian friend Roger Williams  
food and shelter  
from the brutal winter cold.**

In the spring, Massasoit gave Williams land in modern day Rumford,

Rhode Island for a settlement. When the Plymouth pilgrim leaders found out where Williams was living, they claimed the land was part of the Plymouth Colony and ordered him to leave or be arrested. Williams took a small boat across the Seekonk River where he was greeted by Narragansett Indians. The Narragansetts sold Williams land near present day Wayland Square in Providence, Rhode Island, to re-start a settlement for his family and followers.



statue of preacher, trader, Puritan dissident and charismatic political leader, **Roger Williams**, the original religious refugee who founded Rhode Island in 1636. This statue stands today near College Hill off Prospect Street in Providence, Rhode Island. England born Williams had been a persistent critic of the Church of England when living in England. When he came to America in 1631, Williams continued his criticism of the **Puritan** religious communities of Plymouth and another, near Boston. Williams added to his list of outrage the **Puritan atrocities against the Indian nations of New England**. Williams fled Massachusetts when Plymouth leaders threatened to arrest him for his persistent criticism of the Puritan church and its influence of the colony's government. Williams had argued for a definitive separation of church and state; i.e. the church should never influence a colony's or country's government! The Puritan led colonial governments would not tolerate the practice of other religions in their colonies, especially, the nature-based religions of the local Indian tribes. Wampanoag Sachem, Massasoit, gave Williams shelter for three months during his overnight flight in the cold winter of 1636. When the Plymouth colonists found out that Williams was living on land in Rumford given by Massasoit, Plymouth leaders claimed Rumford was within the Plymouth colonial jurisdiction and threatened to arrest him if he stayed. Williams then rowed across the Seekonk River to modern day Wayland Square in Providence. There Williams was greeted by Narragansett Indians who welcomed him to their nation. Sachem/chiefs Canonicus and Miantonomi sold Williams land which Williams called "**Providence**" because he felt that God's Providence or love had brought him there.



Unfortunately, Roger Williams proved to be the exception. More influential power brokers like **Josiah Winslow** wanted war. Militia captain **Samuel Mosely** was more bellicose; i.e. he was **intent on exterminating the entire New England Indian population**

**A clear racial divide between Indians and English colonists was taking greater hold**

**within the white population of the colonies.**

An **Indian paranoia** had developed and was continually inflamed by war-like rhetoric from leaders like Josiah Winslow and Samuel Mosely. The Pilgrims had forgotten Massasoit's legacy of kindness when the Wampanoags welcomed terrified, starving and cold Pilgrims just 50 years before.



the **Plymouth colony** became the home of the English pilgrims who emigrated from Holland to America in 1621. Puritans, on the other hand, were also English religious dissenters who emigrated to America but established a separate colony north of Plymouth. The major Puritan emigration occurred between 1629 and 1641. The Puritan colony came to be called the **Massachusetts Bay Colony**.



Extreme

**conversations about  
building walls  
and  
internment camps  
on off-shore islands  
to keep Indians  
away from pilgrims**

became part of the colonist discourse. This increasingly divisive and hostile rhetoric along with the continued expropriation of Indian land gained momentum causing most Indian nations of New England to believe war was their only alternative. When pilgrim

leaders became suspicious of Philip's intent to rally the Indian nations to fight the pilgrims, they demanded Philip come to Plymouth in 1671 to sign a treaty requiring the Wampanoags to turn over their weapons to the pilgrim militia and pay a fine. Philip signed the treaty but never turned in his warriors weapons.

**As  
demagogues  
like Josiah Winslow  
spoke with  
anti-Indian rhetoric,**

Philip rallied other New England Indian tribes like the **Nipmuck, Pocumtuc** and **Narragansetts** to forget



Plimoth Plantation, located today in Plymouth, Massachusetts, is a reconstruction of the original Pilgrim village

their traditional differences and join together to create a formidable, united Indian army to stop the growing threat from the English colonies.

In January of 1675, three Wampanoags were found guilty in a pilgrim court of killing an Indian loyal to the Pilgrims named John Sassamon. The three Wampanoags were executed on June 8, 1675. On June 20th, several Wampanoags went to the village of modern day Swansea, Massachusetts, just a few miles south of Providence, Rhode Island, and burned property and killed cattle. No pilgrims were killed. On June 23rd, as Indians ransacked other pilgrim homes near Swansea, a young boy was told by his father to shoot at the fleeing Indians. The boy fired and killed one of the Indians. According to author Philbrick, this killing by the boy ignited the fire of a full blown war.

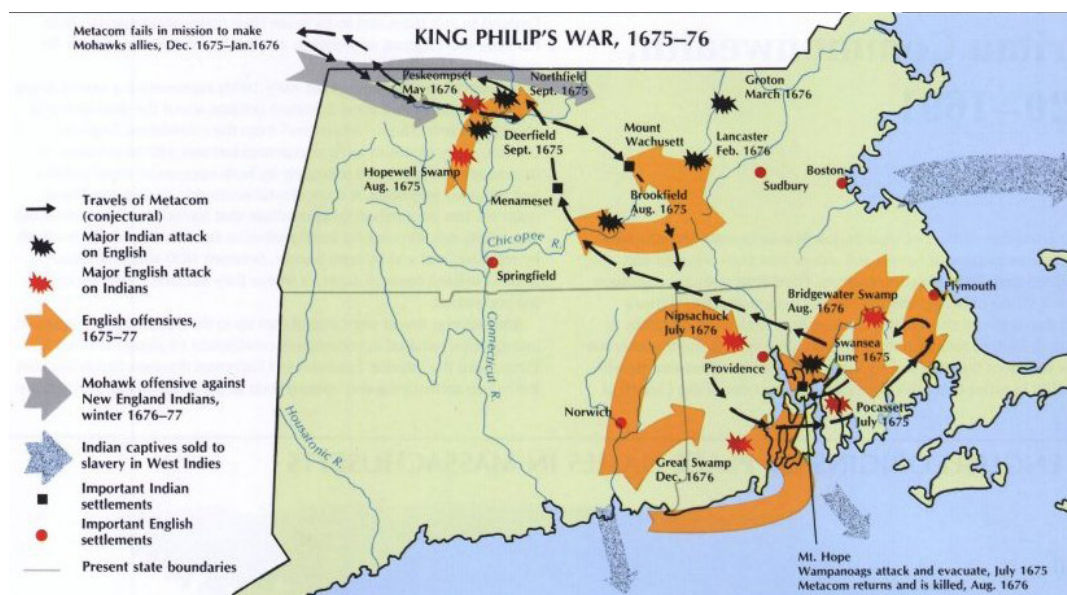
**This pilgrim “boy  
had given the Indian warriors  
exactly what they wanted;  
the ‘ok’ to  
kill pilgrims.”**

By the end of June, 1675, a full scale war erupted. It soon engulfed all New England, Indian and white populations alike.

**The war became known as  
King Philip’s War**

as well as Metacom’s Rebellion or Metacom’s War.

**Philip’s war  
was not the only war  
in the 17th century (1600s)  
between Indians  
and whites from Europe**



**who continued to emigrate  
in increasing numbers  
to  
the North American  
continent.**

The **Powhatan wars** of 1610–14, 1622–32 and 1644–46 in Virginia, the **Pequot War** of 1637 in Connecticut, the **Dutch-Indian war** of 1643 along the Hudson River and the **Iroquois Beaver Wars** of 1650 each represented the culmination of increasingly bitter and violent tensions between the Indian tribes of each area and a growing white population of French, Dutch, and English settlements in Canada, New York, and New England encroaching into the once homogeneous and secure Indian territory.

**The horrors of  
King Philip's War  
continued for  
14 months.**

While there were Indian victories in the first several months of the conflict, by the summer of 1676,

**Philip's Indian allies  
began to  
desert him**

and surrender to the English colonists. In August, Indian scouts discovered Philip's hideout.

**Benjamin Church**, who once lived peacefully among Indian neighbors near modern day Bristol, Rhode Island, joined the militia army. He asked permission of Colonial Militia leader, Josiah Winslow, to recruit Indians to the colonial side. Eventually and reluctantly, Josiah Winslow gave Church permission to find Indians to fight against Philip and his Indian allies.

**Church frequently objected to  
Josiah Winslow  
and Samuel Mosely's  
brutality toward Indians  
especially at  
the Great Swamp Battle  
in modern day  
South Kingstown,**

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**Benjamin Church** was an advocate for peaceful coexistence with Indians as he once did in the mid 1600s living among the Pokanoket Indians (part of the Wampanoag Indian tribe) in modern day Bristol, Rhode Island. When King Philip's War erupted, Church felt he had no choice but to join the Pilgrim and Puritan coalition against the Indians. Church is considered the forefather of the **United States Army Rangers** because of his adoption of Indian tactics of war in King Philip's War.



Rhode Island and the horrific burning of a Narragansett fort of Narragansett women and children. Church also advocated that Indians like the Pocasset, Narragansetts, Sakonnetts and many Wampanoags should be given *“the benefit of the doubt and treated with compassion”* according to Philbrick.

Once Church was permitted and successfully recruited Indians to join the colonial side, he began to hunt Philip down. When Philip learned Church had recruited Sakonnet Indians, a tribe related to the Wampanoags, it was purported to *“have broken his heart”*. Philip would essentially be fighting his own people.

**On August 12, 1676,  
Church’s troops  
surrounded  
Philip (Metacomet)  
and a few warriors and  
family members, then  
shot, killed and  
dismembered the chief.  
They cut off his head**

and placed it on a pole in the Plymouth town square where it stayed for 20 years! One of Philip’s hands was severed and given to the Indian spy Alderman who placed it in a bottle of rum and exhibited at local venues for several years.

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A Pocasset Indian named Alderman told Church he knew where Philip was hiding.

**Philip’s wife and  
nine year old son  
were captured and  
sold as slaves**



drawing depicting the **Great Swamp Massacre** fought in the town of modern day South Kingston, Rhode Island on the bitterly cold day of December 19 of 1675. A combined colonial army of 1,000 men from Plymouth Colony, Connecticut (New Haven) Colony, and Massachusetts Bay Colony along with 150 Mohegan Indians were led to the main Narragansett settlement in South Kingstown, Rhode Island by a Narragansett Indian guide named Peter. The Narragansett fort stood on 5 acres of land and occupied by over a thousand people, many of whom were children and women. In a surprise attack, the Narragansett fortress was burned to the ground with over 300 to 500 women, children and elders and 97 warriors killed along with the destruction of most of the tribe’s winter food stores.





the death of Metacomb, King Philip



to the West Indies. King Philip's War almost exterminated an entire tribe; only 400 Wampanoags survived the war. The Narragansetts and Nipmuck tribes suffered devastating rates of loss. Many captured Indians were sold into slavery. Males were generally sold to slave traders and transported mostly to Bermuda, the West Indies and Virginia. The colonists kept many Indian women and children as their own slaves in their New England homes. Overall, 40% of the entire New England Indian population and 5% of the English colonists were killed during the war.

The war also divided Indians of southern New England. Mohegans and Pequot joined the colonist militias while other tribes, like the Narragansetts, joined Philip and the Wampanoags.

### Atrocities were committed by both Indians and colonists.

For the colonial militias, the most grievous war crime was in Rhode Is-



A memorial marking the place in Miery Swamp in modern day Bristol, Rhode Island, where King Philip was assassinated. . Mount Hope was the site of a Wampanoag (Pokanoket) village

land at the Great Swamp Battle when Samuel Mosely ignored the protests of fellow colonial militiamen like Benjamin Church to burn a Narragansett fort to the ground with hundreds of women, children and the elderly huddled inside. *"It must have been a horrendous and terrifying scene as Narragansett women and children screamed cried amidst the gunshots and flames"* wrote author Philbrick in his description of the massacre in his award winning book *"Mayflower"*. Colonial militia from Connecticut were as brutal. Connecticut colonial militia leader, **John Talcott**, often gave his Indian allies from the Mohegan and Pequot tribes liberty to butcher Narragansett men, women and children. Puritan historian **William Hubbard** wrote how a Mohegan Indian cut a young Narragansett warrior apart *"finger by finger, toe by toe, before clubbing him to death"*.

Just as sickening was an Indian raid in Kickemuit in modern day Warren, Rhode Island. When Samuel Mosely's militia approached the Kickemuit village, *"they discovered the remains of 8 Englishmen, killed five days earlier in a raid at modern day Mattapoisett, Massachusetts"*. The Indians brought pilgrim heads, scalps and hands to Kickemuit and placed the body parts on poles by the roadside as a defiant message to Mosley and his men. And, during an Indian raid on a Swansea, Massachusetts homestead, a mother and her son were scalped; as

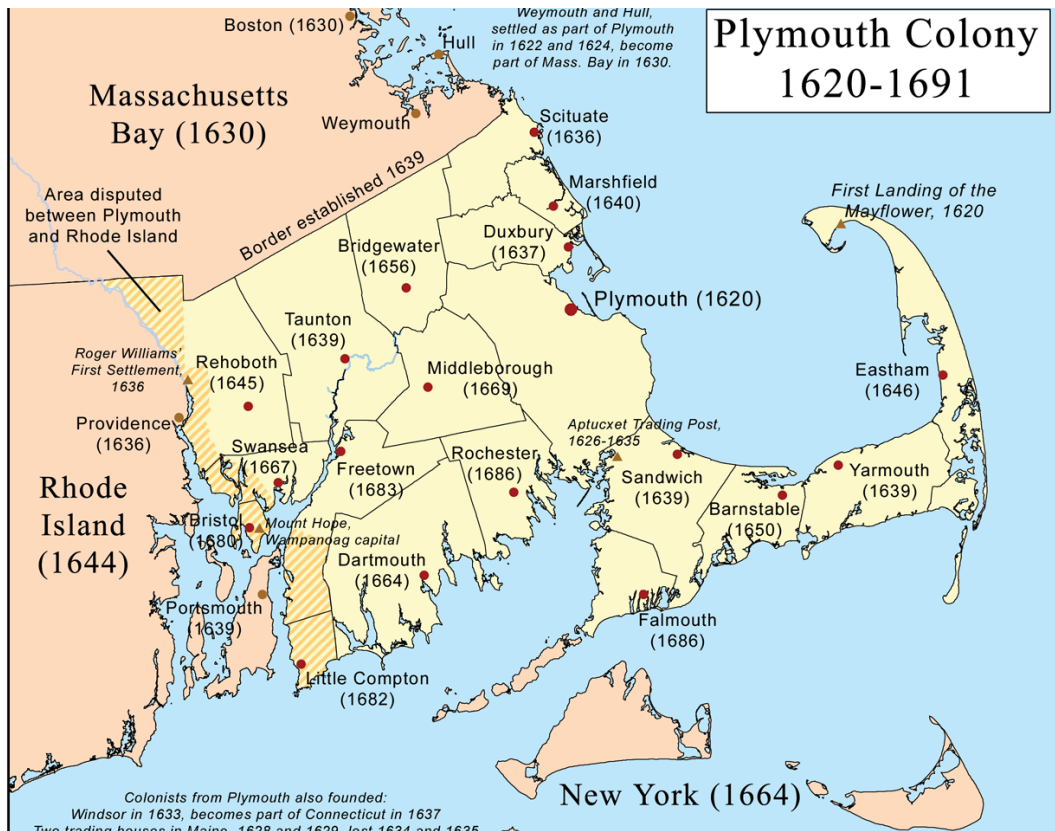
what often happened during a scalping, the mother and son survived their immediate ordeal only to die shortly after as they bled to death.

The King of England ordered Edmund Randolph to investigate the consequences of the war according to authors Eric Shultz and Michael Tougas in their book, *“King Philip’s War: The History and Legacy of America’s Forgotten Conflict.”* Randolph reported *“1200 homes were burned, 8,000 head of cattle perished and vast warehouses of food were destroyed. Thousands of survivors became dependent on the state for survival prompting churches in England and Ireland to send relief ships to New England.”*

In the short term, Philip’s war created a loss in both material and human capital for the Wampanoag and Narragansett nations and the Plymouth and Massachusetts Bay colonies. More significantly,

**King Philip’s War  
set the  
rules of engagement  
for a continual struggle for  
power and land  
in an emerging nation.**

**Josiah Winslow** essentially changed the dynamic for peaceful co-existence established by **Massasoit** and Josiah’s



father, Plymouth Colony governor, **Edward Winslow**, within southern New England's diverse neighborhood of Indians and English religious refugees. **Massasoit** had realized he could never stop the influx of English immigrants coming into Massachusetts nor their ongoing presence in the Wampanoag nation. Therefore, he did the next best thing;

**Massasoit built a  
relationship on  
empathy  
and kindness  
with Plymouth's  
first governor,**

flower and experienced the benevolent and prescient leadership of Massasoit, a new generation of Pilgrim leaders emerged and the colony's priorities changed. Peaceful co-existence with Indian neighbors was no longer a priority; the acquisition of Indian land was. And, the way to achieve this goal, according to new pilgrim leaders like militia commander and eventual Plymouth governor, **Josiah Winslow**, was the extermination of all Indians.

**Josiah Winslow  
became  
a demagogue  
with rhetoric  
of hate**

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**John Carver**, and Governors **William Bradford** and **Edward Winslow** who followed Carver, to secure a peaceful co-existence between Wampanoags and Pilgrims. It was

and violence against a once friendly and generous neighbor, the Wampanoags. Winslow's attitude ultimately divided the Plymouth Colony and

### Chief Massasoit's brand

of good will, respect and cooperation that convinced the early English Pilgrims that Massasoit could be a trusted neighbor that made peaceful co-existence possible. It worked for the first 40+ years of the Plymouth Colony. Unfortunately, this once neighborly community of the Plymouth Colony would not last. With Massasoit's death in 1661 and the passing of many of the original pilgrim leaders who came to America on the May-



Massasoit speaking with Plymouth Colony Governor, John Carver in 1621



**led to the bloodletting  
of  
King Philip's War.**

Political leader, Josiah Winslow, practiced, what is referred to today as, '**partisan politics**'. Winslow only focused on accommodating the wishes and needs of a small constituency of English within the much larger and diverse community of Indians and English living together in the Plymouth Colony neighborhood of southeastern New England. Furthermore, the

**English claimed  
their actions against Indians  
were  
in the name of God.**

The Pilgrim's Mayflower Compact stated as much - "*...the principall ...was to wynn and incite the natives (of America) to the knowledge and obedience of the true God... and the Christian fayth.*" Massasoit, on the other hand, practiced '**non-partisan politics**', with empathy and engagement of all constituencies, within the diverse community for the greater good of the entire population.

Author **Nathaniel Philbrick** may have said it best when speaking about what Massasoit accomplished through his non-partisan, kind and collaborative leadership . For a nation that has come to recognize that one of

***"America's greatest strengths  
is its  
diversity, "***

the first fifty years of the Plymouth Colony stand out as a model of what America might have been from the very beginning. So, let's not forget

**Massasoit's legacy of  
'change'  
and  
'renewal'  
to be  
'smarter'**

enabled him to be the voice of peaceful coexistence for Indians and English alike in their diverse neighborhood of southern New England for that brief moment in time in the early 17th century.

*Could it happen again?*

## ***Providence Plantation*** colony Founder: Roger Williams

Why do we encounter

**so many stories of  
people who flee oppression  
and persecution  
only to  
oppress and persecute others  
when given the chance?**

ie. people who flee tyranny, persecution, and oppression from their leaders later oppress, persecute, and exploit others when they are given leadership roles and the power that accompanies it?

like **Josiah Winslow** whose **father, Edward Winslow**, had escaped persecution by his community leaders in England and Holland by sailing on the ***Mayflower*** to Plymouth, Massachusetts, AND later, persecute, oppress, harass, murder, and pilfer the property and human rights of fellow Puritans and their south eastern New England Indian neighbors once assuming positions of power and leadership in America?

**This is the story of  
an exception -  
Roger Williams.**

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Why would **Puritans** fleeing from religious persecution in England, people

Williams was a Puritan minister, theologian, church leader, businessman,



Statue of Roger Williams overlooking the city of Providence, Rhode Island off Prospect Street in the College Hill neighborhood of the city.

and author who founded *Providence Plantations*, which eventually

### became the state of Rhode Island.

He was a staunch advocate for religious freedom, separation of church and state, banning slavery, and Indian rights.

The **Reverend Roger Williams** was threatened and then expelled by his Puritan Church leaders in the Massachusetts Bay Colony for spreading “*dangerous ideas*” which conflicted with Puritan Church rules and values. Williams believed church leaders should stay out of the government affairs of colonies, cities, states, and nations; essentially, “*church issues are not the government’s business!*” Williams was an outspoken critic of the Church of England. He declared England’s official Church of the King was “*corrupt*”. Williams also said the

King of England’s grants to people for land in America were illegal without negotiating with the Indians first! These statements made Williams a “*persona non grata*”, in other words, “*you are not welcome here!*” in the colony, country, city, any colony business, its Churches, and schools.

After fleeing Puritan Church leaders looking to capture and force him to leave America, Williams eluded Colony officials in the darkness and cold to travel 55 miles in the snow to Taunton, Massachusetts where he stayed for the winter with friendly **Wampanoag Indians**. In the spring of 1636, William and a small band of followers started a settlement in Rumford, Rhode Island which was then part of Massachusetts. When the Massachusetts Plymouth Colony leaders complained, Williams moved his settlement across the Seekonk River to an area today known as Wayland Square on the east side of Providence where he was given land by the **Narragansett Indians**.

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Unfortunately, **Williams continued to be harassed by the Puritan leaders** from the

**Massachusetts Bay and Plymouth colonies.**  
Both colonies wanted Rhode Island **land**

**Roger William's Providence Plantation colony brand**  
as a place  
for *'lowlives,'*  
i.e. the type of people  
no other colony or country  
should want.

According to one Dutch government office in **New Amsterdam (today New York City)**, Providence Plantations is a place for "*riff-raff; Providence is nothing more than the sewer bowl of the undesirables of New England!*"

**Roger Williams thought otherwise.**

In 1641, as the Massachusetts Bay Colony passed laws legalizing slavery in the United Colonies of Massachusetts Bay, Connecticut, and Plymouth, Roger Williams was advocating a ban of slavery in Providence. The Providence Plantations communities of Providence and Warwick passed a law in May of 1652 preventing slavery from operating in the colony. However, when the four towns of Providence, Warwick, Portsmouth, and Newport united in the Providence colony, Newport refused to accept the law ending the slave trade and its use of slaves in Providence Plantations. Newport ultimately became the economic engine for the state for the next hundred years and became an international, com-



map of the **State of Rhode Island**.  
All areas in the light color represent the land of the State.  
*Do you know what the small piece of land in a light color in the ocean represents on this map??*

to expand their own territory. Furthermore, by taking over Rhode Island, Colonial Puritan leaders could eliminate the allure of **Rhode Island's tolerance of different religious ideas** and William's close friendship with local Indian tribes. Puritan leaders saw



mercial center for buying and selling slaves. A little more than 100 years later, up Narragansett Bay from Newport, is the city of Bristol. Rhode Island Senator James DeWolf operated the largest slave trading business in North America from Bristol.

Williams was as adamant about protecting his Indian neighbors. Williams thought highly of Indian culture and the intelligence of the Indian people. *“Indian communities were civil, humane, and well organized”* Williams wrote in his best selling book *“A Key Into The Language of America.”* He thought Indians were more generous and hospitable than many of the Puritan Christians he knew. *“There is a flavor of civility and courtesy among the Indians, both to themselves and towards strangers.”* Williams, who was recognized internationally as an expert on American Indian affairs, found Indians honorable and more environmentally aware than his self righteous, land grabbing Puritan neighbors.

To preserve the Providence Plantations colony, the religious community who accompanied Williams from the Massachusetts Bay Colony, as well as his Narragansett Indian Neighbors,

**Williams needed  
to push even harder  
out of his comfort zone  
to protect  
what he so cherished.**



UNCAS AND MIANTONOMI,  
drawing depicting Uncas standing over the body of Narragansett Sachem, Miantonomi.

The Massachusetts Bay Colony had lobbyists in London trying to convince British leaders to give them, not Williams, jurisdiction over all of Rhode Island. The Massachusetts' colonies also incited nearby Indian tribes to attack the Narragansett Indians. The **Mohegan Indians** of Connecticut, led by their Sachem **Uncas**, defeated the Narragansetts in a fierce battle in 1643 and captured the **Narragansett Sachem, Miantonomi**. Uncas, with the support of the Massachusetts Bay and Plymouth Colonies,

**executed Miantonomi  
“by a hatchet blow  
to the head”**

writes author James Warren in his book *“God, War, and Providence: The Epic Struggle of Roger Williams and the Narragansett Indians Against the Puritans of New England”*.

In 1643, **Williams went to London** to petition British leaders to protect his

**Providence Plantations’**  
*“open and tolerant  
community”*

from the Massachusetts Bay and Plymouth colonial leaders threatening it.

**Williams constantly  
networked  
in London**  
*“pleading with and cajoling”*  
**the most influential  
politicians  
for protection**

from the **nefarious** Puritan zealots of the Massachusetts Bay and Plymouth colonies who wanted to take over Rhode Island. Remarkable for the that time, Roger Williams, a God loving, religious leader, made the humble claim *“that civil government derives its powers not from God or some self proclaimed, divinely appointed, ruler but rather from the will of the ordinary members of the community”* writes author Warren. What other religious leader, other than Roger Williams, was

making such a selfless statement?

**Williams believed  
affairs of religion  
and  
the state  
needed to be separate.  
Religious beliefs should not  
influence  
matters of a colony or nation.**

**A theocracy is** a government where a divinity or ‘god’ is recognized as the supreme authority and God gives direct guidance to government leaders running the day to day affairs of the nation. Williams claimed a theocracy is not the best form of government to ensure *‘freedom’* of its citizens.

**Williams believed  
government leaders  
should not govern  
their communities  
in the name of religion.**

From the **Catholic 11<sup>th</sup> and 12<sup>th</sup> century Crusade** attacks on the Muslim holy lands of the Middle East (Jerusalem) and the **17<sup>th</sup> century Massachusetts Bay and Plymouth Puritan ministers’** intimidation of their citizens and stealing the land of their Wampanoag and Narragansett Indian neighbors to the **Iranian sponsored religious terrorism** against Israel, America, and Europe in the **20<sup>th</sup> and**





Painting by C.R. Grant depicting Providence colonists welcoming Roger Williams from England with new Charter in hand on the shore of the Seekonk River

**21st centuries,** government sponsored wars and terrorism in the name of religion have led to the death and injuries of innocents throughout history.

**In mid 1644,  
Roger Williams returned  
to Providence**

with a new charter, signed by the British Parliament (Congress), acknowledging the independence and legitimacy of Providence Plantations and protecting the colony from the 'land grabbing' Plymouth and Massachusetts Bay leaders. No other place in the English speaking world afforded the same rights and privileges Williams and Providence gave its citizens.

As a result,

**Massachusetts Bay  
religious leaders  
were furious!**

It was if the United Colonies Puritan leaders were saying

***'damn Williams  
and his Providence colony  
for ruining  
the New England  
neighborhood' !!!***

By the late 1640s, **Providence** was still a small, backwater town with a **population** of only



**750 people!**

**The combined populations of  
the United Colonies, i.e.  
Massachusetts Bay, Plymouth,  
and Connecticut,  
had a population of  
18,000.**

Providence was a small fishing village with a few farms located in, what is today, downtown Providence. The farms grew vegetables and raised pigs, cows, and sheep.

**Most of the  
Providence Plantations homes  
were along,  
what is today,  
South Main Street.**

Roger Williams had a small home along South Main Street with his wife and 6 children a few doors away from his brother, Robert Williams. Providence was essentially, according to author Warren, was a “*one street town*”. It wasn’t until 1660 that Providence had a bridge connecting the downtown farms across the river to the South Main Street residential area. Residents had to take a boat to get from their farms to their homes.

The town of Newport was founded 3 years after Providence. By

**1650, Newport  
had a population of 300.**

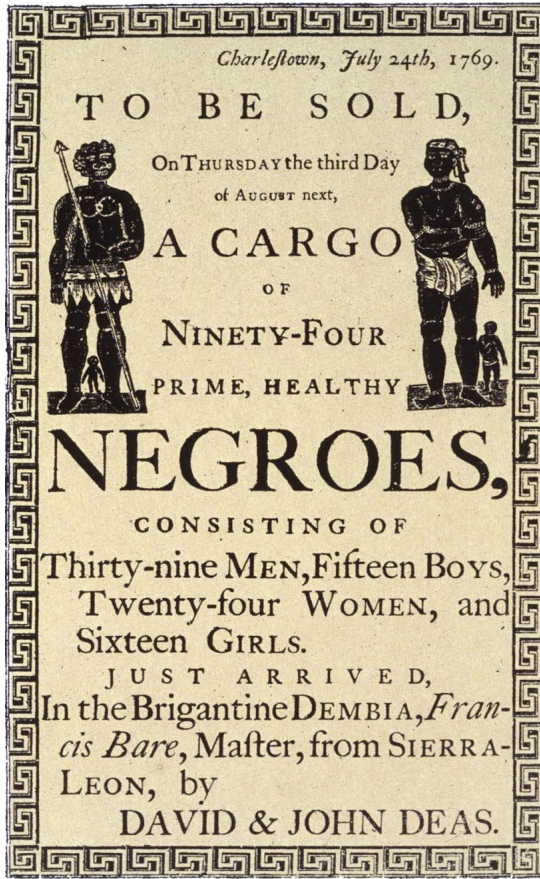
Newport, the *city by the sea*,

**focused on business.**

There were several merchants with farms raising sheep and cows along with a group of craftsmen (artisans) who made furniture, decorative art, sculpture, clothing, jewelry, and household items and tools. Other Newporters established a vibrant shipping business. Newport began attracting more people because of its many employment opportunities.

**Newport became  
a major center of  
the slave trade  
in early America,**

active in the “*triangle trade*”. The triangle incorporated sugar and molasses from Caribbean, slave labor sugar and molasses plantations shipped to Rhode Island to make rum. The rum was then shipped to West Africa to trade for Africans captured by Arab and African warlords or tribal kings. The slaves were then brought to places like Charleston, South Carolina, Cuba, Jamaica, and Haiti to name a few and sold to plantation owners for labor on sugar cane, cotton, and tobacco farms. By 1764, the entire state of Rhode Island had 30 rum distilleries, 22 of them in Newport. 60% to 90% of slave-



trading voyages launched from North America came from tiny Rhode Island, and many of those “*came from Newport*” according to Wikipedia. Despite the fact Rhode Island passed a law in 1787 prohibiting residents of the state from buying and selling slaves, the slave trading industry continued and flourished. Slave traders were also breaking anti-slavery national laws passed in 1794 and 1800 prohibiting Americans from carrying slaves to ports outside the United States. In 1807, the United States Congress passed an act abolishing the transatlantic, international slave trade. But, **Rhode Island**

families like

**the Browns of Providence**  
and  
**the DeWolfs of Bristol,**  
**Rhode Island**  
still made fortunes  
in the **slave trading** business.

James De Wolf became the largest slave-trader on the continent of North America, subsidizing over 80 transatlantic voyages, most of them illegal. **John Brown** was a merchant, slave trader, and statesman from Providence. John Brown was the first American tried in federal court under the anti-



the John Brown home located on Benefit Street in Providence, Rhode Island.

Slave Trade Act of 1794. Brown was convicted and was forced to forfeit his ship, *Hope*. Together with his brothers Nicholas, Joseph, and Moses, John was a founder of **Brown University**. Seven hundred other Rhode Islanders owned or captained slave ships, including many ordinary shopkeepers

and tradesmen who purchased shares in slaving voyages.

Providence, as well as Newport, also did many positive things like providing safe haven for abolitionists (people against slavery and the slave trade), persecuted Jews and Quakers, and free blacks. Reverend Samuel Hopkins, minister at Newport's First Congregational Church, has been called "*America's first abolitionist*". The community of free blacks, including Newport Gardner, founded the Free African Union Society in 1780, the first African mutual aid society in America. A synagogue was built by Newport businessman and philanthropist, **Aaron Lopez**, in 1759 for a community of Jews living in Newport. Newport's Jewish congregation arrived in 1658 when 15 Spanish and Portuguese Jewish families came to Newport from the

States. Quakers fled to Providence because they were persecuted in territories and colonies in British controlled North America. Author James Warren writes "*in Massachusetts, 4 Quakers were hanged simply for preaching their own faith within the colony's borders!*"

Roger Williams continued to protect the right of the citizens of Providence Plantations to practice the faith of their choosing as well as doing everything he could to protect his Narragansett Indian neighbors from the terrorism and encroachment of the United Colonies who continuously tried to steal land and kill members of the tribe.

With the outbreak of

**King Philips War in 1675,**  
**73 year old Williams**  
**was elected captain**  
**of Providence's militia.**

In early 1676, as Narragansett Indians began an attack on the city of Providence, Williams emerged to personally confront

**the Indian raiders.**  
***"I asked them WHY?***  
***We had long been***  
***kind neighbors to them.***  
***My house was now burning***

*before my eyes... The Indians said we were their enemies by guiding, assisting*



Touro Synagogue, America's oldest existing synagogue, located in Newport, Rhode Island

Dutch or British West Indies. Today, **Touro Synagogue** is America's oldest existing synagogue in the United





Prospect Park, Roger Williams final resting place, overlooking the City of Providence.

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*their enemy... but, they confessed, they were in a strange way.* The war proved to be one of the darkest moments in William's life when the city and his home were burned to the ground in March of **1676**. Later in the year,

Roger Williams died 7 years later, in 1683, *"sometime between January 27th and March 15th"*. There is little known about the causes of the Founder's death.

**the Rhode Island legislature  
formally criticized  
the United Colonies  
of Massachusetts, Plymouth,  
and Connecticut  
for causing  
the war.**

# Activity One

**Massasoit's BRAND: The power of a 'brand'** It's the perception others have of an image or a name. It's what comes to mind, the qualities and characteristics when we see or hear the name or an image of someone or something.

What do you hope comes to someone's mind when people hear or see your name? What values (e.g. work ethic, reliability, honesty, empathy, etc), what personality, what abilities do you want someone to think of when they see or hear your name? What opportunities do you want to create for yourself by the image of YOUR BRAND? If you don't know the answer to these questions, you need to stop and get them answered quickly. How people think about you will determine whether you get the job you're applying for, get into the college or grad school of your choice or get the date with the person you're attracted to. It's about 'brand', your brand.

**Let's ALSO reflect upon the way you perceive Massasoit's BRAND.** Describe the qualities you think about when you see or hear the name of *Massasoit*. Make sure your description has a NOUN and a corresponding ADJECTIVE describing the noun. For instance, list Massasoit as a Chief/Sachem (noun) for #1. You may add CONSCIENTIOUS and HARD WORKING as adjectives to describe the #1 noun. Add other adjectives which reflect what Massasoit was like in the adjective column. Is there a second noun which represents what else Sachem Massasoit did or who he was? Then, list other nouns which describe him. Is there a #3 noun? And corresponding adjectives?

## MASSASOIT'S BRAND

### NOUNS

Massasoit as the Wampanoag leader

1. sachem \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

### ADJECTIVES

Massasoit as Wampanoag sachem

1. \_\_\_\_\_  
\_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

# Activity One: Part Two!

**Your brand.** Just as we did with with Massasoit, I'm asking you to do the same for **your perceived brand, in other words, how others perceive your brand.** PLEASE NOTE, I AM ASKING HOW OTHERS PERCEIVE YOUR BRAND NOT HOW YOU WANT OTHERS TO PERCEIVE YOUR BRAND. List NOUNS that apply to you and then corresponding ADJECTIVES which describe how others perceive this noun or, in other words, your brand relating to this part of you. For instance, your noun should be 'person', since you are a person. Another noun would be 'student', since you are presently a student. Others may be 'son' or 'daughters', 'brother' or 'sister', even a noun representing any job you have. Then, write the corresponding ADJECTIVES which describe how others perceive your brand as a 'student' at Hope High or how others may perceive your brand as a 'person' or even how your employer may perceive your brand in your job.

## NOUNS

1. \_\_\_\_\_ Student \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

## ADJECTIVES

1. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



# Activity Three

**Networks:** After having read about and discussed **PERSONAL BRAND**, we now introduce the concept of **NETWORKS** and the **relationship between the two terms**. If your brand is perceived in a positive way by successful, influential, and ethical people, these people will be willing to meet you and potentially establish a professional, advisory, sometimes mentoring relationship with you. **GREAT BRANDS CREATE GREAT NETWORKS! GREAT NETWORKS ENABLE YOU TO GET AN INTERNSHIP, APPRENTISHIP, AND FULFILLING JOB YOU ASPIRE TO.** ‘**WHO**’ you know and how well a person respects you and your brand is arguably more important than ‘**WHAT**’ you know. *“60% to 85% of the jobs today are obtained through a network referral”* according to the Career Center of Muhlenberg University. Furthermore, the more **diverse** your network is, that is, successful, influential people from different parts of America or foreign countries, people with different ethnicities as yours, people with different interests and experiences as your own, etc, **the more valuable and influential your network can be.**

We will be speaking about the relationship between BRANDS and NETWORKS throughout this year as well as creating NETWORKING opportunities for you to meet with influential, successful, ethical people who can assist you in becoming the successful person you aspire to be.

**Please list the present occupation/job/career** of 2 successful, influential and ethical **people** presently in YOUR NETWORK as well as the **VALUE** you receive from the **different knowledge, background, interest, ethnicity, and experiences of these people in your network.**

NETWORK PERSON’S POSITION/JOB

DIFFERENCES from you

1. \_\_\_\_\_

1. \_\_\_\_\_

2. \_\_\_\_\_

2. \_\_\_\_\_

# Activity Four

**Massasoit's WHY:** The most effective stories have a '*why*'. The "**WHY**" of a story is the story teller's purpose, cause, or belief that inspires them to do what they do. It's their life's mission, their goal to achieve, what they feel responsible for, their motivation. '*Why*' is a key ingredient for every story. It connects the story teller to the audience so that the story resonates. It becomes the reason an audience listens to understand.

After reading "*The Awakening: Massasoit's Journey of Change, Renewal and Destiny*", please state, what you believe to be, **Massasoit's 'WHY'.**

# Activity FIVE

**Your ‘Why’!** Just as I asked you to state your perception of Massasoit’s ‘*why*’, I’m asking you to state your ‘*why*’, that is, your purpose, primary goal, or belief that inspires you to do what you do. A person’s **WHY** usually is their life’s mission, their goal in life, what someone feels responsible for, their motivation every day which affects how a person acts, what they do, and live their life. Thank you for sharing *your ‘why*.

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# Activity Six

**Analysis:** For each year listed below, identify the appropriate century for each year. For instance, 2016 is in the 21st century.

1. 1998 \_\_\_\_\_
2. 1999 \_\_\_\_\_
3. 2000 \_\_\_\_\_
4. 2001 \_\_\_\_\_
5. 2002 \_\_\_\_\_
6. 1700 \_\_\_\_\_
7. 1701 \_\_\_\_\_
8. 1702 \_\_\_\_\_
9. 1699 \_\_\_\_\_
10. 2100 \_\_\_\_\_

# Activity Seven

**Research and Analysis:** Page 32 through 41 cites Massasoit's leadership style of kindness, empathy and decisions for the common good. Please cite specific examples of Massasoit's kindness, empathy and decisions for the common good.

Massasoit's Kindness: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Massasoit's Empathy: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Massasoit's Decisions for the common good of both Indians and Pilgrims: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

\

# Activity Eight

## Analysis and Critical Thinking: **Your ability to identify bias and prejudice**

in information you read, see and hear is critical to your ability to make sound, logical decisions. Too often people believe unfounded statements, often rumors, which only confirm a bias and then accepted as FACT!!! Social media can spread biased, prejudiced information to millions of people creating distorted, un-true perspectives that can then be perceived as ‘fact’ and often be hurtful, harmful and, in some cases, leads to violence.

Our mission must always be to question the information we encounter and seek the truth. There is often two sides of every story; one is someone’s interpretation or perspective and the other is the truth and factual. As a result, you, not someone else, is responsible for finding objective, un-biased, fact based information before accepting any information as fact and ultimately, “*the truth*.” *New York Times* columnist, Thomas Friedman, writes about biased social media and its impact the politics and social unrest in the Middle East today (“*Social Media: Destroyer or Creator*”; February 3, 2016).

Please **refer to page 3** in this text to see an important acknowledgement by the author of this textbook.

**You are asked to report whether or not the author of this textbook was objective** in his portrayal of Massasoit, other American Indians and English colonists and the conflict between the New England colonists and the native Indian tribes in the mid 17th century. This textbook tells the story of this complex and turbulent period in American history.

**Your mission is to determine whether this author’s version of this period in American history has been told accurately and without prejudice.** For instance, did this author, in your opinion, favor one group of people over another in the portrayal of the events? Were some people portrayed negatively, as villains, while other people were portrayed favorably, as innocent victims, by this author?

You need to do research to find other portrayals of this period in history before determining whether or not there is bias in this author’s portrayal.

## Author Bias - YES or NO? (circle one)

**If your answer is NO**, i.e. the author did in fact portray all people objectively **without prejudice or bias**, **please cite multiple examples in the text which support your OPINION of this author’s objective reporting** of the people and this complex period of American history.

**If, however, your answer is YES**, i.e. the author did in fact portray some people subjectively **with prejudice or bias**, **please cite multiple examples in the text of this author’s bias and prejudice in the reporting** of some people and this complex period of American history.



# Activity Nine

**Analysis and Perspective:** Read the **POEM on page 25** in this text. Please attempt to summarize the message or lesson of the poet in his poem, “The Story of War”, in no more than 2 well written sentences . Thank you.

# Activity Ten

**Analysis and Perspective:** Please refer to the breakout in the text on page 43 - “*Conversations about building walls and internment camps.....*”

Please research whether or not **any AMERICAN political leader** (President, Governor, etc) in the **history of the United States of America** ever advocated or supported “*building walls*” or establishing “*internment camps*” to separate specific groups of people from the rest of America’s population.

**If** your answer is ‘**NO**’, simply move on to the next activity.

**If** your answer is ‘**YES**’, that is, you did find in your research an American leader who did support ***internment camps*** OR **other ways of separating some groups of people** from other Americans, please answer the following:

- List the **NAME of one person and their LEADERSHIP POSITION** ( eg. **President, Governor, General, etc**) who **made the ultimate decision** to “*build walls*” or establish “*internment camps*” to separate one group of people in America from most of the other people in America.
- **WHY** did the AMERICAN LEADER(S) advocate for “*building walls*” or establishing “*internment camps*”? In other words, what did this leader hope to accomplish by building the **walls** OR sending people to ***internment camps***?
- were the **walls** OR ***internment camps*** actually **built**? Yes or No?
- **WHEN** (years) were the **walls** OR ***internment camps*** built?
- **WHO** were the people placed in ***internment camps*** or ***separated*** from the rest of their fellow Americans?
- IN **YOUR OPINION**, do you think the **walls** or ***internment camps*** which separated one group of people from their fellow Americans was ‘*the right thing to do*’ at this moment in history? **YES or NO**
  - If **YES**, please explain why you think it **WAS the right thing** to do at THAT MOMENT IN AMERICAN HISTORY
  - If **NO**, please explain why you think it **WASN’T the right thing** to do AT THAT MOMENT IN AMERICAN HISTORY.
- Was there any American leader **LATER in American history criticize America’s decision** to separate behind walls or in internment camps a specific group of people? **yes or no**
  - **IF YES, WHO** was the leader who ***criticized this decision*** to build walls or internment camp to separate one group of Americans from other Americans?
  - **Did this American leader do anything special to apologize** for America’s government decision to separate this group of people behind walls or an internment camp

# Activity Eleven

**Inference:** Please state why you believe the region of the United States of America, referred to as “**New England**”, is given this label. Please see the “*new England*” reference in context on page 28 in this text. Make sure you explain why each word in this expression is used. In other words, why the word “*new*” is used and why the word “*England*” is used. Please express your answer in well written sentences with perfect spelling and acceptable grammar. Thank you.



# Activity Twelve

## Reflection; Analysis; Projection; ‘Futuring’:

Please reflect on your future. Then, write an essay describing what you will be doing 5 years from today. Please explain, in this well written essay, the following:

- **what you hope you will be doing in 5 years.**
  - *If it's a job, describe the job and what part of the country or world the job is located. Please explain why this company hired you? What value did you convince them you will add to their company?*
  - *If it's college, what part of the country/world the college is located in and what you will be studying. Please explain why this college accepted you and what value you will add to this college community. Also, indicate any extracurricular activities (jobs, sports, arts, community service, etc) you will be involved in and explain the internship you have recently completed or planning to start.*
- **explain the steps you plan to take to make this vision of your future possible.**
  - *For instance, explain your networking strategy (the type of people you plan to meet to add to your network and why you believe this person or type of people will be beneficial to your aspirations for success). What steps will you take to make sure these people want to be in your network?*
  - *what activities will you be doing outside of your comfort zone that will benefit your future success*
  - *if this vision is a future job, what training will you receive that will make you a credible candidate for this job?*
- **describe any challenging decisions you must make to ensure the fulfillment of your 5 year plan**
- **describe your personal brand, i.e. how others will perceive you in 5 years.**
- **beyond this specific vision of a job or education, what, if anything, will you hope to do to help less fortunate people in 5 years.**
- 

*Be realistic in your 5 year vision. Aspirations for the future must be accompanied by realistic **plans** which include hard work, persistent networking, a strong brand, getting out of your comfort zone, good values like honesty and kindness as well as perseverance through failure which all people encounter in their journey through life and **time line** for getting things done. Without an action plan, our aspirations are nothing but fantasy which ultimately creates frustration and despair.*

# Bibliography

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- “The Patriot Chiefs: A Chronicle of American Indian Leadership”, Alvin Joseph Jr, Viking.
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- “God, War, and Providence: The Epic Struggle of Roger Williams and the Narragansett Indians against the Puritans of New England”, James Warren, Scribner.
- “100 Day That Unexpectedly Changed America”, Steve Gillon; Broadway Books.
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**The cover** is a photograph of a statue of Massasoit. Present day Massasoit State Park in southeastern Massachusetts is in the background.

**Stephen Cronin** is the author and graphic designer of this text. Stephen is a novice graphic designer mentored by Nick DeCesare, a New York University Graphic Design graduate and the Founder and President of *Third Effect Marketing and Design*. Stephen has exhibited moderate, at best, potential in graphic design. You can reach Stephen at

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the Hope High Life Skills class with a few of their corporate community partners at the Rhode Island Hispanic American Chamber of Commerce Annual Banquet.

## What They've Said about “*The Awakening*”

*“This book made me think about the necessity of learning new things throughout my life. The 21st century is already marked by accelerating changes in the job market and business: a global marketplace, job competition from evolving forms of technology like ‘bots and virtual employment, and competition for jobs with talented, ambitious people in different countries from all over the world. It’s stay ahead or be left behind!”*

*“I never really thought about a personal brand, its impact on my ability to attract successful, influential, ethical people to my network, the value of network diversity of people with different interests and skill sets as my own, from different backgrounds, ethnicities, and geographic locations who can expand my career horizon of what’s possible and the good fortune from their genuine interest to help me become the person*

*I aspire to be until I read “The Awakening’.”*

*“My American History courses always began with the American Revolution in the 18th century (1700s). American History classes should start earlier, at least in the 17th century (1600s). ‘The Awakening’ introduced me to earlier migrations of Europeans, their devastating impact on the diverse native cultures and populations who had been on the American continent hundreds of year before and the earliest tension between the native populations, European empires, and colonial settlers which all, unfortunately, continues to this day.”*

*“**Rhode Island.** Long Island. Never knew the difference between the two. Now I do! I now know where America’s smallest state is located and the fact **Roger Williams** is Rhode Island’s Founder and America’s first Civil Rights advocate as well as Rhode Island’s pivotal place in the American slave trade and the American Revolution”*