

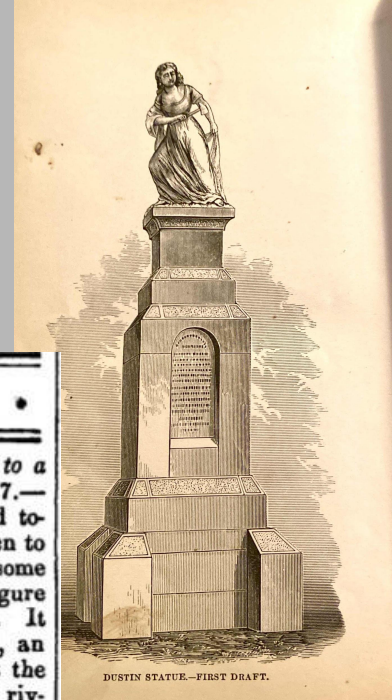
Imagery Around Hannah Duston and How We View History



SCHOOL IS CLOSED.

The unveiling at Haverhill of the Hannah Duston monument, the gift of E. J. M. Hale, which has been erected on the city hall park, took place yesterday before the city government and a large crowd of citizens. Mayor Kimball presided and read a letter of presentation from Mr Hale, when the gift was formally received and accepted in a series of resolutions. The statue is of bronze, 6 feet high, and the entire height with pedestal is 15 feet.

1879



1874 **General Intelligence.**

The Hannah Duston Monument.—Honor to a Heroic Woman.—Fisherville, N. H., June 17.— The statue of Hannah Duston was unveiled to-day, and a large crowd were present to listen to an address and poem. The statue is a handsome granite monument, 27 feet in height, the figure representing Mrs. Duston being 7 1-2 feet. It is appropriately situated on Duston's Island, an island of about three acres in area, lying at the junction of the Contoocook and Merrimack rivers, well known in history as the scene of the heroic achievement of her to whom the tribute is raised.

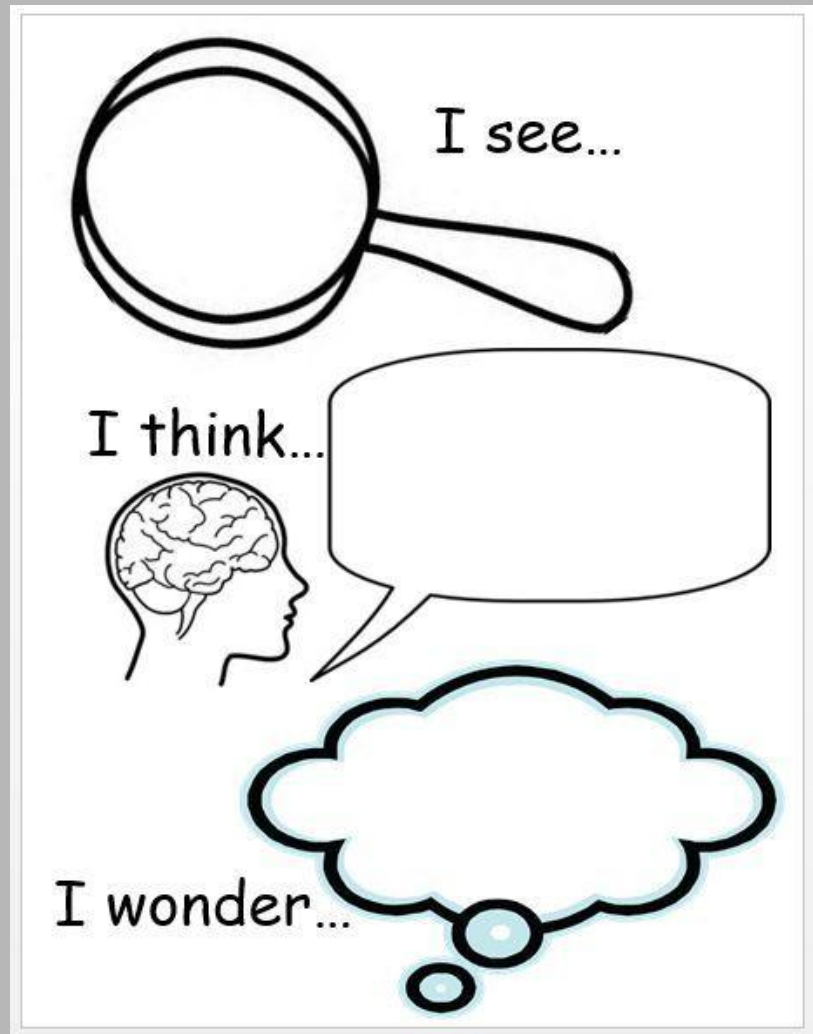
The story of Hannah Duston may not be famil-

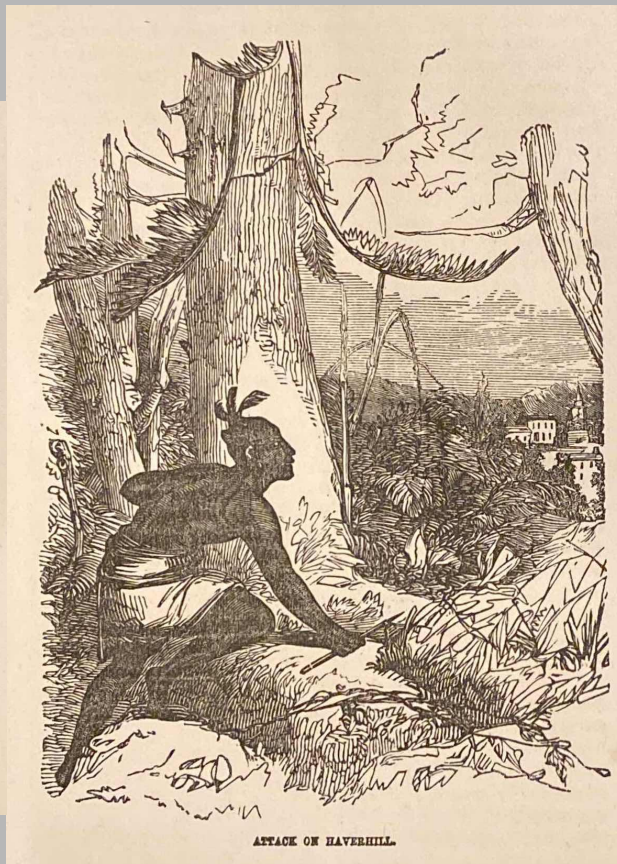
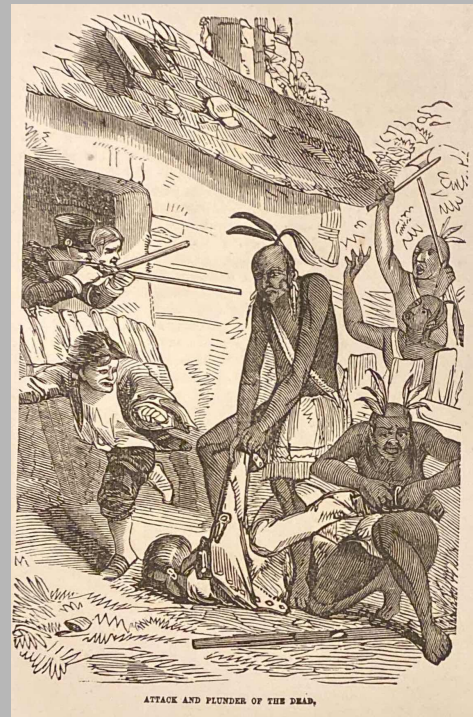
Thinking Routines

Observation

Reasoning/ Analysis

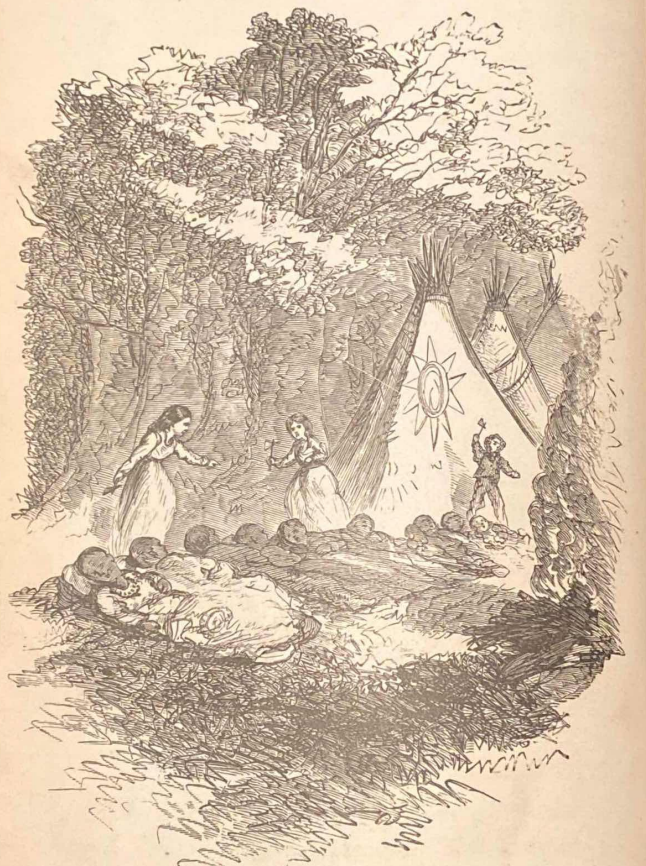
Questioning/ Investigation





Frost, John, 1800-1859. Frost's Pictorial History of Indian Wars And Captivities: From the Earliest Record of American History to the Present Time. New York: Wells publishing company, 1873-1872.





DUSTIN, NEFF, AND LEONARDSON.



Heroism of Hannah Duston: Together with the Indian Wars of New England R. B. Caverly page 28



Junius Brutus Stearns, "Hannah Duston Killing the Indians" (1847). Oil on canvas. (Colby College Museum of Art, Gift of R. Chase Lasbury and Sally Nan Lasbury.)

Critical Media Literacy



The First Thanksgiving

**Before
1750**

1750-
1799

1800-
1849

1850-
1899

1900-
1924

1925-
1949

1950-
1974

1975-
2000



Important Events

**The Pilgrims
celebrate the first
Thanksgiving**

Where:
Plymouth Colony,
Massachusetts

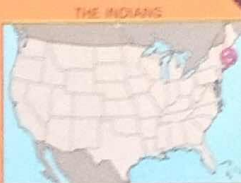
When:
October, 1621



Chief Massasoit, the Wampanoag



1580-1661



Chief Massasoit, the Wampanoag

1580-1661

A Man of His Word

He was called Massasoit, and he was the sachem, or chief, of the tribe known as the Wampanoags. His native name was Ousamequin, or Yellow Feather. Without him, the first Pilgrim colonies in the New World might not have survived.

When the Pilgrims arrived at what is now Massachusetts in 1620, Massasoit's tribe numbered only about 7,000, a deadly epidemic having recently taken its toll. In March of 1621 the chief took 60 of his braves and, along with Pawtuxet and Pemaquid, leaders of a neighboring tribe, visited the Pilgrim colony at Plymouth to negotiate a treaty of peace with the colony's governor, John Carver. Both sides were eager to establish peace, for an Indian attack would surely drive the whites into the sea. It was a treaty Massasoit never broke, for the chief of the Wampanoags was a man of his word. Not only did he keep the peace, he enabled the unskilled colonists to survive their first harsh New England winters. With his help, the white men learned how to grow crops in the rocky land and to fish in the plentiful waters. When an Indian plot threatened to destroy a number of white settlements in 1623, Massasoit warned the settlers in time.

Massasoit, who was born around 1580, made his home in Pokanoket

(now Bristol), Rhode Island. There he also negotiated a peace treaty with the leader of the Rhode Island colony, Roger Williams. Through the writings of Williams, historians later discovered the year in which the great chief died. In a letter dated December 13, 1661, Williams wrote that Massasoit had "died recently."

The chief's youngest son, Metacomet, who became known as King Philip, took over leadership of the tribe and followed his father's ways. He, too, honored the treaty of peace with the settlers for many years. But as more and more colonists began to spread over the land of the Indian tribes, King Philip became uneasy and suspicious. These feelings finally developed into hatred and led to war. King Philip's War, as it became known, raged throughout the northeastern colonies from mid-1675 to August 1676. Some 600 colonists lost their lives and at least 1,000 Indians were killed in one battle alone. King Philip himself was mortally wounded during the final days of the war. Chief Massasoit would have mourned the death of his son—and he would have mourned the end of the peace as well.

The close of King Philip's War ended the earlier Indian tribal life in all New England, opening the way to ever-increasing English colonization.

Illustration: Pilgrim leaders and Massasoit agree on treaty terms

"[A] fascinating history of history."
Publishers Weekly

HISTORY in



AN ADDORNING LOOK
HAS CHANGED
OVER THE LAST

KYLE

the MAKING



AT HOW AMERICAN HISTORY
IN THE TELLING
IN YEARS

WARD



TEACHING CONFEDERATE MONUMENTS AS PRIMARY SOURCES

s Page

BY KEVIN M. LEVIN



n 2016, Charlottesville [VA] High School student Zyhana Bryant petitioned the city council to remove the equestrian monument of Robert E. Lee, located in a prominent public park. Her action came just months following the gruesome murder of nine churchgoers at the Emanuel African Methodist Episcopal Church in Charleston, South Carolina, by Dylann Roof and preceded some of the most dramatic monument removals in cities such as New Orleans, Baltimore, and Dallas.

Unfortunately, there has been little attempt to engage students like Zyhana in the many public forums that have taken place throughout the country over whether to maintain or remove Confederate iconography, including monuments.

Young adults are arguably the most important constituency in this discussion given that the decisions made will impact their respective communities for decades to come. History educators can play a vital role in preparing students to take part in these discussions.

Analysis of Confederate monuments can shed light on a number of important topics related to the Jim Crow era, which witnessed the largest number of monument dedications. The flurry of monument dedications reflected the desire to honor, during its twilight years, the generation that fought the war. Public ceremonies organized by the United Confederate Veterans and United Daughters of the Confederacy offered an opportunity to educate a new generation of white southerners that had not experienced the war. Many of these lessons revolved around the maintenance of white control following military occupation during the years of Reconstruction.



CONFEDERATE MONUMENT.

Monument inscriptions that rallied white southerners around the aged veterans at a time of increased racial tension are ideal for classroom use. The Confederate monument dedicated in 1878 in Augusta, Georgia, encouraged the community to remember that “No nation rose so white and fair: None fell so pure of crime.” In 1929, Confederate veterans dedicated a marker in Charlotte, North Carolina, that acknowledged defeat, but still celebrated having “preserved the Anglo-Saxon civilization of the South.”

Even in their dedication addresses the importance of maintaining white supremacy was never far from view. Arguably the most explicit example can be found in Julian Carr’s 1913 dedication address at the dedication of the Silent Sam monument on the campus of the University of North Carolina, in which he recalled having “horse-whipped a negro wench until her skirts hung in shreds,” shortly after arriving home from the army in 1865 and just steps from the new statue because she had “publicly insulted and maligned a Southern lady.” Carr’s audience

would have instantly recognized the monuments’ role in the continued maintenance of white supremacy.

The study of Confederate monuments can help to expand students’ understanding of the harsh reality of legalized segregation that relegated African Americans during Jim Crow to second-class status. In addition to being denied the right to vote, run for office, and sit on juries, black Americans were prevented from taking part in the very discussions that resulted in the dedication of monuments honoring the Confederacy, often on the grounds of local court houses. These monuments, in turn, helped to reinforce and justify racial segregation and violence throughout the first half of the twentieth century.

African Americans continued to remember and celebrate in public a war that featured emancipation and the service of black U.S. soldiers, but they were unable to secure land or raise sufficient funds for their own monuments. In their absence, a number of notable Confederate monuments distorted the history of black southerners to reinforce deeply-engrained myths about the history of slavery.

In Fort Mills, South Carolina, the white residents dedicated a monument to honor the “faithful slaves who loyal to a sacred trust toiled for the support of the army with matchless devotion and sterling fidelity guarded our defenceless homes, women and children during the struggle for the principles of our Confederate States of America.” In 1914, the United Daughters of the Confederacy dedicated a massive monument at Arlington National Cemetery to honor reinterred Confederate soldiers just steps from where black U.S. soldiers were buried. The monument, which included an address by President Woodrow Wilson, featured the image of the loyal “Mammy” as well as a body servant marching off to war with his master.

The lessons were unmistakable. Slavery was a benign system. Enslaved people remained loyal to their masters before the war and supported the Confederacy to the very end. The peaceful relationship between masters and slaves would have continued but for the “Yankee” invasion and destruction of the South.

These monuments completely ignored the tens of thousands of enslaved people who ran away to the U.S. Army during



the war and the roughly 180,000 black men who fought to save the country and destroy slavery. At the turn of the twentieth century, these monuments signaled to white southerners that African Americans had always been obedient, were content to remain subservient to white authority, and would always remain as such.

The close study of Confederate monuments helps to clarify a distinction that is all too often ignored or misunderstood, between history and memory. The dedication of monuments and memorials in places like Charlottesville, Richmond, New Orleans and elsewhere between roughly 1890 and 1930 offer a window into how white southerners chose to remember the conflict long after the guns fell silent, and how they used the memory of Confederate leaders to impart moral lessons on future generations at a time of racial unrest. A monument to Robert E. Lee or Jefferson Davis ultimately tells us much more about the people and society that chose to commemorate these men than the historical figures and events themselves.



Teachers should proceed with caution when addressing the history and memory of Confederate monuments as well as the current debate. They may want to inform department chairs, administrators, and parents that they plan on addressing this topic with their students and why.

Just as importantly, teachers must be familiar and comfortable with the relevant history. They need to have a clear goal in mind in addressing this issue and must articulate expectations for students when engaging one another around the sensitive issue of race.

Discussions about the relocation of monuments—Confederate or otherwise—should be based on a solid understanding of the relevant history. But they should also be about more than simply “correct” history. Monuments, after all, are erected to remind us of the values we aspire to achieve.

Whether Confederate monuments continue to function as such, generations later, is a question that our youngest adults are in a unique position to address. They, at the very least, are the ones who will have to live with the answers.

Kevin Levin is the author of the forthcoming book, Searching for Black Confederates: The Civil War’s Most Persistent Myth (University of North Carolina Press, 2019), as well as the author of Interpreting the Civil War at Museums and Historic Sites (Rowman & Littlefield, 2017) and Remembering the Battle of the Crater: War as Murder (University Press of Kentucky, 2012). You can find him online at cwmemory.com.

Image descriptions [In order of appearance]: Confederate Monument, Arlington Cemetery. Harris & Ewing, photographer. [Between 1910 and 1920]. Library of Congress. Prints and Photographs Division, LC-DIG-hec-13525. Confederate Monument in Augusta, GA, c. 1900-1960, Georgia Historical Society, Collection of Postcards, MS 1361-PC-5AugustaFldrN. Statue of Robert E. Lee in Charlottesville, VA. Photo by Bill McChesney. Confederate Monument and Richmond Hotel, Augusta, GA, c. 1900-1960, Georgia Historical Society, Collection of Postcards, MS 1361-PC-2AugustaFldrI.