Profit Motive and the Whispering Wind

Burial/Memorial Site References

Thomas Paine

Thomas Paine was an English inventor, a radical intellectual, and a revolutionary. He lived and worked in Britain until, at the age of 37 in 1774, he met Benjamin Franklin in London. Upon invitation from Franklin, he emigrated to the British American colonies in time to participate in the American Revolution. His principal contribution to the Revolution was the powerful and widely-read pamphlet *Common Sense* (1776), in which he argued that the idea that America should be independent from Great Britain was based on "nothing more than simple facts, plain arguments and common sense". The arguments he presented about the function of government in society, and his call for the writing of a declaration of independence were instrumental in the construction of the eminent document of July 4, 1776.

In 1787, Paine returned to England. After the outbreak of the French Revolution, he immersed himself in the controversy, writing to promote and defend the French Revolution in *Rights of Man*. In 1792, he emigrated to France, where he was elected to the National Convention and later imprisoned by Robespierre. After his release from prison and upon invitation from Thomas Jefferson, he returned to America in 1802. He died at age 72 in 1809 and was buried in New Rochelle, New York, where he had lived since his return. His remains were later disinterred by someone widely believed to be an admirer who wanted to return Paine to his native England. The final resting place of his remains is unknown..

Anne Hutchinson

Anne Hutchinson was a social activist and an unauthorized Puritan minister in New England from 1634 until her death in 1643. She was born Anne Marbury, the daughter of a deacon at Christ Church in Cambridge, England, in 1591. In 1612, she married Wllliam Hutchinson, with whom she followed the reformist movement known as Puritanism, so named because its principal objective was to "purify" the Church of England.

When Puritans began suffering persecution in England, Anne and her family followed Puritan leader John Cotton to Massachusetts in 1634. Ms. Hutchinson was instrumental in the development of religious freedom, both in England and in colonial America. She was also far ahead of her time as a proponent of equality and rights for women, even in the face of Puritan orthodoxy and prevailing social opinion. She was also forthright and outspoken in her opposition to racial prejudice against Native Americans.

Anne was ultimately and inevitably labeled a heretic and driven out of Massachusetts Bay Colony. Together with her husband and more than a dozen families that followed her beliefs and teachings, they moved South and founded a settlement first named Pocasset, and later renamed Portsmouth. Together with Roger Williams, she became the only woman to co-found an American colony, Rhode Island. In 1643, Anne and her family left Portmouth and went to Pelham Bay, a part of the Dutch possession that is now New York City. Siwanoy Native Americans that inhabited this area had been badly mistreated by the Dutch and had begun a war against the Dutch. Believing the Hutchinsons to be Dutch immigrants, the Siwanoy attacked and killed Anne and her family, sparing only her young daughter Susanna.

A statue of Anne Hutchinson with her daughter Susanna stands today in front of the State House in Boston, Massachusetts.

Great Swamp Fight Memorial Marker

For more than a year in 1675 and 1676, English settlers of Plymouth Colony, Connecticut Colony and Massachusetts Bay Colony, together with their Native American allies, were in armed conflict with Native Americans living in what is now Southern New England. The conflict came to be known as King Philip's War, named after Metacom, known to the English as "King Philip", Chief of the Wampanoag tribe and the main leader of the Southern tribes of Native Americans.

In December of 1675, Josiah Winslow and a troupe of colonial militia attacked the Narragansett tribe in a large fort in the center of a swamp near what is now South Kingston, Rhode Island. The Narragansett tribe had tried to appear neutral in the ongoing conflict, but they had been implicated in attacks on colonist villages. The battle that ensued was the bloodiest of the war, the most costly in lives for both sides, and delt a critical blow to the Narragansett tribe. By some accounts, the attacking colonists lost approximately 70 men while the Narragansett tribe lost as many as 300.

In 1938, a memorial marker was installed near the site of the Great Swamp Fight.

Metacom (King Philip)

Metacom, also known as King Philip, was a sachem (chief) of the Wampanoag Native Americans that inhabited New England during the 17th century. Metacom was the second son of Chief Massasoit, the leader of the Wampanoag tribes when Pilgrims landed at Plymouth in 1620, invading Wampanoag territory. Metacom at first promoted trade and sought to live in harmony with the colonists. He adopted the European name of Philip, and upon succeeding his brother, Wamsutta, as chief of the Wampanoag tribes in 1662, came to be known as King Philip.

As the colonists took over more and more Wampanoag territory, the fragile peace that had existed for 40 years began to break down. In 1671 the leaders of Plymouth Colony forced major concessions from Native American tribes and demanded that the Wampanoag become subject to English law. In 1675, Plymouth colonists tried and executed two of Philip's men for the alleged murder of another Native American, John Sassamon. The usurpation by Plymouth Colony of legal authority over the Wampanoag tribes, together with what was believed to be a flagrant miscarriage of justice, precipitated hostilities that came to be known as King Philip's War. When the war eventually turned against the Wampanoag, Philip took refuge in southern Rhode Island, where he was hunted down and fatally shot on Mount Hope by John Alderman on August 12, 1676.

Boston Massacre

The Boston Massacre is a name that refers to an incident on March 5, 1770, commonly credited with being the event that lit the fire of the American Revolution. Outside the Custom House on King Street in Boston, a petty argument about the payment of a bill escalated to a shouting match between a young wigmaker's apprentice and a British officer. Private Hugh White, a lone British sentry, was stationed nearby and became involved in trying to quell the dispute. As bells rang in surrounding steeples, the civilian crowd grew to an estimated 300 to 400, and a group of half a dozen British troops with loaded muskets were dispatched to relieve Private White.

In the midst of the commotion, one of the British troops was struck and fell to the ground. When he recovered, he fired his musket, other troops fired into the crowd, and five civilians were killed. The presence of British troops in Boston had long been a sore point among Boston residents. Following the incident, British authorities agreed to remove all troops from the center of town to a fort on Castle Island, and eight British troops, together with their commanding officer, were indicted for murder. The trial was delayed for months as authorities sought to let passions settle. Tried on his own, Captain Thomas Preston, the commanding officer, was acquitted when the jury was convinced that he had not ordered his men to fire. Six of the soldiers were acquitted. The remaining two had their charges reduced from murder to manslaughter, and punished by branding on their thumbs.

The verdict came to be seen as a miscarriage of justice and proof of British tyranny, as Paul Revere created and distributed a famous print engraving entitled "The Bloody Massacre perpetrated in King Street". In popularizing the tragic event, Paul Revere's engraving became a powerful force in solidifying anti-British public opinion. The five men that died in the event on King Street were buried together in the Granary Burying Ground in downtown Boston, two acres of land that today adjoins Park Street Church and

is also the final resting place of John Hancock, Paul Revere, Samuel Adams, James Otis, Peter Faneuil and the parents of Benjamin Franklin. A single headstone marks the grave of those that are today remembered as the first to die in the cause later to be known as the American Revolution.

Gabriel Prosser

Gabriel was a black man born in 1776 as the child of an enslaved black mother on Thomas Prosser's tobacco plantation in Virginia. He is today commonly if incorrectly remembered as Gabriel Prosser. He lived during a period in which slaves sometimes adopted the names of their owner families, but during his lifetime he was never known by the surname "Prosser".

On the heels of the American Revolution, freedom for slaves and former slaves grew steadily in the upper South from 1780 to 1810, rising from an average of 1 percent to more than 10 percent by 1810. Although not free, Gabriel had been taught to read and write as a child, and by the age of 20 he was a skilled blacksmith and a strapping young man of more than 6 feet in height who mostly "hired out" his time, working with other hired slaves, free blacks, and white laborers in Richmond foundaries.

Gabriel was exposed to several strong social influences, including the rhetoric of the American Revolution, freedom granted to all slaves in France following the French Revolution, and the uprising of slaves in Saint Domingue in the Caribbean. During the spring and summer of 1800, Gabriel, working together with other blacks and sympathetic whites, planned a rebellion in Virginia during which they planned to take control of Norfolk and Petersburg and take Virginia's Governor James Monroe hostage. Had the plan succeeded, it would likely have been the most significant and far-reaching revolt by blacks in American history. On the planned day of the revolt, torrential rains and the defection of a couple of blacks that had knowledge of the plans gave Governor Monroe the opportunity to learn of the planned action in time to mobilize the militia. The rebellion was put down and Gabriel and many his co-conspirators were tried and hanged.

The planned rebellion, known as Gabriel's Conspiracy, is today remembered as a symbol of the determination and struggle of slaves to obtain "freedom, justice and equality as promised by the fundamental principles of democratic governments of the Commonwealth of Virginia and the United States of America" [from a Resolution of the City of Richmond, Virginia, adopted in 2002 in honor of the patriot and freedom fighter, Gabriel].

Daniel Shays

Daniel Shays was born in Hopkinton, Massachusetts in 1747, the second of what would be six children of Patrick and Margaret Shays from Ireland. Little is known of his early life, save that he became an active leader in the militia, fought at Bunker Hill and at Ticonderoga, and rose to the rank of Captain in the Fifth Massachusetts Regiment of the Continental Army in 1777. Financial hardships that followed the war left Shays and most Massachusetts farmers unable to pay the stiff taxes being demanded by the Legislature. The government, for its part, was demanding the payment of taxes in "hard money" rather than paper currency. The little gold and silver in circulation was not, however, in the hands of farmers, whose assets were tied up in land, livestock and produce. Dozens of towns across the Commonwealth were petitioning for debtor relief and for laws lowering judicial court fees and government salaries, but the Legislature turned a deaf ear to the demands of its citizens. European war investors were demanding payment in gold and silver, but there was not enough gold and silver in the states, including in Massachusetts, to pay the war debts. When rural landowners were unable to pay, everything they had, including their homes, was confiscated, and some were imprisoned.

Shays was thrust reluctantly into a position of leadership as a negotiator for the people, and succeeded for a time in keeping a lid on an increasingly hostile revolt of the citizenry. Ultimately and predictably, the crisis boiled over as the citizenry attempted to arm themselves against their government, and lives were lost as rebel forces attempted to storm the federal Springfield Armory on February 3, 1787.

The uprising of mostly poor and angry farmers and landholders came to be known as Shays' Rebellion. The most significant long-term effect of the rebellion was that it energized an effort to reevaluate the Articles of Confederation and gave impetus to the Constitutional Convention that began in May 1787. Many have argued that George Washington was so alarmed upon learning of the rebellion in Massachusetts that he was persuaded to come out of retirement and attend the convention to lend his voice and support to the formation of a stronger central government and the creation of the United States Constitution.

For his part, Shays, having been indicted on charges of high treason for his support of the rebellion, began to live a life on the run. He was ultimately pardoned, but lived the rest of his life in obscurity, settling at age 77 on 12 acres of land in Sparta, New York, where he died on September 23, 1825.

Osceola

Although neither an hereditary nor elected chief, Osceola was a respected leader of the Seminole Native Americans in Florida. When the United States moved to remove the Seminole from their lands, Osceola led a small band of warriors in resistance.

In 1832, a few of the Seminole chiefs signed a treaty under the terms of which they agreed to give up their Florida lands in exchange for lands west of the Mississippi. Five of the most important chiefs, with Osceola's support, refused the treaty. The conflicts that ensued pitted Seminole against each other and against the federal government. When the treaty was presented to Osceola for his signature, he plunged his knife into the paper. This action precipitated what came to be known as the second Seminole War, a seven-year conflict between the Seminole and federal troops in the Florida swamps.

On October 21, 1837, Osceola was captured by federal troops as he arrived at Fort Payton for supposed truce negotiations. His capture by deceit caused uproar even among the white population, but he was never freed. Osceola died of malaria on January 20, 1838, less than three months after his capture. During the period of his captivity, painter George Catlin met him and persuaded him to pose for two paintings that have since been widely copied and imitated. Osceola was buried with military honors at Fort Moultrie in South Carolina.

Red Jacket

Red Jacket, also variously known as Oteteani and Sagoyewatha, was a Native American Seneca orator and chief of the Wolf clan of Seneca. Red Jacket's name was derived from a highly prized embroidered coat given to him by the British in appreciation for his wartime services when the Senecas had taken the British side during the American Revolution. The choice proved to be a costly one when their ally ultimately lost the war.

In 1794, Red Jacket became a signatory to the Treaty of Canandaigua, confirming peace with the United States and affirming the Phelps and Gorham Purchase of most of the Seneca land east of the Genesee River in western New York.

Red Jacket was a negotiator for peace who was also noted for his oratory skill. He spoke eloquently about religion when in the party of Christian missionaries. Upon his death, he was initially buried in a Native American cemetery, but his remains were later dug up and moved to Forest Lawn despite his specific request that no white man dig up and rebury him. His grave and a monument to his honor stand today in Forest Lawn Cemetery in Buffalo, New York.

Thomas Dorr

Thomas Wilson Dorr was an American politician, reformer, and a member of the bar in Rhode Island. He was also the son of a wealthy Providence merchant and a graduate of Harvard College. He is best known for taking a leading role in supporting universal suffrage for white males in Rhode Island

Following the American Revolution, efforts were made to extend the right to vote more widely, but such efforts invariably failed in the face of opposition from the sitting government. By 1840, Rhode Island was one of only two states that had not adopted universal suffrage for white males, and the only state that had not adopted a written constitution. The charter that Rhode Island had received from the English monarchy in 1663 decreed that possession of a moderate amount of land was a prerequisite for the right to vote. Adhering to this requirement meant that a voting population of only 1,800 was in control of a state with 108,000 residents.

When the legislature refused to remedy the grievances of the majority of residents, a "People's Party" was formed. In 1842, the party held a convention, and with Dorr's help, framed a new state constitution that extended voting rights more widely. In an action that came to be known as Dorr's Rebellion, the People's Party elected Dorr as the state's new Governor. When the existing government refused to recognize the results of the election, however, Rhode Island found itself with two governments and two governors.

Governor Samuel Ward King of the "Law and Order" party proclaimed martial law and ordered the imprisonment of Dorr and his followers. Dorr fled the state but was eventually captured and imprisoned for a time. The movement that Dorr and his followers had started, however, soon prevailed when a third draft constitution was accepted by the people, providing universal white male suffrage. Dorr's imprisonment at hard labor had broken his health, and after his release he lived in retirement until his death on December 27, 1854. Rhode Island's state government today recognizes Thomas Wilson Dorr as one of its former governors.

Frances Wright

Orphaned at the age of three, Frances Wright was one of three children born to James Wright, a wealthy merchant in Dundee, Scotland. When her parents died, Frances was left with a substantial inheritance and was taken to England to be raised in the guardianship of her aunt. At the age of 23, Frances, who was also known as Fanny, emigrated to the United States.

Fanny Wright was a prolific writer, co-founder of the *Free Inquirer* newspaper, and author of several books and essays, including *Views of Society and Manners in America*. Among other things, she advocated equality in education, feminism, and the abolition of slavery. In 1825, she became a naturalized citizen of the United States, and advocated before Congress *A Plan for the Gradual Abolition of Slavery in the United States Without Danger of Loss to the Citizens of the South*. In the same year, she purchased 30 slaves and freed them to settle in a commune on 640 acres that she purchased near Memphis, Tennessee. Five years later, with the commune facing economic failure, she relocated the

residents to the newly-liberated nation of Haiti where they could continue to live as free men and women.

During the next ten years, Fanny worked as an activist for women's issues in health and medicine. During this time she, herself, suffered from a variety of health problems. She died in Cincinnati, Ohio in 1852.

Edmonia Highgate

Edmonia Highgate was the first of six children born to Charles and Hannah Francis Highgate, freed slaves from Virginia. Edmonia and her sister Caroline were born and raised in Syracuse, New York, where her father was a barber. Her father was a man of modest means, but he worked hard to provide an education for his children, rather than putting them to work. Edmonia graduated from high school with honors in 1861, and, upon graduating, received a teaching certificate from the Syracuse Board of Education.

Immediately after graduation, Edmonia took a teaching position in a black school in Montrose, Pennsylvania, and shortly thereafter became principal of a larger black school in Binghamton, New York. In 1863, Edmonia left her position in Binghamton to join and support the efforts of the American Missionary Association and the National Freedmen's Relief Association of New York to provide an education for nearly four million newly freed slaves in the South.

As slaves and former slaves in the United States, African Americans regarded education as critical to lifting themselves above the dehumanizing effects of slavery. From the moment of emancipation, there was a demand from freedpeople for schools, books and teachers that far outstripped the resources of the young nation. Both Edmonia and her sister Caroline were literate, well-educated black women and teachers who dedicated their lives to improving the social position of their race through education.

Many of the schools for freedmen in the South were established by black people themselves, pooling meager resources to build a modest school house or use an abandoned building and hire a teacher. In New Orleans, Edmonia taught a class in a former slave pen. In New Orleans and in Lafayette, Louisiana, she worked alone as a teacher in the face of great political and social opposition, including threats to her life and attacks on her students.

In 1870, on the occasion of her sister's wedding to a white man, Edmonia returned briefly to New York. While she was there, Edmonia, too, fell in love with a white man, John Henry Vosburg, with whom she became pregnant. Within two months, Vosburg had abandoned Edmonia to return to the wife he had never revealed to her. Edmonia died in New York as a result of a failed abortion.

Jermain Loguen

Jermain Loguen was born in Tennessee on February 5, 1813, the son of a white man named David Logue and a slave named Cherry. He was born into slavery as his father's property, but at age 21 he stole his father's horse and escaped via the Underground Railroad to Canada. There he learned to read, added an "n" to the end of his last name, and worked various jobs.

After spending a few years in Canada, Loguen moved to Rochester and Oneida, New York in 1837, studied at the Oneida Institute, and soon thereafter married Caroline Storum, with whom he had six children. He became a school teacher, a minister in the African Methodist Episcopal Zion Church, an abolitionist lecturer, and an activist in the Underground Railroad. Loguen later became an elder in the church and took the middle name Wesley after John Wesley, the founder of the Methodist movement. In 1868, he was appointed bishop.

Loguen and his wife did well financially, maintaining good credit and making wise investments in property. The station of the Underground Railroad that they operated in Syracuse, New York, was widely reported to be the most openly operated station in the state, and perhaps in the country. It has been estimated that as many as 1500 fugitive slaves passed through his home and station on the way to freedom. In 1869, his daughter, Amelia, married Lewis Douglass, son of the famous abolitionist Frederick Douglass. Jermain Wesley Loguen died in 1872.

Sarah Grimke

Sarah Grimke was born in 1792, the daughter of a plantation owner, a slaveholder who was also an attorney and a judge in South Carolina. During her childhood, she and her sister Angelina were keenly aware of the disparity in opportunities afforded to them in comparison to those enjoyed by her brothers. Sarah was also troubled by the fact that her father's slaves enjoyed no opportunity for education or betterment. Sarah herself secretly undertook to teach her personal slave to read and write, to the violent displeasure of her father.

After her father died, Sarah moved to Philadelphia where she chose to leave her Episcopalian background behind and become a Quaker. Her sister Angelina followed her a few years later. Working together from a platform in the Quaker community, Sarah and Angelina promoted women's rights and the abolition of slavery. In 1837, Sarah's *Letters on the Equality of the Sexes and the Condition of Women* was published in *The Spectator*, a Massachusetts newspaper, and immediately reprinted in *The Liberator*. The letters were published in book form the following year. Sarah and her sister were the first women to speak publicly in support of abolition, and the first women to speak publicly to mixed audiences of both men and women.

During the Civil War, Sarah wrote and lectured in support of President Abraham Lincoln. After the war, Angelina married and moved with her husband to Hyde Park, Massachusetts, where they were shortly joined by Sarah. The sisters continued to campaign for women's rights until the end of their lives. Sarah died on December 23, 1873, and Angelina died six years later in the Fall of 1879.

Crazy Horse

Crazy Horse was a popular and broadly respected leader of the Oglala Lakota. He was born circa 1840 on the Cheyenne River Reservation in Wyoming. Over the next 20 years, Crazy Horse became widely respected among the Lakota as a leader who was committed to preserving the traditions and values of the Lakota way of life.

Crazy Horse was not fundamentally hostile to the white man, but sought to honor the treaties and agreements that had been worked out with them, even as American settlers and armies continued to encroach upon Lakota lands and attack Lakota villages. When the Lakota people did not get enough to eat and were not allowed to leave their reservation to hunt, armed conflicts arose. In 1864, following the Sand Creek Massacre of the Cheyenne in Colorado, Crazy Horse led the Lakota in joining forces with the Cheyenne against the military.

Crazy Horse fought in many battles with the Lakota against their enemies, including the Battle of the Rosebud against Brigadier General George Crook's force of approximately 1,000 cavalry and infantry on June 17, 1876, and 8 days later the defeat of George Custer's 7th Cavalry at the Battle of the Little Bighorn. Crazy Horse and his Lakota warriors fought their last major battle against the United States Cavalry in January of 1877. Four months later, suffering from constant military harassment, cold and decline of the buffalo population that sustained his people, Crazy Horse surrendered to U.S. military troops at Camp Robinson in Nebraska. On September 5, 1877, Crazy Horse was killed in a skirmish with officers who were attempting to take him to a guardhouse.

Crazy Horse's body was turned over to his elderly parents, who moved it to an undisclosed location.