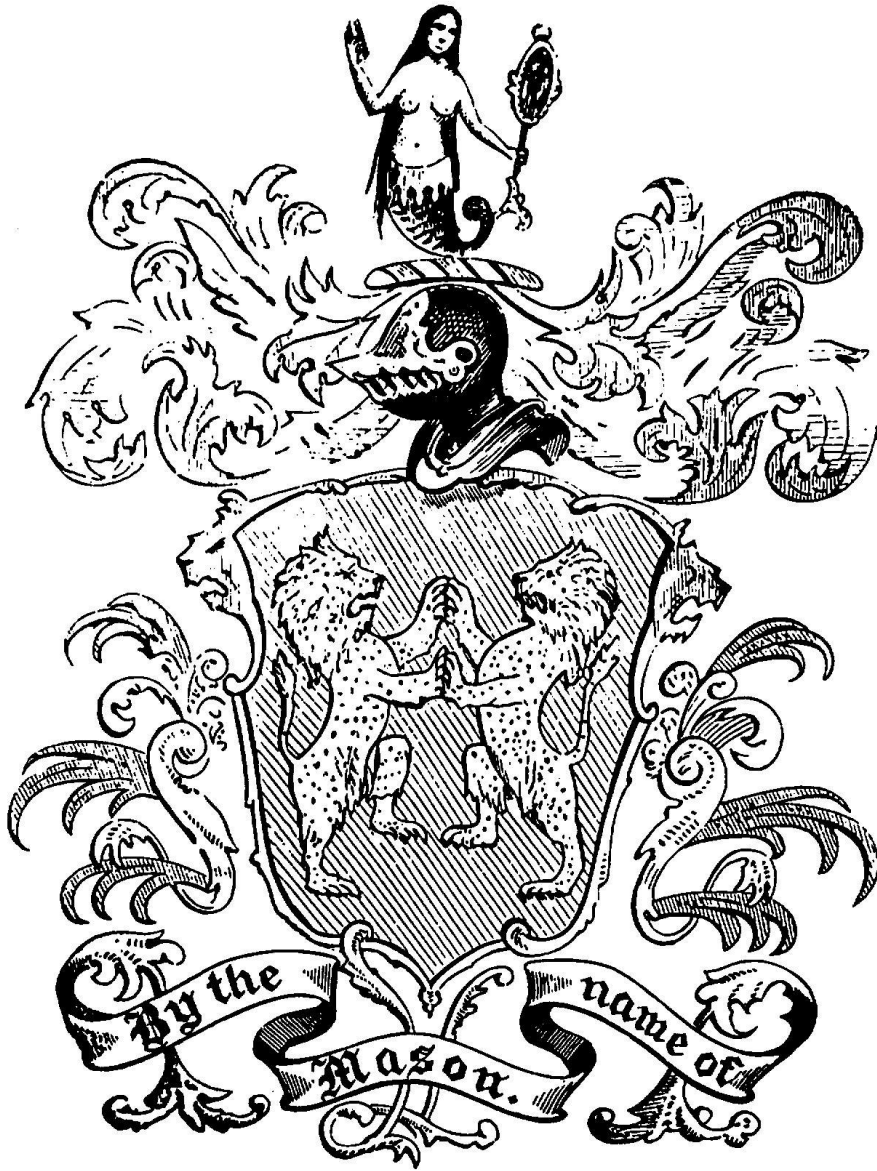


Mason Monument, Mystic, Conn.





Copied from an ancient painting on parchment, owned by Mr. WILLIAM FITCH of Norwich Town, Conn.
These arms are described by *Burke* as "*Vert, two lions combatant, or.; Crest, a mermaid proper.*"

John Mason



JOHN MASON MONUMENT

Pequot Hill, Groton

John Mason (1600-1672), Pequot Hill, Groton

Bronze statue of standing figure, heroic size, sculptor,
J. G. C. Hamilton, of Westerly, R.I. Stands on twenty-three ton
block of rough granite contributed and placed by the New London
Historical Society.

The inscription is:

"Erected A.D. 1889
By the State of Connecticut
To commemorate the heroic achievement of

MAJOR JOHN MASON

and his comrades, who near this spot
in 1637, overthrew the Pequot Indians
and preserved the settlements from destruction."

-----from the Report to the Governor - June 30, 1924

Mason Monument, Mystic, Conn.



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INTRODUCTION

This report represents the position and recommendation of The MASON FAMILY MEMORIAL ASSOCIATION INC. in regards to the very controversial issue over the John Mason Statue in Mystic CT.

Included is an explanation of our organization [M.F.M.A.] A booklet offering a Profile of Major John Mason, A synopsis of the three time frames that this complex issue spans, The statements and proposals of Marcus Mason Maronn as submitted to the advisory committee, and related letters from concerned citizens; Some influential factors to consider, Rationale, a Summary, and finally our Recommendations and Options.

BACKGROUND

The MASON FAMILY MEMORIAL ASSOCIATION INC. is a Private Non-Stock Corporation, registered with the Sec. of State's office. The corporation was founded on October 20, 1993, and is managed by a self perpetuating board of trustees. The purposes for which the corporation was formed and the nature of the activities to be conducted are: A To establish a genealogical association of descendants of Major John Mason; and B To provide appropriate maintenance for the graves, monuments, historical records and/or artifacts of Major John Mason and his descendants.

PROFILE

A PROFILE OF MAJOR JOHN MASON [1600- 1672] is provided in the form of a concise booklet, titled: Connecticut's Own Major, written by Williams Haynes. In addition to the Pequot War campaign, it also touches briefly on his many other commands, positions and accomplishments; in his long life as a devoted and valuable public servant to Connecticut and the Colonies.

CONNECTICUT'S OWN MAJOR

*A Profile of
John Mason (1600-1672)*

By WILLIAMS HAYNES

SECOND PRINTING



THE PEQUOT PRESS, INC.
Essex, Connecticut

Connecticut Booklet Series — No. 1

CONNECTICUT'S OWN MAJOR

A Profile of
JOHN MASON (1600-1672)

By WILLIAMS HAYNES

Author of The Stonington Chronology

SECOND PRINTING



THE PEQUOT PRESS, INC.
Essex, Connecticut

Connecticut's Own Major

Reprinted from

THE CONNECTICUT ANTIQUARIAN

December 1955

Published for

THE SOCIETY OF THE FOUNDERS OF NORWICH

EVERYONE called him "The Major;" his friends and neighbors, his own family. So he appears in their letters and diaries, in court orders and the minutes of town meetings. He is even thus simply designated in land grants. But there was no mistaking the man: for thirty-five years - from 1637 to 1672 - he was the only Major in all the Colony of Connecticut, Major John Mason.

A big man was this Major, inclined to stoutness, but never fat; a sturdy frame enclosing a hardy spirit that bore hunger and thirst unflinchingly and defied alike sultry summer heat and winter's biting cold. He was fair-haired with steel-blue eyes and a jutting chin - not an Apollo, but to his contemporaries the beau ideal of a soldier, "full of martial Bravery and Vigour," which in the 17th century plainly implied plenty of commando hand-to-hand fighting.

He was one of a trio of renowned professional soldiers who came with the earliest settlers to New England: Standish, Gardiner, and Mason, all trained in the Low Countries in the wars against the Spaniards. None is as well remembered as he deserves to be. Capt. Myles Standish of Plymouth is perhaps the best known and for possibly the least cause - a sugary romantic poem. Lt. Lion Gardiner, who built the fort at Saybrook, commanded that hazardous outpost at the mouth of the Connecticut River throughout the critical Pequot troubles. Mason led the expedition that freed the infant colony of Connecticut from the awful threat of Indian torture and massacre.

However, as Lion Gardiner himself wrote in 1660, "Our New-England twelvepenny Chronicle is stuffed with a catalogue of the names of some, as if they deserved immortal

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By WILLIAMS HAYNES

fame; but the names of our right New-England military worthies are left out for want of room."

True, it is the governors and the magistrates, the Bradfords and the Winthrops; the bold religious rebels, Ann Hutchinson and Roger Williams; and especially the Puritan clergy, the Cottons, Eliot, Hooker, Fitch, and many others, who have held the spotlight during the first act of the New England historical drama. That brave soldier, who having saved Connecticut played other important roles in the colony, has been almost jostled off-stage.

Mason's Background

John Mason's life in England and his military career on the Continent are almost a blank. We deduce the year of his birth from the fact that he died in 1672, aged 72 years. But we do not know his parents or whether he was born in London or Oxford or Piddleton cum Piddleford. Because he christened the town he founded in Connecticut "Norwich," some have guessed that his birthplace was Norwich in Norfolk, but the records of the English city do not confirm this surmise.

Mason's excellent prose style suggests that he was well educated, possibly at one of the Universities, for he quotes Virgil aptly and correctly. He must have been of good family: he held the rank of lieutenant in His Majesty's forces at a time when "an officer and a gentleman" were synonymous and when, furthermore, the generic noun "gentleman" had very precise meanings.

He saw active service in the Netherlands under Sir Horace de Vere. Likely he joined up in 1625 amid the wave of religious patriotism that raised the English army for the disastrous expedition to relieve the siege of Breda. Coming from a Puritan home, the opportunity to fight the papist Spaniards in aid of the protestant Hollanders must have gripped

his imagination as it did that of many another venturesome English lad. The last important engagement in which Mason could have been engaged was the siege of Bois-Ie-due during the summer of 1629.

Arrival in New England 1630

March 20, 1630, John Mason sailed from Plymouth with the Rev. Mr. Wareham's company and landed at Nantasket, May 30. After that hard, 63-day passage, the newcomers stepped ashore into a land-and-housing shortage as difficult in its way as the cramped quarters of their tiny vessel. The Great Puritan Exodus was in full swing. Already there were over 3,000 inhabitants in the Bay Colony, and their number would double in the next five years. Overcrowded Boston had spawned half a dozen surrounding towns and as many little settlements were strung along the coast as far as Cape Ann.

The Wareham party took up the best vacant land they could find and thus settled Dorchester. They elected Lt. Mason Captain of their Train Band, the militia company every town was compelled to organize and in which every able-bodied male between eighteen and sixty must drill regularly and, if the need arose, must go on active service. Their Captain's reputation must have been more than local, for in December 1632, the Governor called him to a unique duty.

First Naval Task Force

Down on the Maine coast, an English sea captain, Dixy Bull, had turned pirate and was preying upon Massachusetts shipping and fishing. Accordingly, the Magistrates hired Capt. John Gallup, a well-known coastwise skipper, and his shallop; manned it with twenty volunteers under command of Mason; and sent off the first American naval task force.

They made two sallies and scored but a left-handed success. The December expedition ran into headwinds, blizzards, and ice, and so got nowhere. The next spring they cruised the ragged Down East coast and never did find their quarry. However, they scared Bull away, for shortly he turned up in Virginia and later in London, where, to quote Clapp, "God destroyed this wicked man" - the pirate's proper fate, upon the gallows. The General Court voted Mason £10 "pay and expenditures" for these expeditions and assigned him new duties in constructing forts to defend Boston Harbor.

Next year, 1634, Mason was elected to represent his town on the General Court, and during this session, after much wrangling, permission was granted the Dorchester people to remove to Connecticut. The year previous, John Oldham, a trader in furs and corn with the Indians, had brought back enthusiastic accounts and tangible proof of animal, vegetable, and mineral resources: beaver skins, wild hemp, and black lead, and this rosy report clinched the decision to abandon Dorchester. This idea, if bold, was not original. Many sharp, covetous eyes were fixed on the Connecticut Valley.

The Dutch from New Amsterdam were already in possession. They had a fort at the mouth of the river and upstream on the site of Hartford, a trading post with a tiny blockhouse that mounted two fat, little cannon. Their claim to this promised land was based on the discoveries of Capt. Adrian Block who in 1614 had been the first to explore Long Island Sound.

Both the Plymouth and the Massachusetts colonists considered that they had a perfect right to settle here because they had been cordially invited to do so by the Connecticut River Indians. All the tribes welcomed trade with the white men since steel knives and axes, linen

shirts and woolen blankets, to say nothing of firearms, meant to them fabulous comfort and security. But these River Indians had also an ulterior motive. They were all the unwilling subjects of a cruel, arrogant tribe, the Pequots, who three generations before had come from the Hudson River, overran Connecticut, and appropriated the coast from what is



Major John Mason Monument in Mystic on the site of the Pequot Fort.

now Lyme to Stonington as their headquarters. The native Connecticut tribes hoped that English settlements in their midst would temper Pequot tyranny.

To further complicate matters, a dozen wealthy, influential Puritans had received a grant to the land from Narragansett Bay west to the Connecticut River and were planning a refuge here should the religious persecutions in England become intolerable. Already they had sent Lion Gardiner and a work party to build a fort at the mouth of the river, and just as the Dorchesterans were about to leave, a ship, owned, outfitted, and

manned with twenty craftsmen and farmers by Sir Richard Saltonstall, put into Boston bound for Connecticut. Its arrival hastened the departure of the Dorchester people who, on reaching Connecticut, sailed past the Dutch post at Hartford and landed at the mouth of the Farmington River where Windsor now stands.

Here was a frame house, surrounded by a palisade and a half a dozen rude huts, occupied by men from Plymouth who had established themselves here two years previously. Defying the Dutch cannon, they had picked this excellent trading post and purchased a block of land from the local Indians.

Sassacus Annoyed

The Plymouth pioneers welcomed the Dorchester immigrants cordially and thus, unwittingly, but with the best intentions, made two grievous and costly mistakes. By buying land from the Connecticut natives, who were vassals of Sassacus, chief sachem of the Pequots, the Plymouth men violated Indian custom and outraged the dignity of that proud chief, cheating him, as he believed, out of the just rewards of his conquest. Helping the newcomers from Massachusetts was indeed warming a viper within one's bosom.

The Dorchesterans - John Mason was in this party - immediately went upstream hunting a choice site to settle. Finding no location to their liking, they returned to the Plymouth outpost. During their absence the Saltonstall party had arrived, and the Dorchester men drove them off with staves and cudgels. Then the Bay men calmly appropriated the best land at Windsor. "New Land," they said, glibly quoting Genesis to their own ends, was "the Lord's waste," and they claimed a right to it "along with the other sons of Noah." After years of dispute and brawls, they paid Plymouth \$187.50 for about four-fifths of the original

Indian purchase. But it is recorded that their "unkindness was not soon forgiven" although a common, outside threat soon forced all the English on the River to band together.

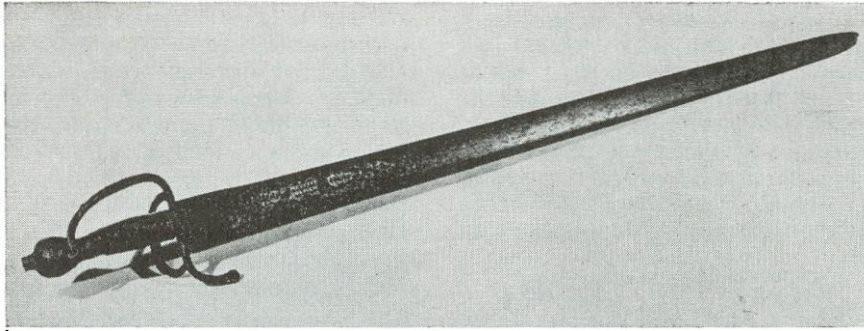
Three Towns Settled

The Connecticut frontier was promptly occupied. Weathersfield and Springfield had already been settled, and in the spring of 1636, thirty-five men with their wives and children and some servants trekked overland from Newtown, now Cambridge, and founded Hartford.

The Pequots resented this mass occupation of their tributary lands; all the benefits were going to the River Indians. Their wise chief, Sassacus, foresaw that the coming of the white men meant the banishment of his people, and he was the first of a long line of Indian leaders who tried in vain to repel this fatal invasion. First, he employed diplomacy. At Boston he negotiated an offensive-defensive alliance with the Puritans against his rivals, the powerful Narragansetts of Rhode Island, and a trade treaty that he hoped would secure the benefits of barter without the risks of an English settlement within his territory. The Bay men failed to send the promised trading ships to his headquarters at Pequit, now New London, and then a couple of typical "border incidents" spurred Sassacus to direct action.

Traders Killed

Two well-known English traders were murdered: John Stone of Virginia on the Connecticut River and John Oldham, the Connecticut pioneer, at Block Island. Though not directly guilty in either case, the Pequots were involved in both, and the Massachusetts Magistrates held Sassacus accountable for these unforgivable crimes. They dispatched ninety men under Capt. John Endicott with orders to wreak vengeance



1.
Sword of Maj. John Mason, founder of Windsor and Norwich and conqueror of the Pequot Indians. The blade is stamped "Mefecit (maker's mark) Soligen". Presented by Elizabeth Colgrove and Dr. Gurden Allyn to the Stonington Historical Society. Now displayed in the Old Lighthouse Museum, Stonington, Conn.

upon the Block Island Indians and to collect damages and hostages from the Pequots. This expedition fizzled. All that Endicott did was to burn a few wigwams on the Island and carry off corn and other loot from the Thames River villages. The net result was summed up by Lion Gardiner: "You come hither to raise up these wasps about my ears, and then you take wings and flee away." His sarcastic prophecy came bitterly true.

Failing to enlist his ancient enemies, the Narragansetts, in a war of extermination against the whites, Sassacus determined to undertake this desperate venture on his own. It was a courageous decision. The surrounding tribes were all his sworn enemies and his own forces had been stripped of many of his best braves. These had deserted to Uncas, an ambitious young sachem who, defying Sassacus, had withdrawn from the Pequot councils.

Sassacus struck like a falcon, swiftly, unexpectedly. He surrounded the Saybrook fort with a cordon of lurking warriors, thus immobilizing the only semblance of a military force in the colony. Anyone stepping outside the stockade was immediately attacked, and two soldiers, sent out to gather corn, were killed. A rash old man, ignoring Gardiner's warn-

ing, went to harvest hay on one of the river islands where he was captured and roasted alive.

All up and down the Connecticut, settlers were ambushed and killed, their skulls bashed in with a tomahawk, or were carried off to die slowly of unspeakable tortures. Cattle and hogs were slaughtered or driven off; outlying homes were burned; two Englishwomen were brutally murdered. The colonists' casualty list reached twenty-six: their enemies exalted openly and defiantly. Grim terror gripped the whole valley.

As the winter of hunger and horror was breaking up, John Mason and twenty men were sent to lift the siege of Saybrook. They remained a month and the Pequots withdrew. When Capt. Underhill and twenty Massachusetts volunteers arrived in response to desperate calls for help, Mason and his company returned to their homes, for it was time for the spring planting and food was dangerously scarce.

April 23, 1637, a fine spring morning when all Weathersfield men, women, and children, were out hoeing and planting, 200 painted savages leaped upon them from the surrounding forest. Six men and two women were massacred; two young girls were captured.

Eight days later representatives of the three Connecticut towns convened at Hartford and voted unanimously "an offensive war against the Pequots." They further resolved that "90 men be levied out of the three plantations, viz. Hartford 42, Windsor 30, and Weathersfield 18;" under the command of Capt. John Mason.

Two weeks afterwards, on May 15, the expedition started down the river in three boats, accompanied by Uncas and 100 of his disgruntled Mohegan braves. At Saybrook, Capt. Underhill and his men offered to join them, so Mason sent twenty of his own men back to defend their homes.

Mason's orders were to attack the Pequot stronghold at New London. But at a council of war he unfolded his plan to sail beyond the Pequot country; land among the Narragansetts; enlist more Indian allies; and fall upon the Pequot forts unexpectedly from the rear. Underhill disapproved of this strategy; Gardiner supported it. All agreed to lay this problem before God, and through the night their chaplain, the Rev. Samuel Stone, prayed for guidance. The Lord was on the side of Mason, as he himself modestly confessed, and with good reason, too, for looking back on that amazing campaign it seems truly that several miracles were performed on behalf of that little band of Puritans - and by them.

Expedition Sets Sail

Friday morning three little ships, their gunwales awash with their overload of 90 soldiers, 100 Indians, and their supplies, sailed past the mouth of the Thames. The Pequots, mustered to repel an attack, crowded Ocean Beach and Eastern Point, shouting taunts and insults, for they deduced that Mason had abandoned the expedition and was bound for Boston and safety. Delayed by headwinds, the flotilla did not round Point Judith and make Wickford

Harbor in Rhode Island till late Saturday afternoon.

Mason at once sent word to Canonculus, the Narragansett sachem, assuring him of friendly intent and asking for a council of war against the Pequots. But the next day was Sunday, and the Puritans remained aboardship in proper observance of the Sabbath; a significant "day of rest." Mason, the trained soldier, surely knew that any delay was dangerous, yet his detailed account of the campaign contains no hint of any thought that the rigid religious rule might, under these circumstances, have been relaxed.

More Delays

For two days an offshore wind prevented a landing, so it was Wednesday before the Major and the Narragansett chief met. Such was the fear of Sassacus that it required several days to persuade Canonculus, first, to grant passage through his territory, and then, to "enlist 100-odd dubious volunteers from among his warriors.

With these reinforcements, Mason marched twenty miles to the fort of Ninagret, chief of the Niantics, a tribe the Pequots had forced from their homeland on the foreshore of Connecticut into a refuge among the Narragansetts. Here the English were received with open hostility. Many Niantic braves had married Pequot squaws and the tribal sympathies were distinctly anti-whiteman. Another two precious days were taken up in pipe-smoking and pow-wows. The next Sabbath was spent at the ford of the Pawcatuck, on the very frontier of the Pequot country

The little army followed the Pequot Trail, even then Route No. 1 through this region, until they came to Taugwonk Hill. Here, on the urgent advice of Uncas, they turned north and following; by-paths reached the head of the Mystic River. They camped the second night in a secure



BIBLIOGRAPHICAL AND BIOGRAPHICAL NOTES

There are four contemporary accounts of the Pequot War: Mason's own, John Underhill's, Lion Gardiner's, and Phillip Vincent's, all reprinted in *Mass. Hist. Col.*, and in one volume edited by Charles Orr (Cleveland, 1897). See also Winthrop's *Journal*, Bradford's *History*, and Hubbard's *Indian Wars*. Many references to Mason in well-indexed *Public Records of Colony of Connecticut* (Vols. I and II). See also H. R. Stiles, *History of Ancient Windsor*; Caulkins, *History of Norwich, Conn.*; R. M. Wheeler, *History of Stonington*. Popular biography, *Life and Times of Major John Mason*, by L. B. Mason (N. Y., 1935), and *John Mason*, by Geo. Ellis in Sparks, *Library of American Biography* (2nd ser., **111,1844**).

Mason is often confused, even by historians, with two contemporaries: (1) John Mason (1586-1685), founder of New Hampshire, where he had a large land grant, and was a partner of Sir Ferdinando Gorges in the Laconia Co. which sponsored the Piscataqua River settlement in Maine. (2) George Mason (c. 1629-86), cavalier emigrant to the Northern Neck of Virginia during the rule of Cromwell and founder of a family of distinguished landowners and Revolutionary and Civil War patriots.

hiding place among Porter's Rocks on the west bank. They were now so close to the Pequot fort that they could plainly hear the enemy singing and shouting in triumphant celebration.

The Pequot Fort

It was now over two weeks since they had sailed past New London, and it is miraculous indeed that the Indian grapevine, usually so quick and so ubiquitous, had not warned the Pequots of their arrival at the threshold of the tribe's outpost. This typical Indian fort covered a couple of acres, crowded with bark wigwams and surrounded by a six-foot palisade with overlapping, narrow entrances at both ends. It dominated the hill-top overlooking the Mystic Valley where the statue of John Mason now stands.

The strategy of attack was masterful. The ninety Englishmen were divided into three parties. Mason and Underhill each picked ten stalwarts for the task of forcing entrance through the two brush-blocked entrances of the stockade. The remainder encircled the fort to prevent the escape of fleeing Pequots.

Ever since the invaders had splashed through the ford at Pawcatuck into Sassacus' domains, their Narragansett allies had been slipping away. But Uncas and his Mohegans remained steadfast - a fact the Major was never to forget - and they formed a second line surrounding the palisade.

At daybreak, June 7, the forces were all in position and the two attack parties crept forward. A dog in the fort barked. A startled cry of "Owanux! Owanux!" (Englishmen! Englishmen!) rang out. Realizing they had been discovered, the encompassing line fired a volley and the task forces rushed forward. Tearing aside the brush crammed into the entrances, they burst into the stockade.

There was confused hand-to-hand fighting in the narrow passageways. Some Indians dashed to the entrances to escape, only to be shot down, but most of the Pequots huddled, dazed, within their bark huts. An Englishman was killed and several were wounded crawling through the low doorways, and Mason, realizing that it would be impossible to dislodge the enemy in this piecemeal and hazardous fashion, shouted, "We must burn them out!"

He plunged into a wigwam and grabbing a brand from the fire brought it out and began to rub it vigorously against the bark walls. An Indian across the narrow street drew his bow and John Mason's story would have been brought to a sudden, tragic end had not Daniel Heydon cut the bowstring with a slash of his sword. The fire spread rapidly and within minutes the interior of the palisade was a crackling inferno of flames and choking smoke. The English withdrew and joined the blockading line of their companions, now boldly reinforced by the Mohegans.

Fire and Sword

The slaughter that followed is horrifying for us to contemplate. Only a handful of the 700-odd Pequots escaped the flames, the bullets of the soldiers, and the war clubs of Uncas' warriors. Two hours after the bark of a dog sounded the futile alarm, the boasted stronghold of the imperious conquerors of Connecticut was a smoldering ruin; the power of those merciless, relentless foes of the white settlers was broken.

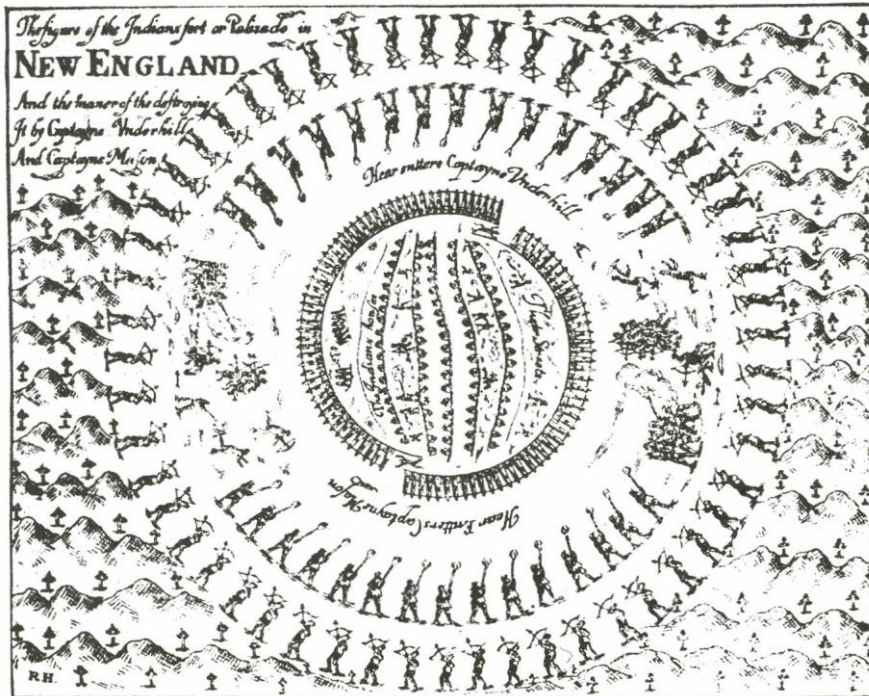
In his eyewitness account of the fight Capt. Underhill wrote: "As someone has said, Should not Christians have more mercy and compassion? But I refer you to David's war We had sufficient light from the Word of God."

Into the consciousness of those ninety Englishmen was seared the blood-curdling dread of Pequot mas-

sacre and torture. They had declared "offensive war" against these cruel enemies. They waged that war with incredible boldness and bravery and with a justifiable ruthlessness, for they knew firsthand what we can now but dimly appreciate that this was a righteous war of self-preservation against bloody extermination.

ade overlooking the coast and countryside from the crest of what is still called Fort Hill.

At the river they came up with their supply ship, a shallop owned by Capt. Underhill. Aboard her were forty Massachusetts men who had reached the Narragansett country just in time to embark. Their com-



Captain Underhill's drawing of the Stockade at Pequot Fort, Mystic. The caption reads, "The figure of the Indian's fort or Palisado in New England, and the manner of destroying it by Captayne Underhill and Captayne Mason."

Fort Hill Camp Destroyed

Destruction of the Mystic fort did not end the campaign. Sassacus and the better half of his braves and their families had escaped the holocaust by their absence. Mason's forces, burdened by two dead and twenty wounded, fought their way over ten rocky, hilly miles to the Thames. On the way they set fire to the Pequot's headquarters, another, greater stock-

mander, Capt. Patrick, greeted the war-torn victors with a tactless remark that he had come from the Bay to rescue them. No wonder an unpleasant squabble arose over the niceties of command of the Massachusetts troops and the use of the shallop.

The pettiness of his officers and especially the attitude of the Massachusetts men, who after months of

senseless delay arrived too late to be of real assistance, profoundly disturbed Mason. Soon all these unpleasanties were forgotten in the joyful welcome that met him and his Connecticut men when, after two days' weary march overland, they reached Saybrook. On they went, up the river by boat. Hartford held a great religious festival of thanksgiving for deliverance from the Pequot menace and gave a public dinner in grateful recognition of the bravery and exertions of the little army.

After the slaughter at Mystic the main body of Pequots, led by Sassacus, fled westward along the Sound, followed by 100 Massachusetts men and a large band of Narragansetts under Israel Staughton. On June 26, Mason and 40 men from the Connecticut River towns with Uncas and his braves joined the expedition, for it was determined to break completely the power of their defeated enemies. A week later scouts found the Pequots in the heart of a large swamp near Fairfield. There was

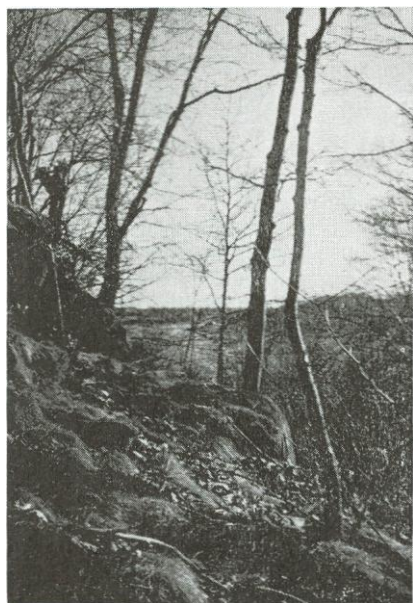
some desperate skirmishing and Thomas Stanton, the interpreter, then entered the swamp to offer a truce to the women and children and he returned with nearly 200. That night, July 13, the Pequots attempted to fight their way through the surrounding English and in the fog and darkness some 70, among them Sassacus, escaped. This was the end. The scattered remnants of the tribe were hunted down by Narragansetts and Mohegans, and Sassacus, who reached the Mohawks on the Hudson River was killed by these kinsmen of his and his head sent to Hartford.

Mason the Negotiator

Mason was commissioned Major, the colony's chief military officer, charged with training the militia and the distribution and storage of munitions, with a salary of £40 a year. He was later granted the island that bears his name, lying close inshore within sight of the scene of his triumph, and just for good measure, 200 acres adjoining on the mainland.

Having triumphantly concluded his military assignment, Mason was sent next year on a diplomatic mission. The Connecticut colonists were hard pressed by their first 'depression, intensified by the recent Indian disturbances. All necessities were scarce: prices were sky high. Corn cost 12s. a bushel, a very ordinary cow or any kind of horse, £30 - \$18 and \$900, respectively, in our modern dollars. To stave off starvation, William Pynchon, first settler at Agawam (Springfield, Mass.) and friend of the Upper River Indians, was commissioned to buy corn. His shipments came down by canoe in dribbles.

Among the hungry settlers the ugly story circulated that Pynchon was holding back grain for higher prices, and Mason was sent to investigate with orders to bring back substantial supplies. The two met and forthwith agreed that an Indian's promise was "noe more than a pig



Porter's Rocks where Mason's force camped the night before the Mystic fight. This view is looking down the Mystic River.

by the taylor," but on how to get corn as promptly and cheaply as possible they disagreed completely. Pynchon would coax the natives and pay only upon delivery. Mason wanted to strike a bargain, pay cash, and compel immediate fulfillment of the contract. He got the most corn quickest. Later, Pynchon was thrice charged with "deliberately raising the price of corn" and found guilty in the courts in Hartford and Windsor, but absolved of any culpable blame in the Roxbury court. The verdict of history is "not guilty," but the immediate results of the unsavory episode were to establish Mason as a masterful negotiator with the Indians and to win him some cordial enemies in Massachusetts.

Magistrate and Representative

For the next eight years the Major lived at Windsor, serving as magistrate and the town's representative at the General Court. While here he married his second wife, Anne Peck, daughter of the Rev. Robert Peck of Hingham, who bore him three sons and four daughters. Of his first wife there is but one brief note. In the Windsor Records, among a list of those who died before 1637, is the entry, "ye Captain's Wife," but she left him an infant daughter, Judith, who grew up and married her childhood playmate, John Bissell. All the Major's children lived to present him with grandchildren - itself a notable fact at a time when infant mortality ran a third of the births - and his three sons all followed his footsteps along the Indian warpath. His first-born son, Samuel, rose to his own rank of Major, and Captain John, Jr., died of wounds received at the Swamp Fight in the Narragansett country during King Phillip's War.

Command at Saybrook

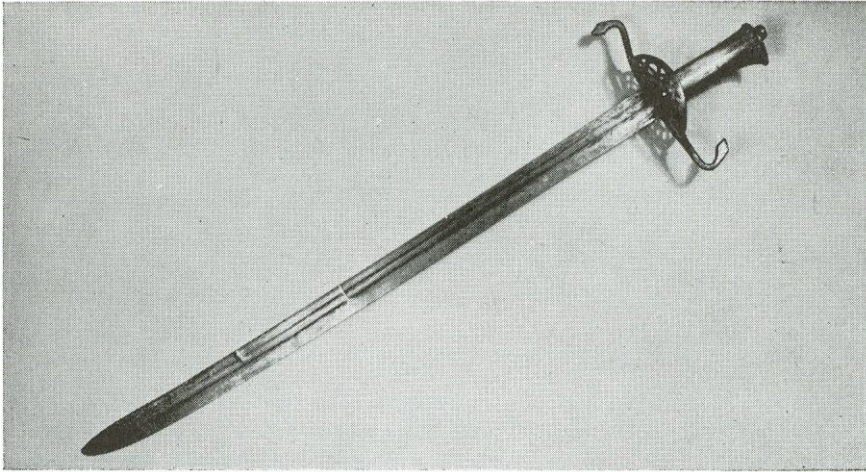
In 1647, when the Saybrook fort was turned over by the gentlemen in England to the jurisdiction of

Connecticut, the colony put Major Mason in command of this key military post and made him administrator of civil affairs in the adjacent town. While at Saybrook he received a most flattering proposal. The New Haven colonists found their location so disadvantageous that they proposed to remove to land they had bought on the Delaware River. They invited Mason to become manager of the enterprise at a generous salary and with profitable perquisites in land and trading rights. He was about to accept when Connecticut paid him the backhanded compliment of virtually forbidding him to leave his post.

Mason's years at Windsor and Saybrook were busy ones. Twice he led punitive expeditions against the Indians of Long Island and once into the Narragansett country. Continually he was called upon to negotiate the purchase of Indian lands or write a treaty or arbitrate some native quarrel. His friend, Uncas, caused him many troubles, for that unprincipled, self-seeking chief was almost constantly embroiled in subtle disputes with his white neighbors or open hostilities with the Narragansetts and the River Tribes.

Settlement at Norwich

In 1660, with his son-in-law, the Rev. James Fitch, and most of the people of Saybrook, Mason moved from the mouth of the Connecticut to the head of the Thames, thus founding Norwich. Here they purchased nine square miles of land from Uncas, and that crafty sachem made over to Mason all the territory of the Mohegans not then actually occupied by the tribe. This loosely drawn title to untold thousands of acres was to be disputed by the Major's children and grandchildren for seventy years. It would take a twelve-month to read all the testimony in all the cases tried in Connecticut, in Massachusetts, even in England, and



Courtesy of the Detroit Institute of Arts

Sword of Sergeant William Haydon of Windsor, Connecticut, reputed to have cut a Pequot bowstring and saved Mason's life. Owned by the Connecticut Historical Society.

Solomon himself could not render a fair and logical judgment. During the first eight crowded years of the Norwich settlement, John Mason was Deputy Governor of the Colony and during two of these years, when Governor Winthrop was in England diplomatically wrangling Connecticut's charter from King Charles, he fulfilled the heavy duties of the colony's chief executive. In 1669, pleading age and infirmities, he asked to be relieved of his public responsibilities. Graciously the legislature appointed him Assistant to the Governor, and he was present in Hartford at the election of May 1671. He died in Norwich on the 30th of the following January.

Plainly, this illustrious Major was a man of deeds, not words. That facile characterization tells little, but fortunately it is possible to round out his personality from his own writings and accounts of his contemporaries.

Mason was a blunt, forthright man, a bit too prone to call a spade a damned shovel. Accordingly, he was not a good diplomat, though he was a curiously successful negotiator because he could quickly size up a man and accurately appraise a situation while being bold and persistent in pressing his own points. Alert and essentially fair-minded, with the courage of his convictions he made an excellent magistrate or arbitrator - except where his ancient ally, Uncas, was involved. Mason was a pious Puritan, but no religious fanatic, for he took no part in the savage theological controversies that raged around him. Generally well-liked, he was universally respected, but he had a goodly quota of enemies, won by his brutal frankness and his disdain of subtlety and double-dealing. His interest in the common welfare far outweighed his personal ambitions, and all his life he was a devoted and valuable public servant.

BIBLIOGRAPHICAL AND BIOGRAPHICAL NOTES

There are four contemporary accounts of the Pequot War: Mason's own, John Underhill's, Lion Gardiner's, and Phillip Vincent's, all reprinted in *Mass. Hist. Col.*, and in one volume edited by Charles Orr (Cleveland, 1897). See also Winthrop's *Journal*, Bradford's *History*, and Hubbard's *Indian Wars*. Many references to Mason in well-indexed *Public Records of Colony of Connecticut* (Vols. I and II). See also H. R. Stiles, *History of Ancient Windsor*; Caulkins, *History of Norwich, Conn.*; R. M. Wheeler, *History of Stonington*. Popular biography, *Life and Times of Major John Mason*, by L. B. Mason (N. Y., 1935), and *John Mason*, by Geo. Ellis in Sparks, *Library of American Biography* (2nd ser., **111,1844**).

Mason is often confused, even by historians, with two contemporaries: (1) John Mason (1586-1685), founder of New Hampshire, where he had a large land grant, and was a partner of Sir Ferdinando Gorges in the Laconia Co. which sponsored the Piscataqua River settlement in Maine. (2) George Mason (c. 1629-86), cavalier emigrant to the Northern Neck of Virginia during the rule of Cromwell and founder of a family of distinguished landowners and Revolutionary and Civil War patriots.

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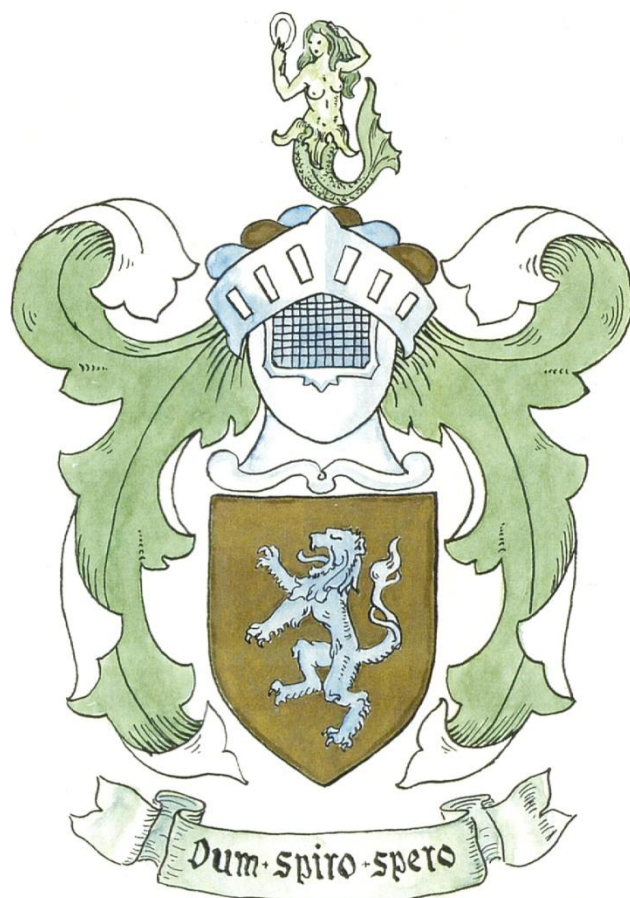
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Mason



II

SYNOPSIS

John Mason

SYNOPSIS

This complex issue spans three time frames over a 360 Yr. period.

The Early 1600's

The arrival of the Europeans and the inevitable clash of cultures.
Politics and conflicts of the local tribes - The Pequots were forcefully dominant in the region, controlling the fur/wampum trade and water rights. The surrounding tribes feared their presence and tactics as did the early settlers. Many incidents and reasons for the disintegration of the relationship between the natives and the settlers led to the Pequot War. Uncas, the Mohegan and the Narragansett played a key role in the destruction of this stranglehold of power when they allied with Masons troops. There was a vast difference in the weapons and style of warfare between the cultures. The outcome of the war set the tone for the next three decades.

The Late 1800's

The Statue was erected in 1889, to mark the location of the decisive battle of the first war in the American Colonies and to honor the heroic achievement of Maj. John Mason and his comrades [which included a large number of natives] who, because of their victory, preserved the settlements and infant colonies from destruction. The statue reflects the attitudes and political realities of the period and is a classic example of the historical monument movement. Yet, there was a considerable divergence of opinion as to the design of the monument, which finally overcame much opposition and in the 1887 session of the General Assembly, the Legislature passed a resolution deciding the issue. The statue was dedicated on June 26, 1889, with much fanfare and many honored guests, including the Governors, Senators and representatives of historical societies, from three states. *

* See Appendix for delivery and acceptance speech.

Continued on next page

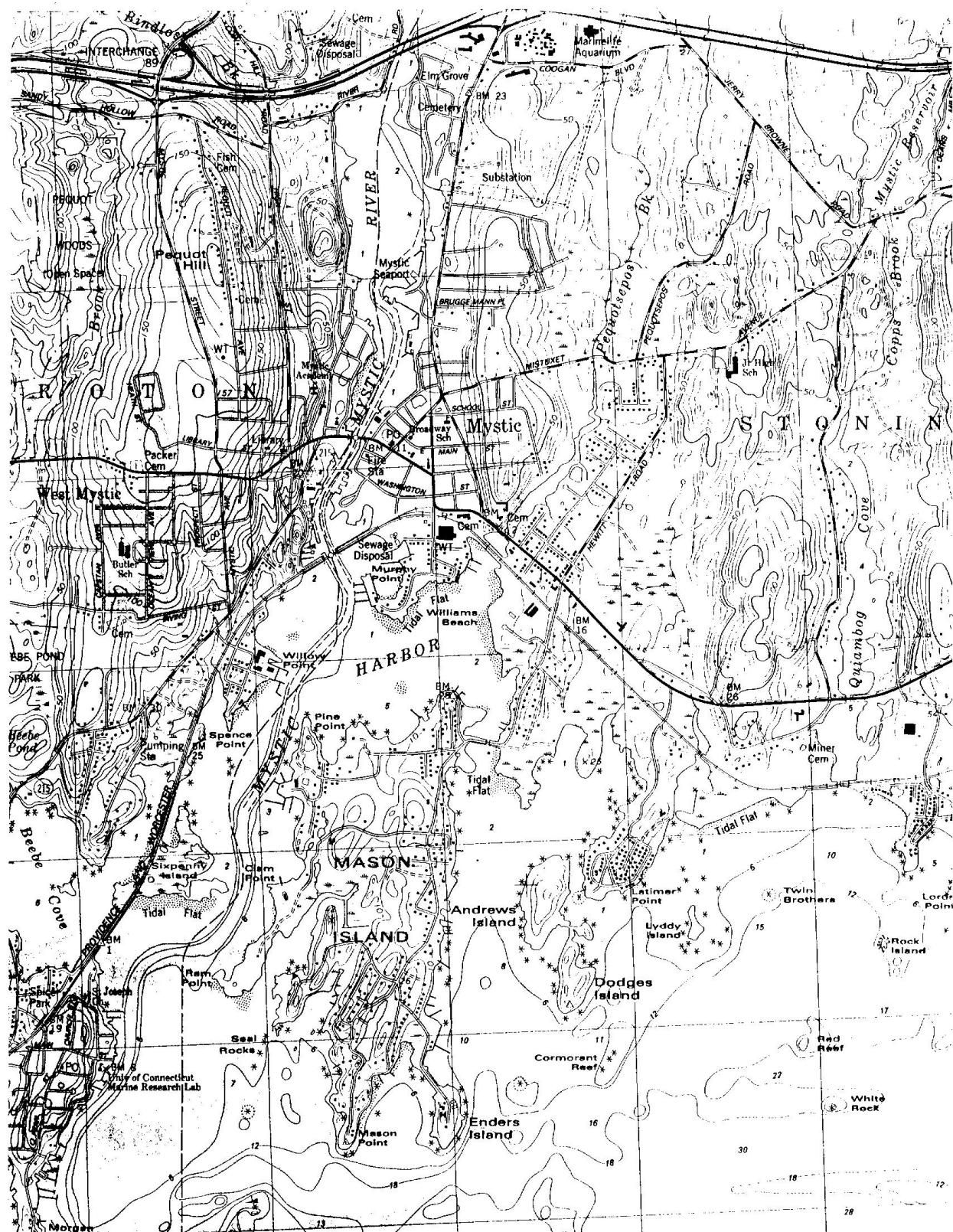
Third Time Frame ... Present Day ... Late 1990's

A formal request to remove Statue is made by Ronald [Lone Wolf] Jackson, who "claims" to be a Pequot [His personal lineage and his tribal faction's status is highly questionable!]. A petition is submitted containing 900 signatures, garnered at an anti-Columbus Day protest. The plain fact is that the majority of people, who signed this petition, know little or nothing about John Mason or the Pequot War and have never even seen the Statue! The people responsible for this insult are a small group of local activists, who have an unrealistic and twisted concept of history and who promote total revisionism.

The Groton Town Council forms an advisory committee to study the issue. The committee is plagued by poor attendance of some members and lack of public interest, and gets mired down in unsolvable arguments over various historical interpretations of the Pequot War; instead of focusing on the late 1880's time frame and the reasons which are responsible for the statue being there. However, valuable research is done; everyone learns something and an attempt is made at a compromise. Unfortunately, the final recommendation is flawed and incomplete, lacking a definitive site for relocation. The Town Council patches up this giant hole with a purely political and extremely poor recommendation for relocation, being to a proposed museum at the Mashantucket Pequot Reservation. Many Historians and even many Pequot disapprove of this choice, as well as the many descendants of Maj. John Mason, who feel strongly that this would dishonor the man solely as a massacre. Ironically, the Mashantucket's representative never signed the committee's final report, yet they promise that they have no intention of maligning Mason in their museum exhibit.

Eventually, the Groton Town Council passes on their complete recommendation to The State of Connecticut, Dept. of Environmental Protection, and State parks Division; for their review and decision.





BRIEF HISTORY

John Mason was born in 1600 in England and emigrated to New England in 1630. He settled in Windsor between 1635 and 1637 and is considered to be one of the founding fathers of Windsor. In 1637 Mason commanded a mixed force of colonists, Narragansett & Mohegan Indians that decisively defeated the Pequot Indians at their Fort in Mystic. Shortly after this defeat, Mason was elevated to the rank of Captain and then to Major by the General Court at Hartford. He was the only individual holding the rank of Major in the Colony at that time. Documents of the period refer to "The Major" without need to add the surname.

In recognition of his service to the Colonies and the military, the General Court awarded Mason tracts of land in the area of what is now known as Mason's Island and an upland meadow area in Mystic.

Mason served the Colony as Magistrate, Lieutenant Governor and acting Governor of Connecticut (for a two year period when Gov. John Winthrop was in England).

Mason moved and lived throughout Connecticut during his career and is listed among the founders of Saybrook and Norwich in addition to Windsor. He was also the first English settler in the town of Lebanon.

Mason died in 1672 in Norwich and is buried in the Post Gager cemetery in that city.

In 1887, the State legislature passed a resolution concerning the erection of a monument to John Mason. In 1889 the monument was unveiled on its present site on Pequot Avenue in Mystic which is on the battle site of the Pequot Fort. Affixed to the monument is a plaque with the following inscription:

ERECTED A.D. 1889,
BY THE STATE OF CONNECTICUT
TO COMMEMORATE THE HEROIC ACHIEVEMENT OF
MAJOR JOHN MASON
AND HIS COMRADES, WHO NEAR THIS SPOT,
IN 1637, OVERTHREW THE PEQUOT INDIANS,
AND PRESERVED THE SETTLEMENT FROM
DESTRUCTION.

Since 1924, the monument has been under the administration of the CT Dept. of Environmental Protection and its predecessor agencies.

EVENTS LEADING UP TO THIS MEETING

In July 1992, the Groton Town Council received a petition requesting that the town remove the statue. Since under Conn. Gen. Statutes Sec. 23-7, the Commissioner of DEP and the predecessors of DEP have assumed responsibility for the care and maintenance of the John Mason Monument, the town of Groton had no authority to remove the statue. Nevertheless, in October of 1992, the Groton Town Council resolved to form an Advisory Committee to advise the Town Council and the DEP State Parks Division regarding the petition.

At that time, the Town Council passed a resolution recommending that the statue be relocated. The resolution stemmed from the fact that the monument is located on the site of the Pequot fort which is considered native American ground. In April of 1994, the Groton Town Council approved a resolution recommending that the statue be relocated to a museum to be built by the Mashantucket Pequot Indians which is tentatively scheduled to be completed in 1997.

The media coverage of the events surrounding the proposal to move the monument brought a number of responses from municipalities in which John Mason had played a key role in history. The Windsor Historical Society and residents of Lebanon wrote to the DEP requesting that the monument be moved to their respective communities. An additional site at the State Capitol building was added to the recommendations as Mason had served as acting Governor of Connecticut.

The DEP is holding a public informational meeting for the purpose of soliciting public comment from all interested parties on the site selection to locate the John Mason Monument.

All resulting comments from the Public Informational Meeting along with the material presented by the John Mason Statue Advisory Committee, Historic groups and other sources will be compiled and reviewed by the DEP's Bureau of Outdoor Recreation.

The DEP will seek assistance on a recommendation from the Connecticut Historical Commission. The Connecticut Historical Commission has advised the DEP that it will obtain input from a number of organizations with expertise on Connecticut's history.

A recommendation will be made by the Bureau of Outdoor Recreation to the Commissioner of the Dept. of Environmental Protection by the end of March. The Commissioner expects to render a final decision by April 13, 1995.

MEMBERS OF THE JOHN MASON STATUE ADVISORY COMMITTEE

CAROL KIMBALL
WILLIAM EVERETT
J. NEIL SPILLANE
LONEWOLF JACKSON
LON THOMPSON
MELINDA PLOURDE-COLE
DAVID SILK
JAMES ANDERSON
JOSEPH CARTER
MARCUS MASON MARONN
JOSEPH HICKEY (ex-officio member)
JONATHON LINCOLN (ex-officio member)

CRITERIA USED BY ADVISORY COMMITTEE FOR SITE SELECTION

- Access to nearby educational institution (facility)
- Accessible to the public
- Adequate size and aesthetic setting for the monument
- Geographic proximity to Fort site & Mystic
- Property ownership - difficulty of site acquisition
(Public vs Private)
- Retention of historic content
- Test of Time - absence of potential offense
- Vulnerability to vandalism
- Landowner and/or host municipality is a willing recipient.

LISTING OF SITES REVIEWED

Site	Site Status
Mashantucket Pequot Museum	Recommended by Committee and Groton Town Council
John Mason School - Norwich	Recommended by Committe and Groton Town Council
Palisado Green - Windsor	Requested by Historical Society, Supported by Town
Lebanon Town Green - Lebanon	Requested by Resident, Supported by Town
State Capitol Building Grounds - Hartford	Requested by DEP
Pequot Ave. - Mystic	Existing Site
Mason Graveyard (Post Gager Cemetery) - Norwich	Rejected by Committee
Norwich Town Green - Norwich	Rejected by City Council
Groton Public Library - Groton	Rejected by City Council
Mason Farm House - Mason Is. Mystic	Rejected by Mason Is. Company
Mystic - Noank Library - Mystic	Rejected by Library
Mystic Art Association - Mystic	Rejected by Association
Connecticut State Museum - Hartford	Rejected by Musuem
Lyman Allyn Art Museum - New London	Rejected by Museum
Slater Museum - Norwich	Rejected by Museum
West Mystic Post Office - Mystic	Rejected by Executor
Museum of the American Indian - Washington D.C.	Rejected by Museum

The following sites were rejected by the John Mason Statue Advisory Committee for not meeting the criteria:

Haley Farm - Groton

Allyn Street - Mystic

Indian & Colonial Research Center - Old Mystic

Bank Square - Mystic

Mystic Academy - Mystic

Chelsea Parade - Norwich

Old Fort Saybrook - Saybrook

City of Groton Municipal Building

Old Mystic Green - Mystic

Fitch High School - Groton

Old Mystic Vietnam Memorial - Mystic

Fort Griswold - Groton

Pequot Fort - Mystic

Groton Town Hall - Groton

**PEQUOT AVENUE CRITERIA AND SITE DESIGNS
SUGGESTED BY JOHN MASON STATUE ADVISORY
COMMITTEE**

MONUMENT STATISTICS

The site is approximately 15 feet in diameter and is in the center of the western lane of the road. The following criteria represent general parameters that committee members have submitted for consideration:

- Capable of displaying a plaque of approximately 100 words (36" x 21" or so)
- Durability - Features should have the durability of stone
- Seating - if feasible
- Substantial size (20 tons or so) to thwart damage by vehicles

Overall Height

20 feet

Overall Weight

approximately 45 tons est.

Bronze Statue

9 feet high

Plaque

36"Wx21"H

Pedestal Stone

46" W x 52" H

Base Stone

5"Wx22"H

Granite Boulder

10' Wx4' H

approximately 23 tons

Placement

15' Diameter Circle

Other concepts to consider:

- Accident Prevention
- Aesthetic Appearance
- Longevity
- Low Maintenance
- The treatment of the site must maintain some dignity as appropriate for the purpose

Estimated Cost to Move as of Feb. 1, 1995
\$10,000 Exclusive of Plaque

RECOMMENDATIONS OF JOHN MASON STATUE ADVISORY COMMITTEE

- I. Remove existing plaque as soon as possible
2. Move the Monument to a new location
 - a) Install new plaque on monument reading as follows:

MAJOR JOHN MASON
Born 1600 in England
Emigrated to New England in 1630
A pious puritan & professional soldier
Died 1672 at Norwich, CT.

Statue originally erected in 1889 at the
site of the 1637 Pequot massacre in Mystic, CT.
Relocated in 1995.

- b) Further recommend that the following explanatory text be placed in conjunction with the original monument plaque near the relocated monument:

The above plaque was part of the John Mason Monument on Pequot Hill in Mystic erected in 1889. In the interest of amnity among Americans of all races, this monument was relocated and the plaque removed in 1995. A memorial to the Pequot ancestors was erected at the original site.

3. Direct the appropriate Town of Groton officials to implement the process for establishment of a new (replacement) memorial after the statue has been moved.
 - a) The site should incorporate the criteria established by the committee for designs as well as consider other proposals for a new memorial.

b) The site should incorporate the following text on a marker/memorial at the Pequot Avenue site.

DEDICATED TO THE MEMORY OF THE PEQUOT ANCESTORS

Near this spot in the spring of 1637, several hundred men, women, and children of the Pequot Nation were massacred by colonial forces under the command of Captain John Mason with the assistance of Mohegan and Narragansett allies. Before the massacre, the Pequots were preeminent in what is now known as southern New England.

The events of this day were the first recorded instance of European massacre of indigenous people in the region. The terror of European warfare methods facilitated the settlement of Connecticut and the later westward expansion of the colonies.

A monument to Major John Mason and his comrades was erected on this site in 1889. Respect for the Pequot ancestors who perished here brought this community to resolve to relocate the statue. In the interest of amnesty among Americans of all races, the original monument was relocated in 1995 to Windsor, CT.

4. Encourage the Board of Education to initiate a course of study specific to local indigenous tribes.



III

COMMITTEE PROPOSALS

STATEMENTS OF MARCUS MASON MARONN

& RELATED LETTERS

John A. Mason

Wednesday, March 10, 1993

Statement by Marcus Mason Maronn

I am not here to debate the cruel aspects of racism, genocide, slavery and greed. These horrors have been with us for centuries, if not longer, and are likely to be around for many moons to come. We are a poorly evolved species with many shortcomings and imperfections. I seriously doubt that we can conquer these horrific flaws and eliminate them totally. The most we are capable of doing is to resist them within ourselves.

In spite of the vast complexities of the world, there is an underlying simplicity to everything. Consider, the kaleidoscope: you look through it and see marvelous complex patterns, but if you take it apart, all you find are pieces of colored glass and a mirror structure.

To some, the Mason statue issue may appear to be very complex because it deals with three time frames: the early 1600's; the late 1800's and the present day.

It is not our place to judge the events of the early 1600's. Far too little is known about that era. What we recognize as historical records are -nothing more than conflicting interpretations. Furthermore, our efforts to debate the many insubstantial details of the Pequot War will prove futile at best. Atrocities were committed on both sides, and persist elsewhere even today. War, in general, is immoral: there are no rules and the victories are only temporary.

WHY, THEN, IS THE STATUE THERE?

Because in 1889 the people felt it was appropriate to commemorate the events of the early 1600's by portraying the military victory of John Mason and his men as praiseworthy. Although this massacre is an important part of our history, Mason himself probably would have disapproved of such a monument. In a letter to the General Court of Connecticut, he clearly states - "I shall not climb after applause, nor do I much fear a censure ... I desire my name be sparingly mentioned: my principal aim is that God may have his due praise. Signed, your unworthy servant, John Mason."

We have no quotes from the Pequot Nation concerning the statue, because in 1889 they were utterly repressed and had no voice. They could not protest the placement of Mason's statue on a site they regarded as **Sacred Land**.

Today, a little over a century later, there is an ethical revolution developing in this country. We are re-examining our values, our life styles, and our behavior. Changes are necessary and inevitable.

We must also re-examine our understanding of the original inhabitants of this country --- their history, their rich and varied culture, and their place in the world today. We must **seriously** examine how we relate with the native people -- or how we **fail** to relate and **why**.

Rather than engaging in nasty diatribes, now is the time to forge new alliances, so that together we may seek a new vision for the children of the next seven generations.

PROPOSAL

June 30, 1993

TO: THE JOHN MASON STATUE ADVISORY COMMITTEE
FROM: MARCUS MASON MARONN
SUBJECT: THE RENASCENCE OF THE JOHN MASON STATUE

PROPOSAL: Basically, I feel strongly that my ancestor deserves to be portrayed in a comprehensive and balanced manner; instead of being honored or despised for just one part of his life~

Therefore, in conjunction with the relocation of the John Mason statue to Masons Island, the image of the man can undergo a rebirth/overhaul. Instead of focusing on the Pequot War, [which will be reinterpreted along with a new memorial at the Pequot Ave. site] the statue can and should represent the man as a whole person, expanding his legend by listing his many commands and accomplishments on a set of new plaques. [The original plaque will be removed and donated to the Mystic River Historical Society] This will in effect, mostly eliminate the glory and heroic achievement of Masons role in the Mystic massacre, while still allowing him the honor he deserves for his other deeds which are as follows:

- * Commander, first American Naval task force [against privateers]
- * Lieutenant and Captain at Boston and Dorchester
- * Planned and supervised construction of Fort Independence, at Castle Island in Boston harbor
- * Deputy to General Court [Rep. Dorchester] 1634
- * Commander [Captain] of Colonial forces in Pequot War 1637
- * Commissioned Major [General] chief military officer in Colonies
- * One of the Founders and Magistrate at Windsor
- * Commandant of Fort and Commissioner of United Colonies at Saybrook
- * One of the Founding Fathers of Norwich 1600
- * Deputy Governor and Assistant at Norwich
- * Protector and Administrator of Mohegan Lands [First Indian Agent]
- * One of the Patentees and Deputy Gov. of the Colonial Charter 1662

June 30, 1993

TO: THE JOHN MASON STATUE ADVISORY COMMITTEE
FROM: MARCUS MASON MARONN
SUBJECT: RATIONALE FOR SELECTING RELOCATION SITE
PREFERRED SITE: MASONS ISLAND, MYSTIC - OLD MASON HOUSE SITE

I firmly believe that MASONS ISLAND is the best location all around because;

- * The statue MUST remain in Mystic - Without Question!
This community created the statue in 1889 and it has been here for over 100 years.
- * Ideally, the statue should be located on a site that is directly related to John Mason - Otherwise **you** lose historic context to some degree.
- * The Masons Island Land Company / Rufus Allyn, has already expressed the desire to accept the statue and at no cost to the State or town; will create a special park for it and institute a perpetual care program.
- Note: The State of CT. [D.E.P.] can retain or relinquish ownership, either way; the statue can be managed by a Private, Non-Profit Organization [The Mason Family Memorial Assn. Inc.]
- * The statue / park would be accessible to the public free of charge, on a year round basis.
- * Being set back from the main road [approx. 100 ft.] and surrounded by shrubs, the statue would not visually offend those who disapprove of it being there.
- * Vulnerability to vandalism is debatable and unpredictable,
I believe it will be less than the present or any of the other proposed sites.

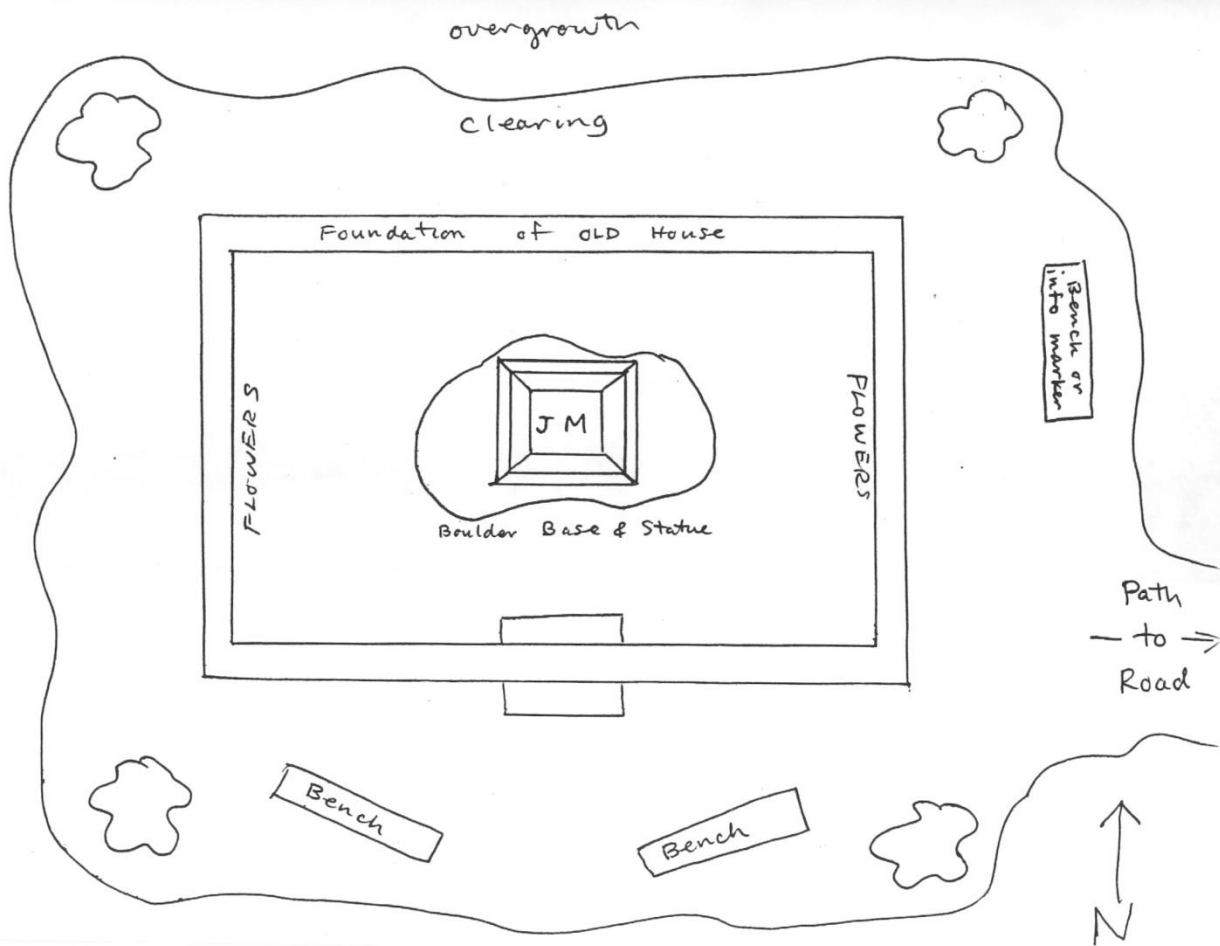




Mason House from South, 1914. (Photograph by George E. Tingley.)



Figure 5. Mason House from Southwest, c. 1933, showing old Walsworth wing on left, new wing in rear. (Photograph attributed to Andrew C. Colegrove.)



Masons Island Company
Ram Point, Masons Island
Mystic, CT 06355

August 16, 1993

Rufus Allyn, *President*
Louis P. Allyn, *Treasurer*
Elizabeth M. Allyn, *Secretary*

LON THOMPSON Chairman
John Mason Statue Advisory Committee

Dear Mr. Thompson

This is to inform you and your committee that we are interested in providing a site on the Mason Farmhouse site for the relocation of the JOHN MASON STATUE.

Yours truly,
Signature of Rufus Allen
RUFUS ALLYN
Pres.



THE MAJOR JOHN MASON STATUE AT MYSTIC, CONNECTICUT

September 1, 1993

This letter was written and submitted to the New London Day newspaper - editorial page. It sums up, to date; the highly questionable proceedings of the committee process.

THE JOHN MASON STATUE ADVISORY COMMITTEE IS A FARCE!

From the beginning, the makeup of the committee seemed to be imbalanced and lacking the key representation of the Pequot and the Mason descendants, who reluctantly joined the group. Many weeks were wasted listening to self proclaimed historical experts contradict each other and create confusion. Hours were spent arguing over the use of certain words, frustration abounded, tempers and ulcers flared. Everyone seemed to have their own agenda, yet somehow this group managed to unanimously vote to recommend relocating the statue.

A specific location and many details still needed to be worked out but the Indian representatives would only occasionally show up at meetings and never return phone calls, causing much delay. The Pequot's many factions cannot even agree with each other on much of anything! Eventually, Lone Wolf Jackson claimed to resign but then subsequently refused to make it official in writing. This confusion and lack of respect was then surpassed by his early supporters, a small but noisy coalition of self righteous locals who claim to represent peace and justice. They seem to enjoy spouting misinformation and promoting nasty diatribes. Obviously their views of justice are not impartial but rather vindictive, biased, extreme and unrealistic! Their very twisted and inaccurate interpretations of history and uncontrolled emotional outbursts have hampered the process from the outset and lately their slanderous accusations serve only to discredit themselves totally.

I have sat through almost all of these circus-like meetings and I have learned a lot about people and their acts of conscience. Everyone is entitled to their own opinions and we have the right to express them but only GOD has the right to pass judgment on John Mason. It's time for a reality check, lets abandon these absurd proceedings; what's done is done - let us get on with our lives.

Marcus Mason Maronn

PROPOSAL

September 8, 1993

TO: THE JOHN MASON STATUE ADVISORY COMMITTEE

FROM: MARCUS. MASON MARONN

SUBJECT: STATUE PLAQUE LANGUAGE

Note: See June 30 memorandum Re: site rationale and renaissance
proposal details.

ORIGINAL PLAQUE:

I recommend removal [if statue is relocated]

I suggest donating the original plaque to the Mystic River
Historical Society or the New London County Historical Society

Note: I am open to possibly retaining the plaque on the statue

ADDITIONAL PLAQUES:

Main Plaque - front of statue

MAJOR JOHN MASON

Born 1600 in England

Immigrated to New England 1630

A pious Puritan and professional soldier

Died 1672 at Norwich CT.

SUPPLEMENTAL PLAQUES:

One on rear or two on sides as space and/or funds allow

Commander of first American Naval task force

Lieutenant and Captain at Boston and Dorchester

Planned/supervised construction of Fort Independence at Boston

Deputy to General Court Rep. Dorchester

Commander [Captain] of Colonial forces in Pequot War 1637

Commissioned Major [General] chief military officer in Colonies

Above: Example 1 of two plaque set - Accomplishments continued
on 2nd plaque or together on single plaque 12 lines total

Magistrate and Rep. to General Court at Windsor

Commandant of Fort and Commissioner of United Colonies at Saybrook

Founding Father of Norwich 1660

Deputy Governor and assistant at Norwich

Protector and Administrator of Mohegan Lands

Patentee and Deputy Governor of The Colonial Charter 1662

POSSIBLE PLAQUE:

If deemed necessary by Historians and funds allowed

- To be positioned on the rear side of the statue base, or
this information could be provided via a separate alternative

Text example continued on next page

STATUE PLAQUE LANGUAGE PROPOSAL Continued...

POSSIBLE PLAQUE:

Positioned on rear side of statue base

Statue originally erected 1889
to mark Pequot Hill fort site

Relocated 1994 to Masons Island
Land Grant and family farm site

Sacred to the memory
of all our relations

Special Note:

All new plaques should closely match the original plaque

in size - 36" wide X 21" high

Material - Bronze with patina

and overall style to correspond with the original design

TO: THE JOHN MASON STATUE ADVISORY COMMITTEE

FROM: MARCUS MASON MARONN

SUBJECT: A REALISTIC RESOLUTION

Several days ago at the White House, there was a ceremony of recognition and pledge of peace and cooperation between two old enemies. It is important to note that a CNN reporter commented that there was no warmth between those people - only REALITY!

Back in Mystic - regarding the John Mason Statue issue....

REALITY IS: That the majority of people aren't even aware of
A. The History, B. The Statue, C. The Controversy.
Even those who are aware of the situation don't seem to care about the past - They're more concerned with present day issues such as ANNEXATION.

If there were a referendum tomorrow, I'm very confident that the outcome would be to leave the statue AS IS
However, those who have studied and researched the issue
REALIZE THAT - A. For some reasons it was inappropriate to put the statue there in the first place. [1889]
B. The Pequots have valid complaints pertaining to the sacredness of the site as well as the manner in which their people were treated throughout history.
C. We now have the opportunity to HEAL an old wound.

REALITY IS: That this committee process has been extremely difficult and frustrating for everyone involved. So much time has been wasted. Pursuing foolish notions and ideas that were simply not feasible. At the same time, I was repeatedly criticized for doing proper research - compiling information, discussing possibilities and determining what made sense.

REALITY IS: That my viable proposals have been very carefully constructed to represent as much of a compromise as is possible; yet, many refuse to acknowledge the contributions therein, and continue to promote many foolish ideas.

REALITY IS: That regardless of what this committee will recommend, the descendants of John Mason will NOT allow the relocation of the statue to a site that is inappropriate. And, that History will not allow the legacy of the man to be trashed or misrepresented.

Continued on next page

REALITY CHECK Continued....

REALITY IS: That John Mason was a great leader of the people
who played a preeminent role in the founding of
Connecticut and the United Colonies. He was a
devoted public servant who unquestionably deserves
to be honored for ALL of his outstanding and
Historic achievements!

REALITY IS: That this statue belongs in Mystic
That this statue belongs on Masons Island
That it would be a serious mistake to even consider
putting it somewhere else.

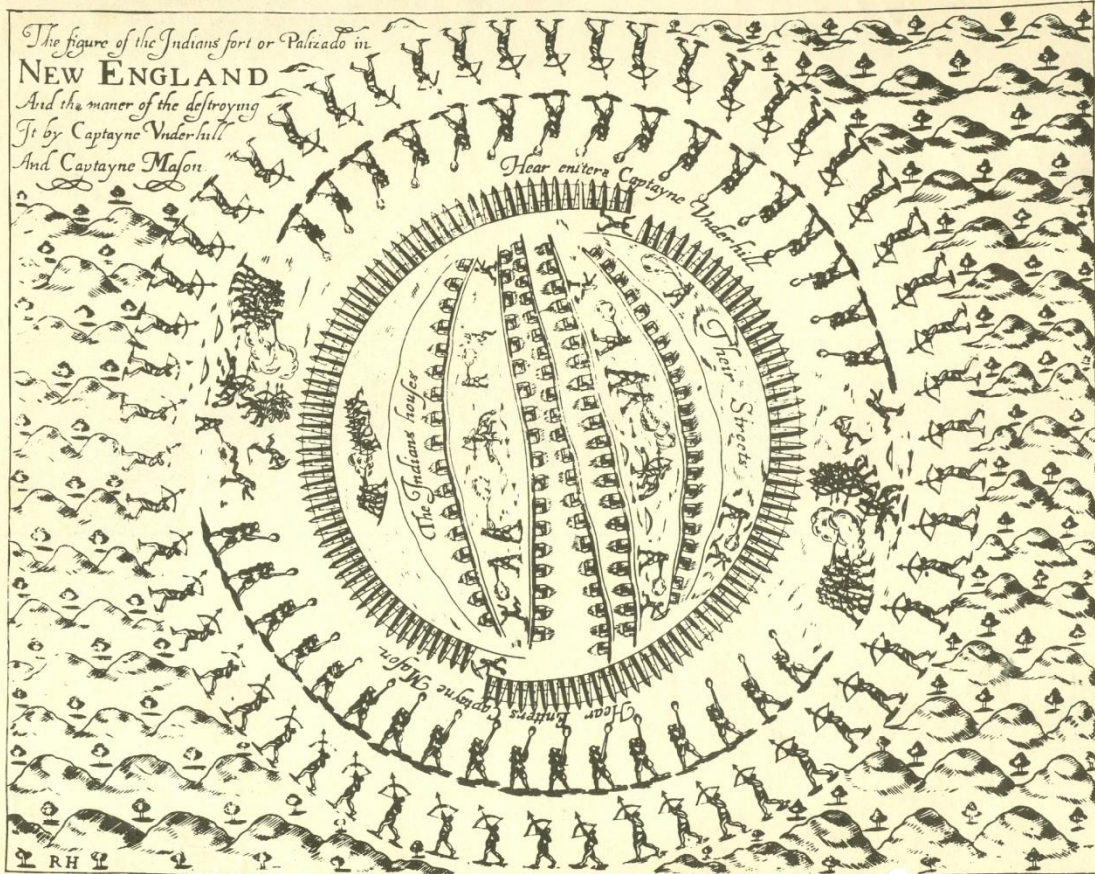
REALITY IS: THAT ONLY GOD HAS THE RIGHT TO JUDGE JOHN MASON!

Now is the time for unified support
Otherwise, the committee's efforts and report will
not carry sufficient weight in the decision process.

I strongly urge the committee,
To support the descendants of John Mason,
in backing the resolutions put forth by

Marcus Mason Maronn

The figure of the Indians fort or Palizado in
NEW ENGLAND
 And the manner of the destroying
 It by Captayne Underhill
 And Captayne Mason



MEMORANDUM

*Relocation
Cost Estimates
+ plaque costs*

TO: JOHN MASON STATUE ADVISORY COMMITTEE

FROM: CAROLINE R. LACROIX

RE: SITE WALK AT STATUE

DATE: JULY 21, 1993

The Director of Public Works and the Assistant Director of Parks and Recreation provided some ideas as to possible alternatives to replace the existing John Mason statue Monument on Pequot Avenue. It is the recommendation of the Director of Public Works that any replacement marker be of similar size and height to alert drivers to drive around the site. In addition, the curb surrounding the Lard area where the monument sits could be enlarged and line stripping could mark the surrounding area. Emphasis on some type of round barrier was suggested to protect a new marker/monument from damage caused by a passing vehicle.

The Assistant Director of Parks and Recreation is also the tree warden for the town. If a tree were to be placed in that area, the reconunenc1ation would be to have some variety of dwarf tree in the center of the site in a raised planter approximately 18' to 24' above road level to keep the salt and piled snow away from the tree base. Approximate costs for a dwarf tree are between \$100-\$500. One drawback to a raised planter is that they tend to dry out faster in hot weather. Therefore, watering of the tree would have to be considered. In addition, it is also recommended that an additional diversion be placed to alert traffic to travel around the marker.

The Town Engineer has determined estimated costs for the relocation of the John Mason monument as well as costs for the engraving and installation of four bronze plaques. Estimated costs for the relocation of the monument; are between \$8,000-\$10,000. Estimated costs for the installation of bronze plaques are \$1,200 per plaque or \$4,800 for four plaques. Plaques could be mounted to boulders that would surround and protect a dwarf tree at the site.

PROPOSAL

September 22, 1993

TO: THE JOHN MASON STATUE ADVISORY COMMITTEE
FROM: MARCUS MASON MARONN
SUBJECT: PEQUOT AVE. SITE - ALTERNATIVE MONUMENT

CONCEPT: Replace one piece of art/sculpture with another
striving for symbolic appropriateness and purity.

PREREQUISITE: Relocate entire statue, base, and boulder

CIRCLE AREA: Can remain present size, 15' dia. or enlarged up to
24' diameter. Soil level can be built up 6" to 24" if
necessary or beneficial; and surfaced with a low, tight
ground cover or moss.

STEP 1: Plant tree of life in center - full grown 20' cedar tree
from the Reservation.

STEP 2: Create a Medicine Wheel sculpture using boulders - stones
can come from the Reservations of various tribes and
should be as round as possible.

TRIANGLE AREA: Install granite curbing - build up 6" to 12" and
add loam and quality, durable grass.

STEP 1: Install State Historical Commission marker in center
double sided - explaining concise history of the site
covering three time periods. Plant flowers at base.

1637 Pequot War - Mystic Massacre

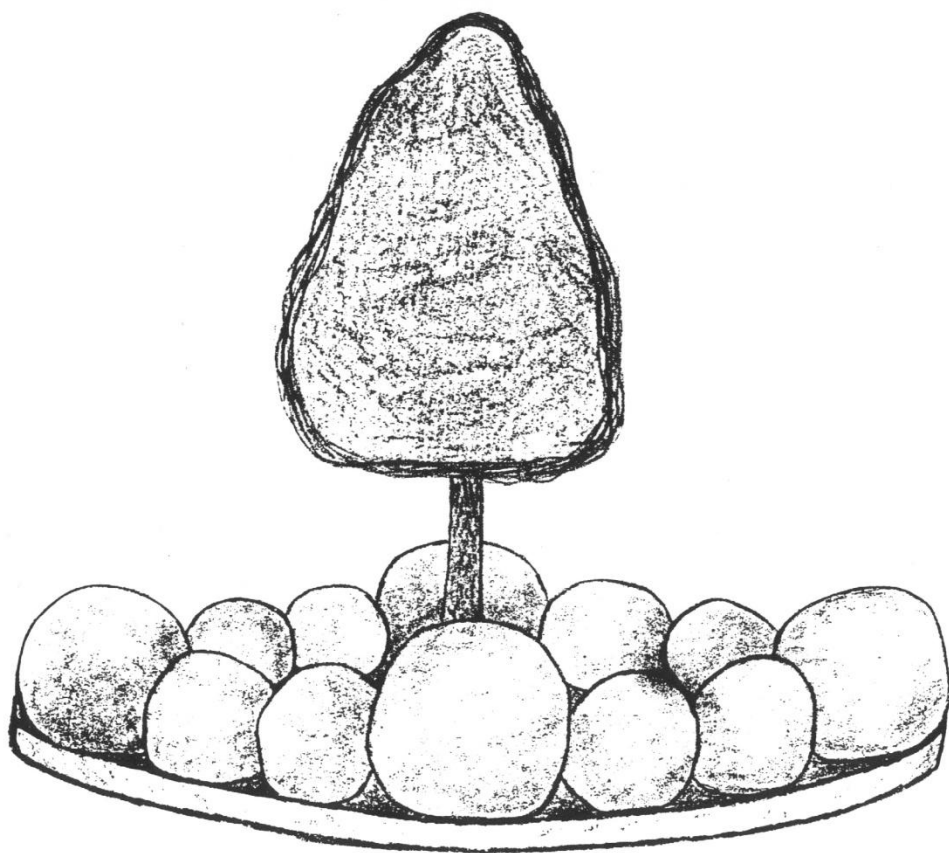
1889 John Mason statue erected

1994 Statue relocated - Medicine Wheel created

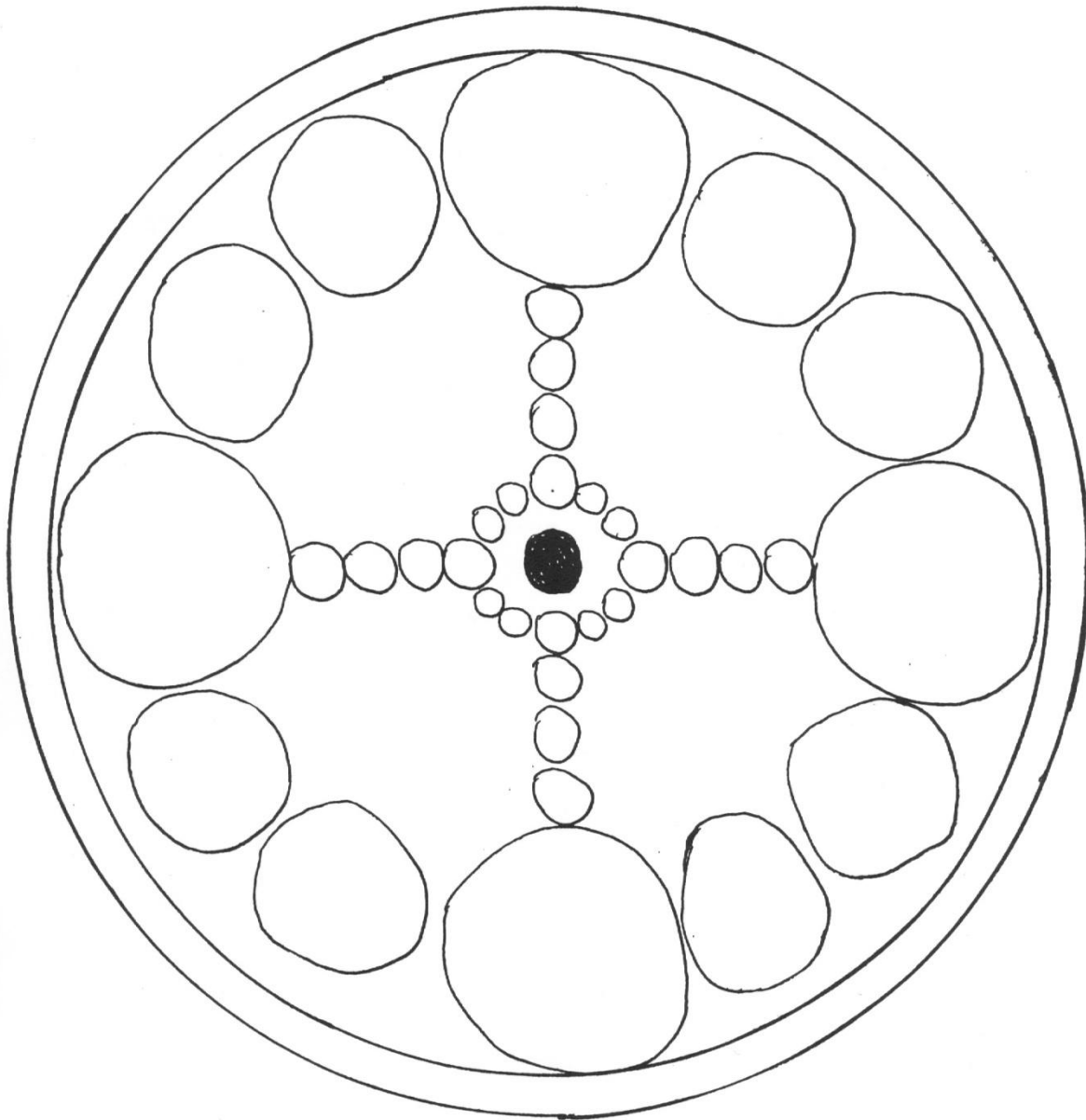
STEP 2: Install boulders and shrubs in the triangle corners,
representing three Pequot Tribes and three time frames

Note: Use larger boulder in East point with Pequot plaque
containing personal sentiments, possibly in their
own language [Algonquin]

STEP 3: Install a bench on the West side of the triangle,
facing the Medicine Wheel.



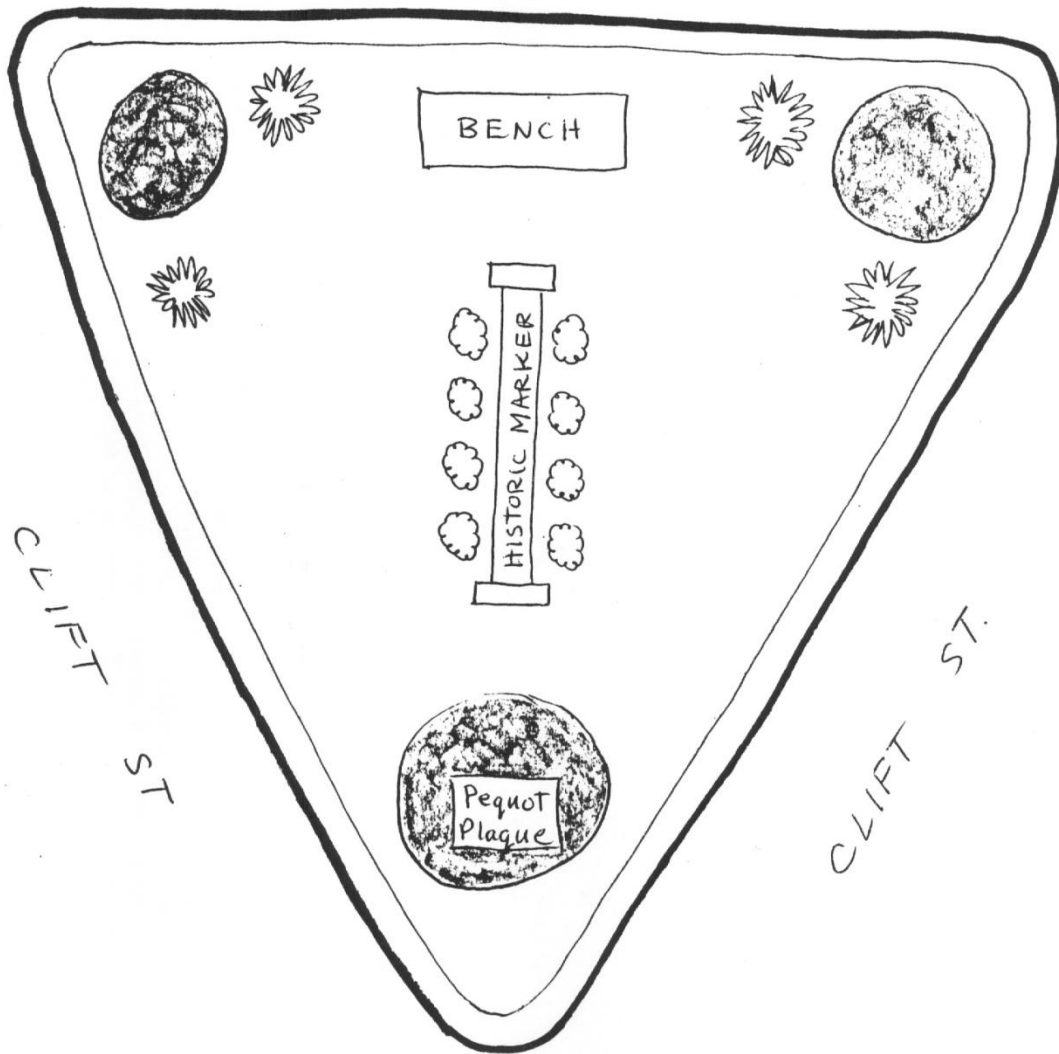
MEDICINE WHEEL DESIGN



MEDICINE WHEEL

PEQUOT AVE
ROTARY

WEST



I. THE STORY OF THE SACRED TREE

For all the people of the earth, the Creator has planted a *Sacred Tree* under which they may gather, and there find healing, power, wisdom and security. The roots of this tree spread deep into the body of Mother Earth. Its branches reach upward like hands praying to Father Sky. The fruits of this tree are the good things the Creator has given to the people: teachings that show the path to love, compassion, generosity, patience, wisdom, justice, courage, respect, humility and many other wonderful gifts.

The ancient ones taught us that the life of the Tree is the life of the people. If the people wander far away from the protective shadow of the Tree, if they forget to seek the nourishment of its fruit, or if they should turn against the Tree and attempt to destroy it, great sorrow will fall upon the people. Many will become sick at heart. The people will lose their power. They will cease to dream dreams and see visions. They will begin to quarrel among themselves over worthless trifles. They will become unable to tell the truth and to deal with each other honestly. They will forget how to survive in their own land. Their lives will become filled with anger and gloom. Little by little they will poison themselves and all they touch.

It was foretold that these things would come to pass, but that the Tree would never die. And as long as the Tree lives, the people live. It was also foretold that the day would come when the people would awaken, as if from a long, drugged sleep; that they would begin, timidly at first but then with great urgency, to search again for the *Sacred Tree*.

The knowledge of its whereabouts, and of the fruits that adorn its branches have always been carefully guarded and preserved within the minds and hearts of our wise elders and leaders. These humble, loving and dedicated souls will guide anyone who is honestly and sincerely seeking along the path leading to the protecting shadow of the *Sacred Tree*.



III. THE SYMBOLIC TEACHINGS OF THE SACRED TREE

Introduction

Symbols such as the *Sacred Tree* express and represent meaning. Meaning helps to provide purpose and understanding in the lives of human beings. Symbols can be found on the walls of the first caves of human existence and have guided us to the far reaches of space in our attempts to understand life's meaning. Through the experience of human consciousness, symbols are eternally giving birth to new understandings of the essence of life as it emerges, ever elusive, out of the unknown mist of creation. Symbols thus create an ever increasing awareness of the ongoing flow of life and give meaning to each sunrise and more meaning to each sunset.

Meaning is important for the health, well-being and wholeness of individuals and communities. The presence of symbols in a community, as well as the living out of a belief in these symbols, is a measurement of the health and energies present in the community. Indeed, to live without symbols is to experience existence far short of our unlimited capacity as human beings. Thus every rebirth of the life and purpose of a people is accompanied by the revitalization of that people's symbols.

The Symbol of the Sacred Tree

The *Sacred Tree* as a symbol of life-giving meaning is of vital importance to the indigenous peoples of the earth. For countless generations it has provided meaning and inspiration for many tribes and nations. The *Sacred Tree* is a symbol around which lives, religions, beliefs and nations have been organized. It is a symbol of profound depth, capable of providing enough meaning for a lifetime of reflection.

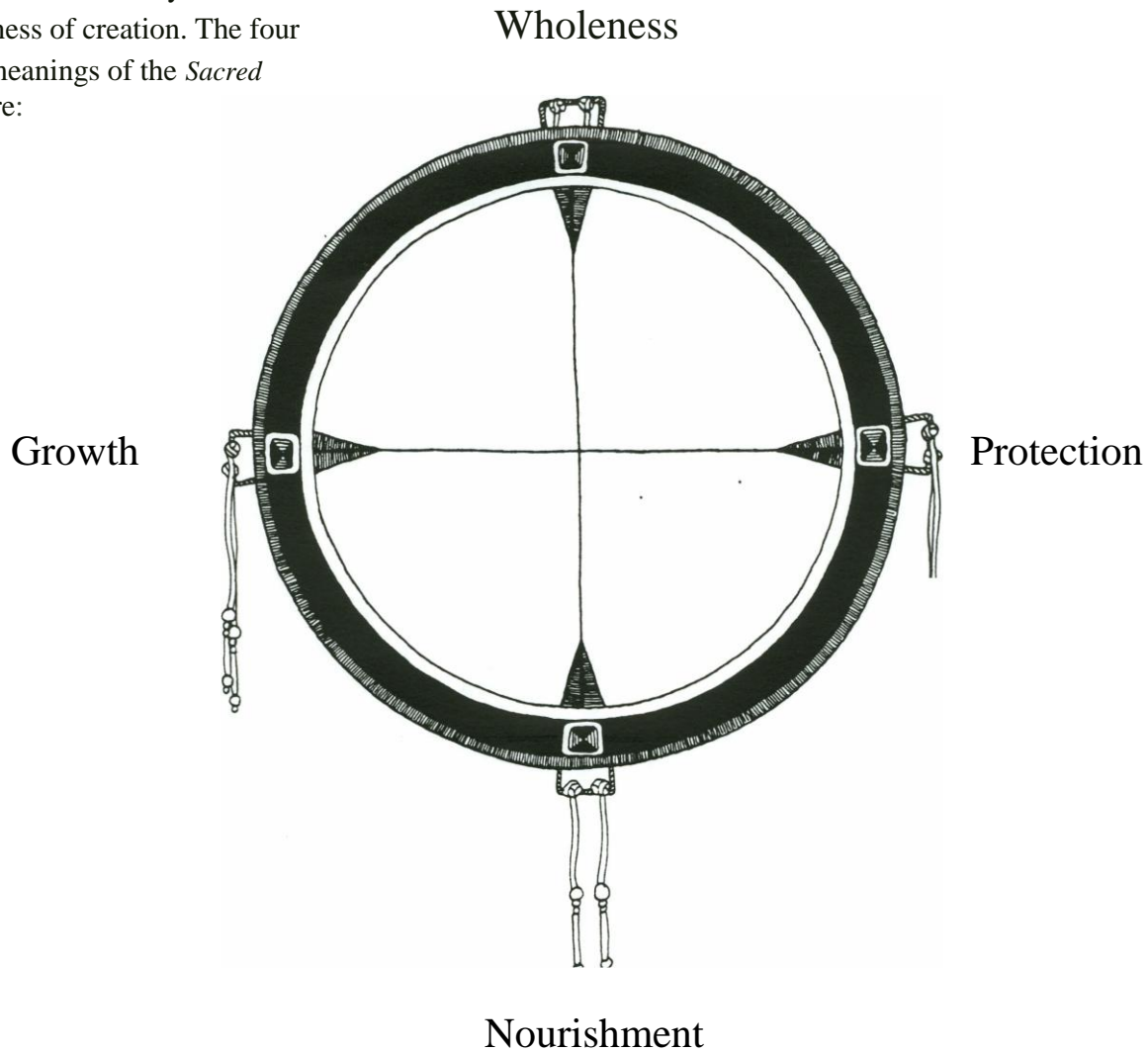
The *Sacred Tree* represents life, cycles of time, the earth, and the universe. The meanings of the *Sacred Tree* reflect the teachings of the medicine wheel. The center of this medicine wheel is the symbolic center of creation and of the tribe. This meaning is reflected in a song which is sung on behalf of the *Sacred Tree* chosen for the sun dance.

*I am standing
In a sacred way
At the earth's center
Beheld by the people,
Seeing the tribe
Gathered around me. (Lamedeer)*

(*Seeker of Visions*, by John Fire Lamedeer and Richard Eros,
Simon and Schuster, New York, 1972, p. 205.)

The Four Great Meanings of the Sacred Tree

The meanings of the *Sacred Tree* may be organized into four major categories. These categories may be easily viewed as movements in the cycle of human development from our birth toward our unity with the wholeness of creation. The four great meanings of the *Sacred Tree* are:



We will now begin our journey toward a better understanding of the four great meanings of the medicine wheel of the *Sacred Tree*.

The Protection of the Sacred Tree

The *Sacred Tree* is a symbol of protection. The shade of the tree provides protection from the sun. The tree is a source of material for homes and ceremonial lodges which provide physical and spiritual protection. The tree provides firewood which gives protection from the cold. The bark of the *Sacred Tree* represents protection from the outside world. The *Sacred Tree* provides the material from which kayaks and canoes are made. The greatest protection of the *Sacred Tree* is to provide a gathering place and central pole of unity for the people.

Symbolically, the *Sacred Tree* represents a gathering place for the many different tribes and peoples of the world. The *Sacred Tree* provides a place of protection in the world, a place of peace, contemplation, and centering. Like our mother's womb which provided nourishment and protection during the earliest days of our life, the *Sacred Tree* may be thought of as a womb of protection which gives birth to our values and potentialities as unique human beings.

The process of developing our uniqueness through the teachings of the *Sacred Tree* gives rise to a vision, not of what we are, but of what we can become. That vision becomes the path toward our wholeness. Thus we see in the symbolic protection of the *Sacred Tree* the beginning of our wholeness and the emergence of the seed of our potential.

The Nourishment of the Sacred Tree

The second symbolic meaning of the *Sacred Tree* is the nourishment we need to live and grow. This nourishment is symbolically represented by the fruit of the tree. On one level the fruit of the *Sacred Tree* represents the nourishment a mother gives to her children and all the care children should receive as they are growing up.

A deeper meaning of the fruit is the nurturing human beings receive through interactions with the human, physical and spiritual environments. These environments are often symbolically represented by the mother. Hence, interaction with the tree and eating the fruit of the tree symbolically represent our interaction with all the aspects of life that nourish and sustain our growth and development.

The leaves of the *Sacred Tree* represent people. Eventually the leaves of the tree fall to earth and provide nourishment for the continued health, growth and future flowering of the *Sacred Tree*. Symbolically, this represents the passing of the generations and the spiritual teachings they leave behind for the health and growth of those that come after them. This symbolic meaning of the tree emphasizes the necessity of using the accumulated wisdom of the past to nourish the present and to plan for the future. This wisdom arises from the hard-won experience of countless generations and is taught through the songs, dances, stories, prayers and ceremonies of the people. Thus this wisdom provides nourishment for the development of each generation's potentiality.

Another symbolic teaching of the leaf is sacrifice. The leaves sacrifice themselves for the future of the *Sacred Tree*. This is symbolic of the ceremonial sacrifices made on behalf of the life of the tribe and the health of the community. This teaching reflects the belief that a human being's growth during his life is equal to his service and sacrifice for others. Therefore, giving and sacrifice not only provide a positive service for the community, but also create further growth in the individual during his existence in this creation.

The Growth of the Sacred Tree

The third symbolic meaning of the *Sacred Tree* is growth. The *Sacred Tree* symbolizes the importance of pursuing life experiences which provide positive growth and development. The *Sacred Tree* grows from its central core outward and upward. This inner growth of the tree symbolizes the

The Growth of the Sacred Tree

The third symbolic meaning of the *Sacred Tree* is growth. The *Sacred Tree* symbolizes the importance of pursuing life experiences which provide positive growth and development. The *Sacred Tree* grows from its central core outward and upward. This inner growth of the tree symbolizes the need all human beings have for an inner life. Human beings grow in the qualities of the four directions, physically, mentally, emotionally and spiritually, as a result of inner reflection and change. Indeed, changes in a human being often occur internally and are then manifested in the personality of the individual. These changes are often hidden from view while they are occurring just as the inner growth of the *Sacred Tree* is hidden. However, we can see the result of this inner growth in the exterior of the tree. Thus, our outer life can be understood as a reflection of the development of our inner being. By deepening and developing the qualities of the four directions within ourselves, we grow to reflect these spiritual qualities in our daily lives. This is one of the primary spiritual teachings of the medicine wheel represented symbolically in the *Sacred Tree*.

The roots and limbs of the *Sacred Tree* grow toward the four directions. This also represents growth in the spiritual qualities and teachings of the medicine wheel. The growth of these roots and limbs can also be seen as a representation of these qualities reflected in our life's work.

The *Sacred Tree* teaches us the importance of having great respect for our inner spiritual growth as human beings. The inner growth of the *Sacred Tree* sends forth its roots and limbs, as if in prayer, to the four directions. Our own inner growth is manifested in our daily life and affects our relationship to the four directions. Symbolically this represents the four dimensions of learning and the development of the four aspects of human nature represented on the medicine wheel.

In another sense the growth of the tree represents cycles of time and of life. The changes of the *sacred tree* during the changing seasons of the year represent the many changes in our life as we grow and develop in our relationship to creation, a life-long process of becoming our own true self. This is an eternal process that reaches beyond life itself. The sacred tree is rooted in Mother Earth but reaches upward toward a limitless universe. This symbolic growth developed through struggle and self-determination is ever rewarded by the development of many new and wonderful gifts for ourselves and our communities.

The fourth meaning of the *Sacred Tree* is wholeness. Symbolically the wholeness of the *Sacred Tree* is the unity and centering of the qualities of the four directions in the human being. This meaning is reflected in the words of Lamedeer about the *Sacred Tree* chosen for the sun dance pole:

*When the tree finally arrived in the camp circle a great shout of joy rose from all the people ...
The top of the pole was decorated with strips of coloured cloth, one each for the four corners of the earth. (Lamedeer)*

The *Sacred Tree* represents the Great Spirit as the center pole of creation, a center for balancing and understanding ourselves as human beings. The teachings of the *Sacred Tree* provide a foundation for organizing our values and a safe path for developing and protecting the wholeness of our being. This balance and understanding is based on the unity of the elements of creation brought to life in the tree. This unity is achieved in ourselves by understanding and balancing the opposite yet related qualities of life and in our process of growth as human beings. From one point of view the unseen roots in Mother Earth represent the invisible aspects of our being and the part of the *Sacred Tree* above ground represents those aspects that are visible. When we understand and balance these parts of our self, the tree of our being will grow rich with abundant fruit that contains the seeds of yet further growth, development and

wholeness.

In truth, we begin our lives with wholeness, but we have experiences as individuals in our families, tribes, and from society that sometimes shatter and fragment this wholeness. If we have been hurt, this wholeness can be restored and its development enhanced through the natural healing processes and spiritual lessons contained within the teachings of the *Sacred Tree*.

Conclusion

We began by stating that the *Sacred Tree* provides enough meaning for a lifetime of reflection. Here we have only briefly touched the surface of the ocean of its symbolic meanings. Still, we can begin to see the depths of its meanings as if looking into the surface waters of a deep pool. To reflect and act upon the teachings of the *Sacred Tree* is to renew the life of humanity. To use this symbol is to move toward the wholeness promised in the prophecies of this time; a time of purification and renewal of all life in creation; a time of gathering together through the protection, nourishment, growth and wholeness of the *Sacred Tree*.





PAUCATUCK EASTERN PEQUOT INDIANS OF CONNECTICUT

939 LANTERN HILL ROAD
LEDYARD, CONNECTICUT 06339

Feb 1, 1993

To Whom It May Concern:

As grand daughter of Grand Chief Sachem Silver Star and Squaw Sachem Iona (Atwood I. and Agnes E. Gardner Williams) and daughter of Prince Leaping Deer (Atwood I. Williams Jr.) as well as chairperson of the Paucatuck Eastern Pequot Tribe, I would like to state a few things about the Statue of John Mason.

I would like to state that Roy Sebastian, Ron Jackson (Lone Wolf) are not members of our tribe, therefore they DQN03 speak on our behalf. At our tribal council meeting held on Jan 28, 1993, the council feels the removal of this statue will not change history in any way. We would also like to state that John Mason was no hero, all he did was kill women, children and old men. If this statue is removed, you will then have to remove every thing ever printed about the Pequot War from class rooms and Libraries.

The statue should be a reminder to our people of the price we have paid for what little we have today, and a reminder to the white men that Mystic was built on the Pequots blood. We would also like to state that Captain John Mason did not do this alone. Lets remember it was the Mohegan - Pequots under Uncas along with the Narragansetts and Eastern Niantics that led John Mason and John Underhill to that Pequot Village on top of Fort Hill.

In the New London Day dated Dec 8, 1992, Kenneth Reels vice chairman of the Mashantucket Pequot Tribal Council states "I feel our ancestors **would** be able to rest **In** peace a little better if that statue was removed. **I** know would ... be more at peace." Does he really believe by removing this statue that our ancestors will be able to rest in peace? If this group wants the statue removed then i feel the town of Groton should talk to the state officials, maybe the state will sell the statue to them, then they can remove it. This will not change the fact that it was our own people that led Mason and Underhill to the Pequot Fort, therefore I cant see **how** our ancestors can rest in peace.

The Paucatuck Eastern Pequot Tribal Council is asking that any plaque that recongnizes John Mason as a hero be removed from this statue, there is nothing heroic about a massacre that burned women, children and old men in there sleep.

cc:

Joseph Hickie
State Park & Forest
John Spencer Chief
Bureau of Natural Resources
Mayor Linda B. Krause
Groton Town

Att. Gen. Richard Blumenthal
Govenor Lowell Weicker

Thank You

(signature)

Agnes E. Williams Cunha Chairperson
Paucatuck Eastern Pequot Tribe

Phone 572-9899

P.O.Box 370
North Stonington, ct 06359

May 10, 1993

Ms. Caroline R.
LaCroix
Management Intern
45 Fort Hill Road
Groton, CT.
06340-4394

John Mason statue Advisory Committee

I am writing in support of a proposal to move the statue of John Mason to the "old Mason Farmhouse site" on Mason's Island and to remove the current plaque and replace it with a new plaque(s) outlining a more comprehensive & unbiased view of his impact on the region.

I support this proposal for the following reasons:

- (1) It removes the statue from the graves of our people who died in the Pequot Massacre.
- (2) Removal of the existing plaque takes away much of the racial prejudice which the statue has radiated for the past 100 years.
- (3) with the statue gone, we will be able to proceed with sacred ceremonies to smudge the site and ready it for a more fitting and unbiased memorial.
- (4) The proposed new site would seem to balance the interests of both the local Historical Society(s) and the descendants of John Mason.

In a spirit of Friendship

A handwritten signature in black ink, appearing to read "Raymond A. Geer". The signature is stylized with a large, prominent 'R' and 'G'.

Raymond A. Geer
Paukatuck Pequot Reservation
P.O. Box 4
No. Stonington, CT. 06359



Mason descendant wants family group to get statue

by EILEEN McNAMARA
Day Staff Writer

years earlier that saw virtually all the Indian village's inhabitants killed. Pe-
See MASON page B2

Groton - A member of the John Mason Statue Committee is planning to file his own report with the Town Council recommending the Mason statue be given to a new group he is forming.

Marcus Mason Maronn, a 10th generation descendant of Mason, said he will file the report next week that recommends that he and other progeny of Mason take possession of the controversial monument now located on Pequot Avenue.

The town's Mason statue committee last week filed its report with the council recommending the monument be moved from its current location. The panel, however, was unable to agree on where it should be relocated and instead gave a list of possible sites.

Maronn said he is forming a group called the Mason Family Memorial Association that will seek to protect the statue and Mason's legacy as a soldier and important historical figure. He said the group also will petition the state, which owns the monument, to give it to his organization.

More than 350 years after the Pequot War that saw hundreds of Indians killed by forces under his command, Mason's actions were scrutinized by those questioning the appropriateness of a monument that lauds his military achievements over the Indians.

"The descendants of John Mason will not allow the relocation of the John Mason statue to a site that is inappropriate," Maronn said. "He was a great leader. He deserves to be honored for all his accomplishments."

Mayor Linda B. Krause said the council, which has accepted the statue committee's report and backs the recommendation to move the monument, also will accept Maronn's report.

Krause said the council is open to other suggestions on where the statue should go and has asked town staff to review all the proposals and make a recommendation. A final decision will be made by the new council elected next month. The town will seek the state's approval and assistance in moving the monument.

The sites suggested by the statue committee include three locations in Norwich as well as a museum proposed in Ledyard by the Mashantucket Pequot Indians and a site on Mason's Island.

The statue was erected in 1889 by the state near what was thought to be the former site of the Pequot's main fort where Mason led a battle more than 200

Mason *from B1*

quots and other groups have argued that the monument is located on or near the graves of their ancestors and its presence is an insult to Pequots.

Maronn said his report will make a definitive recommendation on where the statue should be located. He hasn't finalized that decision yet, but said it will likely involve the original land grant Mason was given on the Stonington side of Mystic following the war, which included Mason's Island.

Maronn had lobbied heavily to get the monument moved to the island, arguing it was the only appropriate site among the 13 studied by the statue committee.

"The land was given to Mason by the state as a reward for his many services, primarily" ... for the Pequot War effort," he said. "It couldn't be more appropriate ..

Other members on the Mason statue committee have argued that Mason's Island is not as desirable a site as others because Mason never lived on any of the Stonington land.

Mason helped found Norwich in the mid-1600s and is credited with building one of the first houses there. He is believed buried in a cemetery near West Town Street. The statue committee has recommended the graveyard as one of the possible sites, as well as the former Mason School near the Norwichtown Green and the green itself.

John Mason Statue a symbol of divided conscience

Thursday Observer

By Ellen Jane Steen

Editor's note As the June 5 anniversary for the raid on Pequot Fort approaches, Ellen Jane Steen has done Some research to study the event. She discusses her observations in two parts, the second to appear on May 12.

Veni, Vidi, Vici - We came, we saw, we conquered. And like the Romans, we built monuments to the warriors.

Except for the Jefferson and Lincoln Memorials in Washington, I cannot recall other monuments honoring peacemakers.

That's a reflection of the will of the people living after the times of strife and their wish for their respective heroes to be remembered, I suppose; but isn't it strange that people like Mahatma Gandhi and Martin Luther King Jr. seem not to require rock to be revered?

To look back from this point in the present and denigrate what other generations found appropriate seems smug ... and worse, revisionist. Any attempt to rewrite history is tampering, with the truth.

In addition, because it is impossible to clearly see and understand all that transpires in the present, let alone the past, making

Value judgments about events that took place 357 years ago is not only an effort in futility, but also unfair.

What is to be done, then, as people progress and no longer consider noble what was once so honored?

In particular, I speak of the statue of Capt. John Mason, which has commanded my pinnacle view of Mystic.

The first time I drove to what I thought was Pequot Fort, I thought I had made a wrong turn, since I was looking for the remains of an old Indian fort. I assumed historians had maintained some representation or structure for future generations to understand what had transpired on that hill; but all I found was a weathered statue of a man with a sword.

I felt deprived. I knew Capt. John Mason had led the raid on the Pequot Fort on June 5, 1637, and was credited with slaughtering the Pequots; but that was far from the whole story.

I had to go to the library to learn: "It is useless to deny that the whites had given good cause for the hostility of the aborigines. It was a real grievance, and not innate treachery and vindictiveness, that lay at the root of the whole business. It dated from Thomas Hunt's seizure and sale into slavery, in 1614, of 24 inoffensive Indians who had trusted in his honor. The vindictive feeling aroused by this brutal outrage ... burned unquenched in the bosoms of Sassacus and the Pequots, who made no discrimination between the unprincipled adventurer of 1614 and the peaceably disposed settlers of the later period." (From *History of the Indians of Connecticut* by John DeForest, 1851.)

Nowhere on the site could I find a memorial to the hundreds of Pequots who died there, nor was there a historical marker showing what their fort looked like. It felt like a one-sided argument. I had to question why.

I thought at first that the message conveyed by this remembrance to Captain Mason was in line with the thoughts that history immortalizes winners. But isn't Robert E. Lee's memory perpetuated in granite and bronze throughout the South? And what about the magnificent memorial to the veterans of the Vietnam War in Washington?

"History is a nightmare from which I am trying to awake," James Joyce Said.

But he didn't escape. All his works are about Dublin, the town he ran away from physically but could never leave emotionally.

Many of us would like to awaken from our history, as well, Saying, "It's past and done," "Let sleeping dogs lie."

And perhaps that would be the healthiest recourse.

But George Santayana told us: "Those who cannot remember the past are condemned to repeat it."

I feel closer to Santayana's position than Joyce's although I see merit in the latter's penchant to leave behind petty hatreds that only serve to poison the present.

Speaking of the present, as I sit in peace and tranquility in an area once the site of great unrest, I realize that I am one of the benefactors of Capt. John Mason's actions, I live without fear of drums in the night, or being kidnapped while I walk, or being burned, raped, tomahawked, or any of the other things women who lived in this area 357 years ago feared, at least according to the history books on the library shelves.

I still won't walk alone anywhere in the country at night, and I worry about car-jacking and psychopaths, but Indians I do not

fear. (Being part Indian, I probably would not have feared them anyway.)

Captain Mason helped carve the American dream for me, and he helped carve it for you, too. Just as all who fought and died fighting what society at the time told them was the enemy, he engaged in warfare and fought mightily. To look back now from my quiet sanctuary and call the man a villain would be wrong.

But I feel there is I danger in calling "Enemy" every opponent to those who seek control and domination, no matter how "civilized," "morally stringent," "blessed with intelligence" and "progressive" the controllers may be. Think how many times in our very recent history that's been done.

It makes me wonder whether we have truly progressed or if we are still locked in our ancestors' belief in Manifest Destiny and the will of Providence.

Do we still believe that God is always on our side even while we kill?



He followed the rules.

I guess that's why I wrestle with what happened at Pequot Fort. I also try to comprehend the massacre of nearly 1,000 Siwanoya on the Mianus River in Greenwich, which was carried out by Capt. John Underhill, who "remembered the technique used against the Pequots at Mystic and gave the order to set the huts afire" (from *Muskets and Mansions* by Daniel Knapp), and I struggle with what happened in the swamp bordering Fairfield and Westport, where Captain Mason went after the fleeing Pequots with

a vengeance, killing without justification.

Maybe it's my Indian side rising up after all this time to ask "Why!"

"Why couldn't treaties have been honored?" "Why couldn't the indigenous people have been treated with respect and the bounties of this beautiful country shared?"

Many history books tell of the generosity of the native cultures, of their willingness to share their land, food and knowledge with the Europeans when they first came. But I do not recall ever seeing a reference telling of a European desire to co-exist and live in harmony with the people who were already here.

It is, perhaps, too late to question those things. The cultures were too different for rapprochement; but for just a moment, imagine if the people fleeing religious persecution in Europe had brought their sensitivities to bear in this New World, rather than their intolerance and fear. Think how differently our country would have developed. As each new group from different parts of the world arrived, they would have been met by a truly superior race, a race that had forgotten how to hate.

But this is idle dreaming. The books on the library shelves attest to the bloodshed on both sides and the hate that ran rampant. John Mason was just part of the madness endemic at the time.

I cannot help wondering, though, how he would feel stepping out of a station wagon today to look at his statue, which is the subject of so much controversy. My guess is that like any proud military man, he would Say: "I did my duty for my country. Let me rest."

He did not ask to be enshrined on the top of the hill. He didn't issue the orders to be remembered for all time. Other people did. It would be to those people, then, that I would take my questions and also ask: "Why, 250 years after the fact, did you seek to remember this hill of bloodshed with a man and his sword?"

Ellen Jane Steen is a writer who recently moved to Stonington.

Mason statue controversial right from the start

By Ellen Jane Steen

Editor's note: As the June 5 anniversary for the raid on Pequot Fort approaches, Ellen Jane Steen has been doing some Research on the event. Following is the second of two parts.

From *A History of the Statue Erected To Commemorate the Heroic Achievement of Major John Mason and His Comrades*, compiled by Thomas S. Collier, secretary of the New London County Historical Society, published 1889, the people responsible for erecting the statue are chronicled.

This history states: "The first article bringing the matter forward, that can be traced to its fountain-head, was that written by Mr. Amos A. Fish, published in the *Mystic Press*, who sought to locate the site of the destroyed fort This paper called forth many comments, among them a suggestion, emanating from the Rev. Frederick Denison, that the site should be marked by a boulder monument. "

The book goes on to tell how the New London County Historical Society appointed a committee including Richard A. Wheeler of Stonington, William H. Potter of Mystic River, and Daniel Lee, Esq. of New London. The three men were asked to locate the site of the fort.

Thursday Observer

According to their report, "The site was located by the charred remains of the stockade, which still exist; and this done, the necessity of a monument to mark the spot was discussed, and agreed to; and Capt. William Clift, president of the Mystic-River Bank, deposited in that institution one hundred and fifty dollars, subject to the order of a monument committee.

"There was a divergence of opinion as to the design, however, and several were suggested, prominent among them being a combined representation of the Indian and white races."

The differences in opinion caused a delay until "... in 1886, the New London County Historical Society appointed a committee to bring the matter before the Legislature at its 1887 session ..."

By resolution, the Legislature ruled that the governor should appoint three commissioners to carry out the placement of a monument on Mystic or Pequot Hill in Groton. The monument to Captain John Mason was to be "a suitable bronze statue, of heroic size."

The Legislature placed a \$4,000 limitation on the cost of the statue and its placement. Subscribers to the pedestal fund were: William

Clift, \$150; Elihu Spicer, \$500; Elizabeth G. Stillman, \$100; C.H. Mallory, \$50; Horace W. Fish, \$50; C.A. Williams, \$25; Jeremiah Halsey, \$20; Henry Bill, \$20; William L. Palmer, \$10; and

Charles R. Stark \$10.

The same history quotes the Rev. Charles J. Hill, of Stonington who delivered the prayer at the unveiling ceremonies.

In conclusion, he said:

"Let schools, and institutions of industry, and churches, reared by a penitent nation, be memorials of our obligations to 'the children of the forest,' into whose heritage we

have entered. And so we pray thee, let the memory of the past inspire our gratitude and promote our love for one another."

In accordance with that thought, perhaps the statue should be given to one of those schools, (Yale,

perhaps?), or one of those industries: (General Dynamics, perhaps?), or one of those churches whose zeal inspired the Puritans. If none of these would

find it acceptable, then the descendants of those responsible for commissioning the erection of the statue might be responsible for its return.

In the Mystic-Noank Library, there is a binder containing hundreds of papers, articles and letters from a wide cross-section of persons, Indian and white, alike. There are arguments for the preservation of the statue, for its removal, for equal representation of the people involved and for a sacred garden.

My feeling is that those people who in 1887 opposed the statue of Mason alone were not given a fair hearing. Those who argued for a combined representation appear,

obviously, not to have had the political clout of the people who Wanted a memorial only for Captain Mason.

So, perhaps, in the name of fairness, those who favor another statue of Pequot choice to accompany Captain Mason should have their day in court.

What seems most important to Me, being of mixed ancestry, is that history be honorably served on this issue. It is not a white issue, nor an Indian issue. It is history's issue. If history would be better served by having the memorial remain, then the

walking distance from the fort. Whether an information or a room at the library, a place Would be designed for children and their parents to learn the Pequots' story (from the Pequots themselves), along with the Puritans' viewpoint (from the descendants of Captain Mason or those who carry on the story of their forebears).

The statuary (of combined representation) could be placed near the center or the library. In that way, memorials would not be used as weaponry but would serve as a foundation for understanding

There was II divergence of opinion as to the design and several were suggested, prominent among them being a combined representation of the Indian and white races.

Thomas S. Collier

among those "whose heritage we have entered" and representatives of that "penitent nation" of whom the Rev. Hill spoke.

ADDENDUM: As I was writing this article, a relative told me she thought she recalled reading that at the site of the Battle of Lexington and Concord, a statue had been erected of a British soldier.

When I called the Minuteman National Historical Park in Concord, Mass., to inquire, Janice Black informed me that the only statue there was of a minuteman although there were British graves.

She added enthusiastically: "I'm a Britisher, so please call me back if you find there is such a statue. I would like to know about it"

If anyone has information about the issue, let us know.

Ellen Jane Steen is a writer living in Stonington.

5/14/99

Revisionism is on the loose in Groton

To the Editor of The Day:

Groton's plan to loan the statue of John Mason to the Pequots most assuredly sets a precedent. The gutless, revisionist Groton Town Council is attempting to change history just to satisfy a small, *rich* minority.

I feel, however, since they've opened the door to the politically correct, their next target must be the Groton Monument, dedicated Sept. 6, 1830, where Jordan Freeman, who killed British Major Montgomery with a spear, is listed as "Negro."

Then, we must dismantle the Memorial Gateway to Fort Griswold, dedicated by Connecticut in 1911. It, too, segregates the defenders by color.

And on to the public libraries where William Harris' "Battle of Groton Heights," written in 1870, and Charles Allyn's "Battle of Groton Heights," written in 1882, must be burned.

While I think of it, the Connecticut Gazette - forerunner of the Hartford Courant - publishing at the time of the battle (copies of which are held in the Connecticut College library), must be found and destroyed. It, too, made continuous reference to skin pigment. And as long as we're in the library, let us search for anything which might embarrass us historically and revise it.

.Why stop?

No matter the right or wrong John Mason acted according to the best thinking of the time. What happened happened. Our monuments and writings must remain undisturbed.

Our future generations are entitled to the truth as our ancestors understood it - not as the revisionist Groton Town Council thinks it ought to be. I do applaud Councilors Frank O'Beirne and Archie Swindell for their stand in this matter.

Marcus Mason Maronn has the right idea when he says, "We could save a lot of time and energy if the council simply passed a motion to dismiss this entire issue, which has no basis other than the motivation for revenge by certain radical extremists."

Norwich will gladly take the statue. In fact, Norwich is more entitled to it than where it is going - to a museum which has yet to be built, but the Mashantucket are willing to take the statue and *store* it until ... ?

James D. Robertson

Albuquerque, New Mexico

Editor's Note: Although he writes from New Mexico, the writer's family has lived continuously in the Groton-Norwich area since the early 1600s, and claims direct descendancy from Maj. John Mason.

MAY 20, 1994

Move Jefferson Memorial to Foxwoods?

To the Editor of The Day:

We have observed the turmoil created by a small, raucously vocal minority concerning the existence and location of the John Mason monument, and the subsequent knee-jerk response of local government to appease this little clique. It seems that we have assumed for ourselves a superior ability to interpret and judge past events and to rewrite those events to suit our present needs. A similar injustice at the national level is likely to have widespread repercussions.

I call your attention to the following quotation: "He has excited domestic insurrections amongst us, and has endeavored to bring on the inhabitants of our Frontiers, the merciless Indian Savages, whose known Rule of Warfare is an undistinguished Destruction, of all Ages, Sexes and Conditions." "He" refers to King George III of England. The quotation is from the Declaration of Independence, one of the cornerstones of our democracy. The author was Thomas Jefferson, until now one of the most revered of the founding fathers. Clearly, this statement is totally unacceptable. What to do?

The Declaration of Independence is rather easy to handle. We can trash it completely, possibly by a public burning on the steps of the Capitol. July 4th would be an appropriate day for this. Or, we could have the document rewritten, deleting this unsympathetic reference to the eastern Native American tribes. While we're at it, there is probably a lot of other stuff in there that doesn't make much sense

today and ought to be changed or removed. We might even add a few ideas of our own that neither the author of the document, nor any of the signatories even thought about in 1776.

The Jefferson Memorial, on the other hand, presents us with a rather nasty problem. It obviously has no place in our nation's capital. But where to move it? Virginia, Jefferson's place of birth, will certainly decline to have it as Jefferson has now been totally disgraced; in fact, they might want to move Monticello, Jefferson's home, out of the state.

How about Connecticut? Can we be of help? Since the Jefferson Memorial could not now, by the wildest stretch of imagination, be classed as a tourist attraction, there would be little purpose in plunking it down in the middle of Mystic. The openness of the structure makes it rather unsuitable for the installation of slot machines, which eliminates any interest by Connecticut cities undertaking gambling as a means of financial restoration. There is a certain incongruity in the Jefferson Memorial becoming the centerpiece of a Chinese theme park, so that must be ruled out. I reluctantly conclude that Connecticut cannot help.

Involving the federal government in the problem seems the only avenue remaining open. While decrying the need for government intervention in yet another controversial project, there is some good news. They can't possibly do a worse job with Thomas Jefferson than we have done locally with John Mason.

Norton C. Wheeler
Mystic

A gutless decision by Groton council

To the Editor of The Day:

I must be dreaming - having a nightmare, that is. An article in The Day is headlined, "Groton OKs loan of statue to Pequots."

Going back in time a little, the Pequot Indians approached the Groton Town Council requesting that the John Mason statue be removed because it was "too painful for (them) to look at." Now the Pequots are to gain possession of the Mason statue for their own museum?

This was a gutless decision by gutless town officials. Only Town Councilor Frank O'Beirne had a grip on reality, stating that he's "having a hard time understanding how a statue that was offensive to them (where it is located now) ... would not be offensive if they put it in their museum." Councilor O'Beirne expressed his concern for the welfare of the statue in an earlier meeting, a concern I share.

Just how much time do the Indians spend cruising Pequot Avenue, being "hurt" by the presence of an historical monument? This is simply a gesture by the Pequots to flex the newfound muscle that comes with their newfound wealth. But it is not the Pequots who deserve most of the criticism here. Why not try and see where your money will get you, when you've never had any in the past? The criticism lies squarely on the shoulders of the quivering, cowardly council members who caved into a small special interest group in the name of political correctness.

If the council had to cave in and move the statue, it should have moved it to Norwich (which wants it), where John Mason was a native son and founder. But to give the statue to the very group who is "offended" by it is ludicrous. Moving the statue will not change what happened - if anything, it's absence will cause people to forget. The Pequots have done themselves a great disservice. Take down all reminders of that battle, and I'll be the first to say it never happened.

And what of the next group of people who become "offended" by a historical monument? Where and when does this lunacy stop?

Carl W. Robertson
Groton

Freedom of expression his biggest concern

To the Editor of The Day:

For all the hyperbole and charged emotion surrounding the John Mason Statue controversy, many of us have gotten lost in a forest of peripheral issues. In its heavily-weighted zeal to pander to special interests, the Mason Statue Committee has jettisoned one important location option and one important human freedom.

The implications of removing this statue go far deeper than our own parochial interests. The real issue is not about who was right, and who was wrong in the early 17th century; it is not about justice or injustice; it is not about sacred sites or battle sites, John Mason or genocide. The merits of these points can be argued (or acted) convincingly and emotionally, but to no one's satisfaction.

Although I am sensitive to the fact that the statue stands near the site where hundreds died in a tragic human conflict which some have called sacred, I still believe that it should remain where it is, unaltered. The fundamental issue is freedom of expression.

If a human idea or work of art that was developed and created generations ago can now, for reasons of cultural cleansing, be obliterated or even altered (by removing it from the surrounding which its originators intended for it), then all public thought and art will have to be reevaluated. If the statue of John Mason can be removed, even for the seemingly best of reasons, what is to prevent, the

same from happening to other similar forms of public art?

The location of the statue may be insensitive by today's standards but a past generation could not possibly anticipate the moral persuasions and cultural sensitivities of future generations.

I would not feel as I do if someone were to propose to erect a "heroic style" statue to John Mason today. The time to argue today's moral dilemmas is today. But, to justify removing an historical object is to discard the fundamental American ideal of freedom of expression "to satisfy our own moral outrage." The site, as well as the words and statue, are part of the 1889 expression.

Indeed, were it not for the meticulous research done by the original John Mason Committee, it is unlikely that we would have a clue today about the fort's location. They did their work so that the site would not be forgotten. The reasons that the site was sacred to the colonists and their descendants may be different from the reasons given by other people today, but they are no less valid.

If the statue must go, I suggest that instead of a new historical perspective, we simply remove the bronze figure and the offending words and replace them with an unlabeled representation of a weeping Clio, the Muse of history. We can then leave it to the beholder to decide just for what or for whom she is shedding her tears.

William N. Peterson
North Stonington

It's a bad idea to ban ideas, and statues

To the Editor of The Day:

Mary Baker's thoughtful response ("Historical revision is present expression," Aug. 4) to my letter concerning the John Mason statue was most welcome even though she did not agree with me.

I really write in response, however, because had The Day run my letter in its entirety, I believe Ms. Baker's point about the revision of history would have been answered. Her reference to the statue of King George III is well taken, but "old King George" was erected and toppled in a single generation, a victim of his own deeds and in his own time.

Hence my comment that today's moral problems should be argued and settled today, not in 105 or 366 years, which is what has happened to John Mason and his statue. What the statue committee did was put John Mason on trial.

They did not impartially re-evaluate history. In my missing paragraph I called for the creation of a new historical perspective that would take into account the emerging history of the Pequot War as well as the more enlightened attitudes of the late

20th century.

To reevaluate history, something which I too applaud, you do not have to rewrite someone else's book, or topple someone else's statue. My contention is that you can simply write a book or erect a statue of your own. But, if you censor someone else's expression simply because you don't agree with it you lose the moral right to replace it with one of your own. Even If you do succeed in putting a new statue or "tree of peace" in the place of John Mason, it will have lost its meaning as an honest historical expression,

Clio, our beleaguered muse of history, will only be alive and well when all interpretations, old and new, as well as unpopular and outdated can be read, evaluated and judged on their own merits, by an open-minded people. Ban an idea or a statue and you begin the long, inevitable slide to censorship, public ignorance and the end to freedom of expression. Respect for the living or the dead notwithstanding, this freedom is still a more fundamental good for all of society.

William N. Peterson
North Stonington

By the Bible, or by the sword

To the Editor of The Day:

There are people within our society who believe that certain portions of the United States Constitution and Bill of Rights are no longer necessary to affirm American liberties, which are indeed peculiar to our nation. The author of a recently-published letter proposes that we abandon the very foundations upon which this great nation was founded.

His source of contention was the Second Amendment. While our democratic form of government finds its roots in opinion, our republic is bounded safely by laws which are not subject to private interpretation. Articles written in opposition to the Second Amendment precepts serve to illustrate their authors' misunderstanding of the Bill of Rights, the Constitution and America itself. If parts of our documents can be eliminated, the whole is not far behind.

Apparently, the majority of these people perceive that human nature is undergoing a metamorphosis which will inevitably yield an altruistic and self-sacrificing human spirit. There is no basis for this assumption. An objective look into recorded his-

tory and our present distress will reveal the fallacy. The passage of time has had no net positive effect upon the "deceitful and desperately wicked" hearts of men, women, boys and girls. Our human heart has not changed since the fall of man and is incapable of self-regeneration.

We refuse to acknowledge this truth because it declares our guilt and makes us personally responsible. Therefore, we vilify morality and righteousness, and declare that genetics and society deserve the credit for our dilemma. Think it not strange that society's greater tolerance of perversion has accelerated its propensity for violence?

Robert Winthrop, an early speaker of the House, earnestly shared the following in one of his speeches: "Men, in a word, must necessarily be controlled either by a power within them or by a power without them, either by the Word of God or by the strong arm of man, either by the Bible or by the bayonet." If government and society have deserted the Bible and the God of the Bible, what is our recourse? Our appeal is "to the sword!"

**Gary Neron
Chester**



IV

DISCUSSION

POSSIBILITIES & PROBLEMS

John Mason

DISCUSSION POSSIBILITIES & PROBLEMS

IN REGARDS TO POTENTIAL RELOCATION SITES

From our [MFMA] perspective, there are very few potential relocation sites that are appropriate & hardly any that are feasible.

Let us be perfectly CLEAR that we STRONGLY DISAPPROVE of the Town of Groton's recommendation to relocate the John Mason Statue to the Mashantucket Pequot's proposed museum. We simply will NOT tolerate this option and will do whatever is necessary to prevent it.

Ideally, we would like to keep the statue in the Mystic area, obtain some land and build our own museum. Our preferred sites would include: A. Porters Rocks, where Mason and his men camped the night before the attack; B. Property located on Rt. I-Stonington Rd. near Latimer Point, which was once part of the original Land Grant to John Mason, now owned by the K. Bindloss Estate; C. Masons Island. Unfortunately, we do not have the funds to proceed with this project.

Due to a failure to negotiate an agreement with Rufus Allyn, we have had to withdraw from our original proposed site selection, being - Masons Island.

The City of Norwich [Founded by John Mason] has two potential sites that are acceptable to us [MFMA] and historically appropriate.

1. The Post-Gager Cemetary, a park like area in old Norwichtown, where Mason and many other founders are buried.

2. The Norwichtown Green, on the corner opposite the John Mason School, which is the original house lot site of John Mason.

note; It's not feasible to use the school site due to lack of space.

However, both of these potential sites are not without their own complications and problems, which would once again "Raise a nest of wasps about our ears"* and prolong the controversy.

Continued on next page

* A memorable quote from Lion Gardiner's narrative of Pequot War.

FUNDING

Of course the biggest problem is How To Pay For This Project! Without a discussion on the millions of dollars that are somehow appropriated and mostly wasted on all types of government projects, surely, some funds could be made available for such a noble and prestigious cause as this, honoring the very roots of our history

And quite frankly, I [MMM] personally feel that if the Pequots want the Statue moved, then they-should offer to pay for the costs, Regardless of where it goes to.

In addition to physically moving the statue and resetting it, funds will be required for new plaques and restoration of the broken/missing sword scabbard, which disappeared about the time that this whole controversy started.

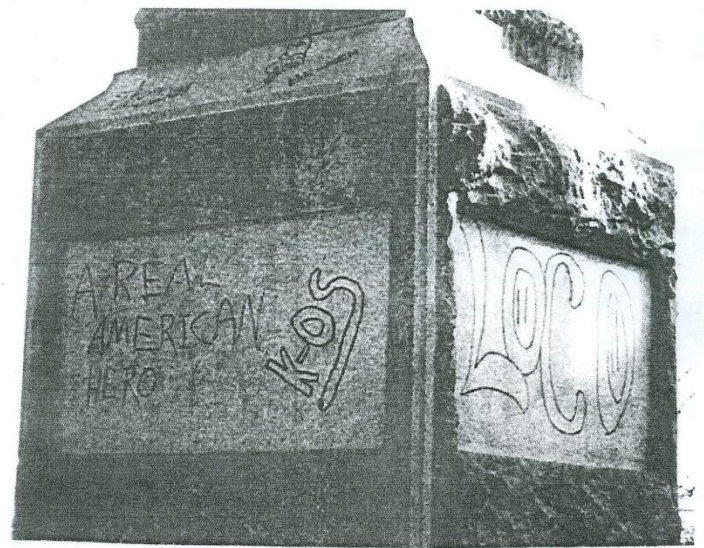
VANDALISM

Several times each year, the Statue is a target for graffiti, usually with spray paint, which due to lack of funds and manpower in both the State and Town Governments, does not get removed unless some concerned individual takes it upon them self to do it. In the past three years, our MFMA President Marcus Mason Maronn has painstakingly performed this deed at his own expense.

MANAGEMENT

In addition to assuming the responsibilities for maintenance of the Statue, the descendants of John Mason feel that the Mason Family Memorial Assn. should have an active role in the management of the Statue on a long term basis; working with the State, who has the legal jurisdiction and ownership status.







Marcus Mason Maroon,
removing graffiti from the statue



In both photos please notice the
broken and missing sword



V

SUMMARY

John Mason

THE MASON FAMILY MEMORIAL ASSOCIATION INC.

MARCUS MASON MARONN President

61 Swantown Hill Rd,

North Stonington Ct 06359

Phone 203 535- 0682

April, 1994

A Sermon on the Meaning of Symbols



From the outset of this controversy, much has been said about the Pequot War and Major John Mason in particular. Some of which was accurate and some was absurd, a lot of which was contradicting and questionable. We are all entitled to our beliefs and the right to express them. However, only GOD has the right to pass judgment on John Mason. It has not been easy for me, week after week for a year and a half, to listen to my ancestor being put on trial, which at the lowest point, I, myself, had to endure some slanderous accusations from self righteous zealots. There is the good and the bad in every one of us, there always has been and there always will be and it's important that we recognize that.

I understand and respect the fact that some people, especially my American Indian brothers and sisters, are offended by the statue of John Mason and would like to have it moved. On the other hand, there are some people who are offended by a gambling casino in their backyard and would like to have it moved. In reality, we all have to learn to live with both; and with respect for each other; hopefully in harmony and balance. Native American wisdom teaches us how all things fit together; and balance, when applied to the interconnectedness of all human beings, becomes justice. With justice we can see all things as they really are. Without it, there can be no peace or security in the affairs of the world because we will quarrel amongst ourselves over worthless trifles. We will be unable to tell the truth and to deal with each other honestly.

continued...



Page Two

Values are the way human beings pattern and use their energy. If there is not a balance between our values concerning ourselves and our values concerning others, we cannot continue to develop our true potential as human beings. Indeed, if there is an imbalance, individuals and whole communities suffer and even die. These teachings are universal but I have been quoting from THE SACRED TREE ... Reflections on Native American spirituality. It is an excellent handbook for personal and spiritual development. The symbol of the Sacred Tree and the symbol of the John Mason Statue express and represent meaning. Meaning helps to provide purpose and understanding in the lives of human beings.

Symbols can be found on the walls of the first caves of human existence and have guided us to the far reaches of space in our attempts to understand life's meaning. Through the experience of human consciousness, symbols are eternally giving birth to new understandings of the essence of life as it emerges, ever elusive, out of the unknown mist of creation. Symbols thus create an ever increasing awareness of the ongoing flow of life and give meaning to each sunrise and more meaning to each sunset.

Meaning is important for the health, well-being and wholeness of individuals and communities. The presence of symbols in a community, as well as the living out of a belief in these symbols, is a measurement of the health and diversity of energies present in the community. Indeed, to live without symbols is to experience existence far short of our unlimited capacity as human beings. Thus every rebirth of the life and purpose of a people is accompanied by the revitalization of those people's symbols.

continued...



Page Three

The Groton Town Council represents the taxpayers and citizens of this community and I don't think the majority of the people would appreciate this symbol being taken away from them just to appease the Pequots; and then be required to negotiate traffic jams and pay an admission to view the statue as a sideshow attraction. Don't get me wrong here; I'm so impressed with the Mashantucket's plans for their world class museum, that I would like to be involved in the project. The Pequot War was an important event in our mutual history and crucial to the founding not only of Connecticut but also the United Colonies and eventually the United States. However, the descendants of John Mason and many historians feel very strongly that the original statue does not belong in this proposed museum.

If there were a referendum, I'm very confident that the outcome would be to leave the statue AS IS! We could save allot of time and energy if the council simply passed a motion to DISMISS this entire issue which has no basis other than the motivation for revenge by certain radical extremists. I urge them to let go of their obstinately perverse notions. This whole issue reeks of absurdity. What if the descendants of John Mason submitted a petition and demanded the removal of the totem symbol on the library grounds, because we felt it was offensive? Are you prepared to go through this ordeal again? We would rather not lower ourselves to these tactics or be forced to file a discrimination suit. It's time to wake up and be realistic; this charade has gotten way out of hand.

continued...



Page Four

It is my personal contention that the Mashantuckets were reluctantly drawn into this issue, obviously they have other priorities and certainly don't need any additional negative publicity. I urge them to sit down and negotiate with the State D.E.P. and the Mason descendants - I have a proposal that would satisfy all three parties. Let's NOT have another war over who gets the statue. Remember, things tend to go in cycles and history tends to repeat itself!

From the outset, I have stated that it was my intention to attempt to HEAL some old wounds. I believe that the Creator has sent me here for this reason and I pray that my vision comes true. My path is not an easy one and it would be nice to have a little cooperation. I urge ALL Pequots to heed the wisdom in the teachings of your own culture, the lessons of the Medicine Wheel and the Sacred Tree.

I will conclude with the words of Indian artist Bruce La Fountain describing his symbolic bronze sculpture "Wisdom keeper":

"This is a time of profound cultural and planetary transition. Through respect and love, this epoch of evolution can be a healing time. Look to our common factors rather than our differences and seek the ways of peace. "

I would also like to add these words from the Sage Ralph Waldo Emerson:

"What lies behind us and what lies before us,
are tiny matters, compared to what lies within us! "



VI

RATIONALE

John Mason

RATIONALE

It would behoove us all to tolerate and RESPECT each other's feelings and our Constitutional Right to freedom of expression. We simply MUST learn to live with each other and with our History!

Given the multitude of obstacles and problems associated with relocating the Statue to almost any potential site, not to mention the costs versus lack of funds available to undertake the project; common sense tells us that we should leave things the way they are. However, some problems will just never go away.

In light of all the time and energy expended on this controversial subject, a sincere attempt needs to be made at hopefully RESOLVING the issue.

We sincerely want to do our best to Heal an old wound. And most importantly - We the descendants of John Mason desire to have our ancestor treated fairly and portrayed and remembered in a balanced and comprehensive manner. So that all the people of the State of Connecticut and beyond can have the opportunity to realize that John Mason was a great leader and truly one of the Founding Fathers of Connecticut and the United Colonies / States.

THEREFORE,

In the spirit of understanding, cooperation and compromise, we do hereby suggest the following recommendations.....



VII

RECOMMENDATIONS

John Mason

RECOMMENDATIONS

We, the members of The Mason Family Memorial Association Inc., being descendants of Major John Mason, do hereby submit the following specific recommendations to the State of Connecticut.

1. REMOVE ENTIRE STATUE from its present location on Pequot Ave.
2. REMOVE ORIGINAL PLAQUE and loan it to a local museum.
Suggested museums: The Indian and Colonial Research Center,
The Mashantucket Pequot Cultural Museum, The New London
County Historical Society, The Mystic River Hist. Soc.
- 3a. INSTALL STATE HISTORICAL COMMISSION MARKER at the Fort site.
b. Promote acceptance and implementation of Marcus Mason Maronn's
entire proposal for an alternative monument at Pequot Ave. site.
4. RELOCATE ENTIRE STATUE TO HARTFORD, CONNECTICUT.
Site on the grounds of the State Capitol or the State Library.
- 5a. REBIRTH IMAGE to represent John Mason as a whole person.
b. INSTALL NEW PLAQUES as per M.M.M. proposal.
6. PROCLAIM DAY OF HONOR for Major John Mason.
7. PRODUCE DOCUMENTARY FILM of the entire process for historical
and educational purposes.
8. APPOINT M.F.M.A. MANAGEMENT STATUS in regards to J. M. Statue.



[A. D. 1622]



VIII

APPENDIX

John Mason

A HISTORY
OF THE STATUE ERECTED
To Commemorate the Heroic Achievements
OF
MAJ. JOHN MASON
AND HIS COMRADES,

WITH
AN ACCOUNT OF THE UNVEILING CEREMONIES

COMPILED BY
THOMAS S. COLLIER,

SECRETARY OF THE NEW LONDON COUNTY HISTORICAL SOCIETY

•
PUBLISHED BY THE COMMISSION.

1889

7. this produced document by way of electronic process for historical
and educational purposes.
continued...
8. APPOINT M.F.M.A. MANAGEMENT STATUS in regards to J. M. Statue.

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distinguished services are not always the best evidence of the
gratitude of a nation or state, or unquestioned test of true merit.

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THE MAJ. JOHN MASON STATUE.

Mr. Dyer then made the following address, delivering the statue to his Excellency the Governor :----

“Your EXCELLENCY, - We are assembled to participate in exercises appropriate to the completion of a statue erected in memory of the heroic Maj. John Mason, who with his comrades, near this spot, won a signal victory over their savage foes an little more than two hundred and fifty years ago. Pequot Hill is a locality that will be ever memorable. Here it was that the decisive blow was struck by which the salvation of the infant colony was secured, and the settlements were preserved from annihilation.

“The commissioners to whom the responsibility was assigned to ‘procure and cause to be placed on a bowlder monument, on Mystic (or Pequot) Hill, in the town of Groton, Connecticut, a suitable bronze statue of heroic size of Maj. John Mason,’ have discharged the duty committed to their care.

“The structure is complete, and we now deliver it to you, sir, the honored chief magistrate and official representative of the state; and may the God of nations, who guided and sustained him whose memory and whose deeds we seek this clay to perpetuate in granite and in bronze watch over and protect our beloved commonwealth and this united, happy, and prosperous nation, throughout the years to come; and may we, the citizens thereof, relying on his unerring wisdom, be ever mindful of the motto emblazoned on the banner of our state, *Qui Transtulit Sustinet*.”

[He who transplanted, still sustains.]

To this the Governor replied in the following words :---

“Memorials hastily erected to commemorate patriotic deeds or distinguished services are not always the best evidence of the gratitude of a nation or state, or unquestioned test of true merit.

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THE GOVERNOR’S REPLY.

The deeds and services which are intended to recall the history of a nation, written or unwritten, transmitted from one generation to another, recounting the unselfish devotion and self-sacrificing, patriotic zeal of her children, are broader and higher ground from which to form a judgment of the men and scenes of the times in which they were participants. We have met here to-day, after a lapse of more than two centuries, to recall to our minds a man so prominently identified with the history of the little colony which developed into the broad and prosperous State of Connecticut, that his acts and daring deeds have survived these centuries and become part of the history of the state. A grateful people, through its government, directed this memorial statue to be erected here amid scenes of which Maj. John Mason was the leader and the daring spirit. The skilful hand of the designer has well displayed, in silent bronze, the brilliant, daring Indian fighter. Mr. President, on behalf of the state, I accept the charge of this monument, and extend hearty thanks for the fidelity with which the Commission has discharged its trust."

Music by Tubbs's Band followed, and Mr. Dyer then said:---

"LADIES and GENTLEMAN, - It gives me pleasure to introduce to you, as the orator of this occasion, a native of New-London County, a man whom you all know, -- Mr. Isaac H. Bromley, of Boston."



"Most courageously these Pequot behaved themselves," wrote Captain John Underhill, "but seeing the fort was too hot for us, we devised a way how we might save ourselves and prejudice them." That way was devised by Captain John Mason, and it made the village even hotter.

MEMORANDUM

Section 106

TO: John Mason Statue Advisory Committee
FROM: Caroline R. Lacroix
RE: Section 106
DATE: March 10, 1993

It was suggested that Thomas King, Ph.D., a private consultant, who works closely with Section 106 federal legislation be contacted to provide information on the John Mason Monument, as it is listed in two nominations currently filed with the National Register of Historic Places.

Section 106 regarding the National Register of Historic Places requires that any actions to alter/transform a site listed on the federal register must be reviewed prior to any activity in order to assess the impact of such action if federal money, federal licenses, or federal permits are involved in the activity. Otherwise, the town can operate without the involvement of Section 106 procedures. Therefore, section 106 legislation will not apply to the John Mason Monument as no federal assistance is necessary at this time.

MEMORANDUM

To: Members of the John Mason Statue Advisory Committee
From: Caroline LaCroix, Management Intern
Re: Native American Cultures. Policies Concerning Archeological
Investigations, Connecticut General Statue, Section 10-381
Date: March 10, 1993

Following the February 17th meeting of the John Mason statue Advisory committee, it was requested that staff contact David Poirier of the Connecticut Historical Commission to determine criteria for nominating a sacred site to the National Register of Historic Places under sites of native, traditional importance.

The criteria for sacred site nominations appears in the Connecticut General statutes, Section 10-38, subsection 5, which defines sacred site or sacred land as follows: "any space, including an archeological site, of ritual or traditional significance in the culture and religion of Native Americans that is listed or eligible for listing on the National Register of Historic Places (16 USC 470a, as amended) or the state register of historic places defined in section 10-321a, including, but not limited to, marked and unmarked human burials, burial areas and cemeteries, monumental geological or natural features with sacred meaning or a meaning central to a group's oral traditions; sites of ceremonial structures, including sweat lodges; rock art sites, and sites of great historical significance to a tribe native to this state."

Mr. Poirier reviewed the National Register Nominations that currently are registered with the federal government; the Mystic River District and the Pequot Fort/Mystic Fort site which both refer to the John Mason monument in different capacities. He indicated that the Pequot Fort nomination meets the criteria as defined in the statute as being a sacred site. The Connecticut Historical Commission is in the process of drafting regulations for sacred site nominations, and once completed, any group could work on nominating the Pequot Fort as a sacred site for consideration to the National Register of Historic Places.

Lastly, Mr. Poirier indicated that it may be necessary at some future point, to obtain a legal opinion, to determine whether the John Mason Monument is protected under legislation that currently exists to protect existing buildings/homes that are located on a sacred site, once a sacred site is nominated and accepted to the National Register.

MEMORANDUM

To: Members of the John Mason Statue Advisory Committee
From: Caroline LaCroix, Management, Intern
Re: Environmental Protection Department and State Policy Act
Date: February 17, 1993

Jack Shannahan, Director of the Connecticut Historical Preservation Office, was contacted to obtain information regarding possible statutes that would impact recommendations of this Committee. A general statute applicable to all state agencies is the "State Policy" which is listed under the Connecticut General Statutes, Environmental Protection Department, section 22a-1 (attached copy).

The Objective of the "state Policy" is to protect and preserve the natural resources of the state of Connecticut for present and future generations. In order to meet this objective, state agencies proposing actions that would affect the environment are required to submit a written evaluation discussing their decision to Department of Environmental Protection prior to any activity. Any agency that might be affected by a decision of a sister state agency would be given an opportunity to review the written evaluation.

Mr. Shannahan stated that once a decision is reached by the Department of Environmental Protection regarding the John Mason Statue, then the Connecticut Historical Preservation Office would have an opportunity to review and comment on that decision. Any recommendation from the Department of Environmental Protection to demolish the statue or destroy the character of the statue could be interpreted as a violation of the "state Policy" and could be objected to by the Connecticut Historical Preservation Office.

Ch.⁸²¹

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Sec. 47-18. **Ownership or historic memorials** The title and ownership of all memorials, tablets and markers, designating any historic place, or in commemoration of any historic event, whether upon public or private buildings, in public parks or cemeteries or upon private grounds, shall be vested in perpetuity in the society or association erecting or placing the same.

(1949 Rev. • S. 7101.)

Sec. 4-36c). When notice of intent to dispose of, demolish or transfer certain structures required to be given Connecticut Historical Commission¹ and affected municipality. Each state department, institution or agency intending to dispose of, demolish or **transfer ownership** of any structure more than fifty years old shall notify the Connecticut Historical Commission of such intent ninety days before the disposition, demolition or transfer. The department, institution or agency, not more than one hundred twenty days and not less than thirty days before such disposition, demolition or transfer, shall publish notice of its intent three times in a newspaper of general circulation in the municipality in which such structure is located and shall post a sign stating its intent in a conspicuous place on the property on which such structure is located not less than thirty days before the disposition, demolition or transfer.

(P.A. 85-203.)

History: Sec. 4-36c transferred to Sec. 4b-64 in 1989.

History: P.A. 75-567 deleted obsolete Subsec. (b) re appropriations for biennium ending June 30. 1971: PA 78-218 substituted "such consultant's" for personal pronoun "his".

CHAPTER 176

NEW ENGLAND HIGHER EDUCATION COMPACT

Secs. 10-317 to 10-320. Transferred to Chapter 185a, Secs. 10a-61 to 10a-64, inclusive.

Sec. 10-320a. Withdrawal from Compact. Governor to give notice. Section 10-320a is repealed.

(PA. 80-361, S. 1, 4; P.A. 82-373, S. 3.4)

CHAPTER 177

CONNECTICUT HISTORICAL COMMISSION

Sec. 10-321. Appointment, duties and powers. Disclosure to public of location of archaeological sites. Development of model ballot for local historic districts. (a) The Connecticut Historical Commission shall consist of twelve members to be appointed by the governor. On or before January fifth in the even-numbered years he shall appoint six members for terms of four years each to replace those whose terms expire. One of such members shall be the state historian. Commencing on July 1, 1987, members shall be appointed in accordance with the provisions of section 4-9a. No member shall serve for more than two consecutive full terms which commence after July 1, 1987. Any member who fails to attend three consecutive meetings or who fails to attend fifty per cent of all meetings held during any calendar year shall be deemed to have resigned from office. The governor shall biennially designate one member of the commission to be chairman. The governor shall fill any vacancy for any unexpired portion of the term and he may remove any commissioner as provided by section 4-12. No compensation shall be received by the members of the commission but they shall be reimbursed for their necessary expenses.

(b) The commission may (1) study and investigate historic structures and landmarks in this state and encourage and recommend the development, preservation and marking of such historic structures and landmarks found to have educational, recreational and historical significance; (2) prepare, adopt and maintain standards for a state register of historic places; (3) update and keep current the state historic preservation plan; (4) administer the National Register of Historic Places Program; (5) assist owners of historic structures in seeking federal or other aid for historic preservation and related purposes; (6) cooperate with the department of economic development by furnishing data, historical facts and findings which will enable said department to promote and publicize the existence of historic structures and landmarks within the state either of a public nature or operated and maintained by nonprofit organizations; (7) recommend to the general assembly the placing and maintaining of suitable markers, memorials or monuments or other edifices to designate historic structures and landmarks found to have historical significance; (8) make recommendations to the general assembly regarding the development and preservation of historic structures and landmarks owned by the state; (9) maintain a program of historical, architectural, and archaeological research and development including surveys, excavation, scientific recording, interpreta-

tion and publication of the historical, architectural, archaeological and cultural resources of the state; (10) cooperate with promotional, patriotic, educational and research groups and associations, with local, state and national historical societies, associations and commissions, with agencies of the state and its political subdivisions and with the federal government, in promoting and publicizing the historical heritage of Connecticut; (11) formulate standards and criteria to guide the several municipalities in the evaluation, delineation and establishment of historic districts; (12) cooperate with the state building inspector, the codes and standards committee and other building officials and render advisory opinions and prepare documentation regarding the application of the state building code to historic structures and landmarks if requested by owners of historic structures and landmarks, the state building inspector, the codes and standards committee or other building officials; (13) review planned state and federal actions to determine their impact on historic structures and landmarks; (14) operate the Henry Whitfield House of Guilford, otherwise known as the Old Stone House, as a state historical museum and, in its discretion, charge a fee for admission to said museum and account for and deposit the same as provided in section 4-32; (15) provide technical and financial assistance to carry out the purposes of this chapter; (16) adopt regulations in accordance with the provisions of chapter 54 for the preservation of sacred sites and archaeological sites, and (17) inventory state lands to identify sacred sites and archaeological sites. The commission shall study the feasibility of establishing a state museum of Connecticut history at an appropriate existing facility.

(c) The Connecticut Historical Commission shall be within the department of education for administrative purposes only.

(d) Notwithstanding the provisions of this section or section 1-19, the Connecticut Historical Commission may withhold from disclosure to the public information relating to the location of archaeological sites under consideration for listing by the State Historical Commission or those listed on the National Register of Historic Places or the state register of historic places whenever the commission determines that disclosure of specific information would create a risk of destruction or harm to such sites. On and after July 1, 1982, the provisions of this subsection shall not apply to any such site unless the person who reported or discovered such site has submitted a written statement to the commission requesting that no disclosure be made. Upon receipt of such statement, the commission may withhold such information from disclosure until the July first next succeeding such receipt. Such person may request that a period of nondisclosure be extended by submitting such statements prior to July first of any year subsequent to 1982.

(e) The Connecticut Historical Commission shall develop a model ballot form to be mailed by clerks of municipalities on the question of creation of historic districts or districts as provided for in section 7-147a to 7-147k, inclusive.

(1955, S. 1892d; November, 1955, S. N177; February, 1965, P.A. 221, S. 1; 1971, P.A. 872, S. 202; 1972, P.A. 129, S. 1; P.A. 73-599, S. 34; P.A. 75-316, S. 19; 75-371, S. 1,10; P.A. 77-614, S. 284,305,610; P.A. 79-«17, S. 12; P.A. 81-286, S. 1, 2; P.A. 82-432, S. 16, 19; P.A. 84-256, S. 3, 17; P.A. 89-368, S. 3; P.A. 91-135, S. 2.)

History: 1965 act included in commission's powers, the power to formulate standards and criteria for evaluation, delineation and establishment of historic districts; 1971 act revised appointment date to be generally applicable rather to apply to first appointment and substituted department of environmental protection for state pad and forest commission; 1972 act gave Commission power to operate Henry Whitfield House as state historical museum; P.A. 73-599 substituted commissioner of commerce for Connecticut development commission; P.A. 75-316 substituted state library board for state library committee; P.A. 75-371 substituted "historic structures and landmarks" for "historical sites and places" throughout section and included powers re standards for Register of Historic Places, state historic preservation plan, National Register of Historic Places Program, assisting owners of historic structures to obtain preservation aid, program of historical, architectural and archaeological research and development, application of state building code, review of planned actions' impact on historic structures and landmarks and technical and financial assistance to carry out purposes of chapter; P.A. 77-614 substituted department of economic development for department of commerce and placed commission within education department for administrative purposes.

Poses, effective January 1, 1979; P.A. 79-607 included cooperation specifically with state building inspector and state building code standards committee in Subdiv. (12). P. A. 81-286 added Subsec (d) empowering Historic Commission to withhold from public disclosure information re archaeological sites; P.A. 82-432 changed references from state building code standards committee to codes and standards committee; P.A. 84-256 amended section to provide for appointments in accordance with Sec 49a, limitations on members terms and attendance requirements and feasibility study re museum of Connecticut history. **P.A. 89-468** eliminated obsolete provision in Subsec. (a) re termination of membership on July 1, 1987, and amended Subsec (b) by adding Subdiv. (16) authorizing regulations for the preservation of sacred sites and archaeological sites and Subdiv. (17) authorizing an inventory of sacred sites and archaeological sites on state lands; P.A. 91-135 added Subsec (e) regarding development of model ballot form for vote on creation of a local historic district.

See title 2c re termination under "Sunset Law"

See Sec. 4-38f for definition of "administrative purposes only"

See Sec. 4b-64 re notice of intent to dispose of, demolish or transfer state owned structures more than fifty years old

See Sec. 10-384 re designation of site as state archaeological preserve.

Sec. 10-321a. Definitions. For the purposes of sections 10-321, 10-321a to 10-321i inclusive, "commission" shall mean the Connecticut Historical Commission established under section 10-321; "municipality" shall include any town, city or borough; "private Organization" shall mean a nonprofit organization which has the power to acquire, relocate, restore and maintain historic structures and landmarks in the state of Connecticut; "historic district" shall mean an area in a municipality established under section 7-147a or by special act; "historic structures and landmarks" shall mean any building, structure, object or site that is significant in American history, architecture, archaeology and culture or property used in connection therewith including sacred sites and archaeological sites; "historic preservation" shall mean research, protection, restoration, stabilization and adaptive use of buildings, structures, objects, districts, areas and sites significant in the history, architecture, archaeology or culture of this state, its municipalities or the nation; and "state register of historic places" shall mean the commission's itemized list locating and classifying historic structures and landmarks throughout the state as discovered in the commission's field survey of 1966-1967 and as subsequently augmented,

(1967, P. A. 521, S. 1; P.A. 75-371, S 2, 10, P.A. 89-168, S 4)

History: P.A. 75-371 defined "historic preservation" and substituted "state register of historic places" for "inventory". P.A. 89-368 applied definition of "historic structures and landmarks" to include sacred sites and archaeological sites.

Sec. 10-321b. State grants-in-aid for restoration of historic structures and landmarks. (a) Any municipality or private organization may acquire, relocate, restore, preserve and maintain historic structures and landmarks and may receive funds from the state and federal governments for such purposes. Grants-in-aid may be made to owners of historic structures or landmarks in an amount not to exceed fifty per cent of the nonfederal share of the total cost of such acquisition, relocation, historic preservation and restoration. Grants in-aid shall be made through an assistance agreement signed by the owner. Subsequent to the execution of any such assistance agreement, advances of funds may be made by the commission to the owner of such an historic structure or landmark.

(b) Before executing any such assistance agreement under 10-321a to 321i inclusive, the commission shall require that (1) the owner has developed a comprehensive historic preservation plan, approved by the commission, together with specific work plans and specifications; (2) the owner provides payment and performance bonds to assure the completion of the preservation work in an authentic manner satisfactory to the commission; (3) the owner has filed with the town clerk in the municipality in which the property is located a declaration of covenant guaranteeing the preservation of the historical or architectural qualities of the property in perpetuity or for a period approved by the commission; (4) the owner receiving funds for the purposes of said sections plans to and can demonstrate an ability to maintain and operate properly the historic structure or landmark for an indefinite period of time and that such owner will open it to the public at reasonable times, free of

charge or subject to a reasonable charge as approved by the commission; (5) the owner maintains sufficient casualty and liability insurance to render the state harmless in any action arising from the acquisition, relocation, restoration or operation of properties under said sections; and (6) if such historic structure or landmark lies within the boundaries of any historic district, the proposed acquisition, **relocation**, preservation and restoration has been approved by the local historic district commission. Such assistance agreement may require that if the owner receiving funds under said sections fails to operate or maintain properly the historic structure or landmark, title to such property may be acquired by the commission upon payment to such municipality or private organization of a sum equal to the amount provided by such municipality or private organization in accordance with such assistance agreement.

(c) Federal grants-in-aid shall be administered by the commission in accordance with all federal requirements.

(d) The commission shall adopt regulations pursuant to chapter 54 for its guidance before making such grants-in-aid or advances. Such regulations shall, among other things, require that the commission determine that the historic structure or landmark to be acquired, relocated or restored is an authentic historic structure or landmark as identified in the state register of historic places.

(1967, P.A. 521, S. 2-4; P.A. 75-371, S. 3,10; P.A. 76-163, S. 1,2.)

History: P.A. 75-371 amended Subsecs. (a) and (b) to include preservation grants and to substitute "owner(s)" for references to "bodies", "municipality or private organization" and "officers empowered to act ...", deleted requirement that title be in name of municipality, agency or private organization in Subsec. (a), required that owner develop comprehensive historic preservation plan, provide payment and performance bonds and file covenant with town clerk in Subsec. (b) and amended Subsec. (c) to replace "rules" with "regulations pursuant to chapter 54" and "inventory ..." with "state register of historic places"; P.A. 76-163 inserted new Subsec. (c) requiring that federal grants be administered according to federal requirements and relettered former Subsec. (c) as Subsec. (d).

Sec. 10-321c. Plaques and markers. The commission may provide an appropriate plaque or marker at a cost, to be determined by the commission; to the recipient for attachment to an historic structure or landmark identifying it as a Connecticut historical landmark within the criteria adopted by the commission and as identified through the state register of historic places, if the owner agrees to display such plaque or marker in a manner satisfactory to the commission. Any such plaque or marker may be repossessed by the commission if the historic structure or landmark is not maintained in a manner satisfactory to the commission.

(1967, P.A. 521, S. 5; P.A. 75-371, S. 4, 10; P.A. 84-256, S. 4, 17.)

History: P.A. 75-371 substituted "state register of historic places" for "its inventory" and made specific reference to official designation as "Connecticut historical landmark"; P.A. 84-256 amended section to permit charge for providing plaques or markers.

Sec. 10-321d. Acquisition of historic structures and landmarks by commission.

The commission may, using such funds as may be appropriated to it or available from any other source, acquire by gift, grant, bequest, devise, lease, purchase or otherwise historic structures or landmarks, including such adjacent land as may be necessary for the comfort and safety of the visiting public, **which the commission determines to be of national or state historical importance and to be of such concern to the public at large that they should be held forever in good condition for visitation by the public and for the protection of the heritages of the people of this state and nation.** The commission may restore, maintain and operate such properties in such a condition as to render them suitable for public visitation and to inform the public of the historic event or circumstance connected therewith. The commission may charge reasonable visitation fees in order to help defray the cost of maintenance and operation. The commission may cooperate with the department of environmental protection and

any other appropriate municipal, state or federal agency or **private organization** in carrying out functions under this section, and **may enter into agreements for such purposes.**

(1961, P.A. 521, S. 6; P.A. 15-371, S. 5, 10.)

History: P.A. 75-371 substituted department of environmental protection for state park and forest commission and provided in greater detail for commission's power to acquire historic structures or landmarks including adjacent land.

Sec. 10-321e. Placement of markers and monuments by commission. The commission may place and maintain suitable markers, memorials or monuments to designate sites or places found to have historic significance.

(1967, P.A. 521, S. 7; P.A. 15-371, S. 6, 10; P.A. 84-256, S. 5, 17.)

History: P.A. 75-371 included in information to be on marker towns' subsequent history as well as circumstances of their founding; P.A. 84-256 deleted requirement that commission provide markers re founding and history to each town.

Sec. 10-321f. Federal contracts and assistance. Gifts, devises and bequests. (a) In making any grants-in-aid or providing any plaques or markers or making any direct expenditures for purposes of acquisition, relocation, restoration, maintenance or operation under sections 10-321a to 10-321f, inclusive, the commission shall utilize any programs of the federal government in concert with its actions so as to reduce the amount of state or local expenditures hereunder. The state, acting through the commission, and any municipality may receive from the federal government any financial or technical assistance which may be available to it for the purpose of acquisition, historic preservation or operation of historic structures or landmarks and may also receive from any source gifts, devises, bequests or legacies.

(b) The commission may enter into and carry out contracts with the federal government or any agency thereof under which said government or agency grants financial or other assistance to the commission to further the purposes of this chapter. The commission may agree to and comply with any reasonable conditions not inconsistent with state law which are imposed on such grants. The commission may further enter into and carry out contracts with municipalities or their agencies and with any private party to disburse federal funds to further the purpose of this chapter.

(1961, P.A. 521, S. 8; P.A. 15-371, S. 7, 9, 10; P.A. 76-435, S. 45, 46, 82.)

History: P.A. 75-371 deleted reference to federal assistance for relocation, restoration and maintenance of structures or landmarks and added Subsec. (b) re contracts with federal government; P.A. 76-435 made technical changes.

Sec. 10-321g. Director, appointment, duties and powers. The Connecticut Historical Commission shall appoint, with the approval of the governor, a director who shall be experienced in the field of study, research and preservation of historic sites, structures and artifacts, and administration of programs related to these fields. He shall serve at the pleasure of the commission. Said director shall have general charge of the program of the commission and shall appoint the secretary of the commission. Subject to the provisions of chapter 67, said director may appoint such assistants, experts, technicians and clerical staff as the commission deems necessary for the efficient conduct of its work. The commission through its director is empowered to enter into a contract or contracts from time to time for the purposes of this chapter, such obligations to be met from any appropriation or other funds made available to it.

(1961, P.A. 231; P.A. 75-371, S. 8, 10.)

History: P.A. 75-371 provided that director will appoint the commission secretary rather than that he serve as secretary himself, deleted requirement that he devote full time to duties of office and specified that director is commission's agent for entering into contracts.

Could not have been invoked in a manner so as to enable the trial court to determine whether P.U.C. acted illegally or exceeded or abused its powers. 165 C. 687. Cited. 170 C. 47, 50, 55. Cited. 175 C. 483, 489, 490, 499, 501, 502. Cited. 184 C. 51, 55, 65, 66. Cited. 188 C. 141, 142. Statute is not intended to expand jurisdictional authority of an administrative body whenever an intervenor raises environmental issues. 192 C. 247, 248, 250. Cited. Id., 591, 597, 600. Cited. 204 C. 38, 44-47. Environmental protection act (Secs. 22-14-22a-20) cited. Id., 212 et seq. Cited. 209 C. 609, 610. Cited. 212 C. 157, 160. Environmental protection act (EPA), Sec. 22a-14 et seq., cited. Id., 710, 715, 716; Id., 727, 735-739. Cited. Id. Agricultural land is not a natural resource protection under statute. Id. Cited. 215 C. 474, 479, 484. Environmental protection act cited., 218 C. 580, 609. Connecticut environmental protection act Secs. 22a-14-22a-20 cited. 220 C. 54, 56. Environmental protection act Secs. 22a-14-22a-20 cited. 222 C. 98, 101, 111, 112.

Cited. 12 CA 47, 53, 54. Cited. 13 CA 400, 402, 403. Cited. 17 CA 320, 321, 324. Cited. 23 CA 188, 189. Cited. 26 CA 599, 600. Cited. Id., 942. Cited. 27 CA 479, 482.

Cited. 35 CS 145-147. Cited. 41 CS 184, 194. Cited. 42 CS 57, 61, 69.

Subsec. (a):

Cited. 175 C. 483, 490. Cited. 206 C. 554, 555. Cited. 212 C. 710, 713-716. Cited. Id., 727, 729, 731-735. Cited. 218 C. 821, 824. Cited. 220 C. 476, 478, 481. Cited. 222 C. 98, 100, 107.

Cited. 12 CA 47, 53. Cited. 26 CA 185, 186. Cited. 27 CA 479-482.

Cited. 41 CS 184, 192-195. Cited. 42 CS 57, 58.

Subsec. (b):

Cited. 175 C. 483, 499, 501, 502. Cited. 212 C. 710, 726. Cited. Id., 727, 729, 732-736, 738-740. Cited. 222 C. 98, 99, 108, 109, 111.

Cited. 42 CS 57, 58, 69, 76.

Sec. 22a-19a. Historic structures and landmarks. When court costs assessed against plaintiff. The provisions of sections 22a-15 to 22a-19, inclusive, shall be applicable to the unreasonable destruction of historic structures and landmarks of the state, which shall be those properties (1) listed or under consideration for listing as individual units on the National Register of Historic Places (16 USC 470a, as amended) or (2) which are a part of a district listed or under consideration for listing on said national register and which have been determined by the state historic preservation board to contribute to the historic significance of such district. If the plaintiff in any such action cannot make a prima facie showing that the conduct of the defendant, acting alone or in combination with others, has or is likely unreasonably to destroy the public trust in such historic structures or landmarks, the court shall tax all costs for the action to the plaintiff.

(P.A. 82-367, S. I.)

Cited. 192 C. 591, 600. Cited. 204 C. 38, 44. Environmental protection act (Secs. 22a-14-22a-20) cited. Id., 212 et seq. Environmental protection act (EPA), Sec. 22a-14 et seq. cited. 212 C. 710, 715; Id., 727, 735. Cited. 215 C. 474, 484. Environmental protection act cited. 218 C. 580, 609. Connecticut environmental protection act Secs. 22a-14-22a-20 cited. 220 C. 54, 56. Environmental protection act Secs. 22a-14-22a-20 cited. 222 C. 98, 101, 111, 112. Cited. 27 CA 479-481.

Sec. 22a-20. Procedure supplementary to other procedures. Intervening party.

Sections 22a-14 to 22a-20, inclusive, shall be supplementary to existing administrative and regulatory procedures provided by law and in any action maintained under said sections, the court may remand the parties to such procedures, Nothing in this section shall prevent the granting of interim equitable relief where required and for so long as is necessary to protect the rights recognized herein. Any person entitled to maintain an action under said sections may intervene as a party in all such procedures, Nothing herein shall prevent the maintenance of an action, as provided in said sections, to protect the rights recognized herein, where existing administrative and regulatory procedures are found by the court to be inadequate for the protection of the rights. At the initiation of any person entitled to maintain an action under said sections, such procedures shall be reviewable in a court of competent jurisdiction to the extent necessary to protect the rights recognized herein. In any judicial review the court shall be bound by the provisions, standards and procedures of said sections and may order that additional evidence be taken with respect to the environmental issues involved.

(1971. P.A. 96, S. 7.)

Cited. 170 C. 47, 50, 55. Cited. 175 C. 483, 489, 499. Cited. 184 C. 51, 55, 65, 66. Cited. 192 C. 591, 600. Cited. 204 C. 38, 44. Cited. Id., 212 et seq. Environmental protection act (EPA), Sec. 22a-14 et seq., cited. 212 C. 710, 715; Id., 727, 735.



IX

SUPPLEMENTS

John Mason

GENOCIDE ?

NOT IN MYSTIC

The term "Genocide", the rallying cry of those who dislike the John Mason Statue, has been misused as a counter-productive symbol of protest politics. Without question, Native People have been wronged in many ways, for hundreds of years and yes, a form of "genocide" did develop over the years. But this group of Mason-bashers, small in number but loud in voice, seem to take delight in misinterpreting history and being negative.

They have wrongly applied the verbal missile "genocide" to John Mason himself and misjudged his intentions and actions.

Its repeated and venomous use by those who distort facts and employ facile reasoning has become a substitute for balanced thinking and reasoned consideration. The fractious controversy over the statue is fueled by those with both a narrow minded and unrealistic view of history. Their emotions have gotten the best of them and they have driven apart people who ought to be allies, made adversaries out of people who ought to be friends.

The term "genocide" is of recent vintage, (1940's). Masons purpose in 1637 was not to exterminate the Pequots - but simply to stop their aggressions against the settlements. And to those who know their history, these aggressions were also carried out against their own people; who thus allied with Mason. Uncas was once a Pequot, after the War, he and Mason became lifelong friends. Several generations of Masons protected the Mohegan people, their land and legal rights in the courts and very few people realize that there was even a mixing of the blood!

Stop and think about it, these actions are the extreme opposite of the "genocide" that some people wrongly claim he committed. John Mason was no more a genocidal butcher than Uncas or Sassacus was, actually they were all great warriors. Its time to consider the reality of our historical past and to leave behind the hysterics and the bitterness. Perhaps it is also time to tell the Mason-bashers that their notions are out of touch with the times. We simply must learn to live together in Peace, before its too late.

MARCUS MASON MARONN President
THE MASON FAMILY MEMORIAL ASSOCIATION INC.

P. O. Box 826
Stonington, CT. 06378

February 21, 1995

The State of Connecticut
Department of Environmental Protection
Bureau of Outdoor Recreation



Greetings,

This controversy covers a time span of almost 400 years and is full of complexity from the early stages to the present. It is also very misunderstood in many respects. Therefore, I would like to briefly clarify a few points, with the help of some educated and wise individuals. As Dr. Kevin McBride has stated: "Contrary to popular belief, the war was not just a Colonial-Pequot conflict." I will leave it up to him to elaborate, but suffice it to say; that European literature and the way we were taught history, has greatly misled us and characterized the key players, such as Uncas and in particular, John Mason, who is viewed solely as the ruthless conqueror of the Pequots; and to some people his statue perpetuates this image.

There is however, so much more to the career and life of John Mason, as well as to the rest of our history; and it's about time we examined all this and treated it fairly - in a balanced and comprehensive manner. Through this very controversy, the symbol of the John Mason statue is giving birth to a new understanding of our history and ourselves. Time changes all things! Obviously the time has come to revitalize this symbol; to rebirth the image of the statue to represent John Mason as a whole person.

The question remains, should the statue be relocated?
and if so, to where?

In his effort to clarify and simplify, noted local historian, William Peterson has stated; "Many of us have gotten lost in a forest of peripheral issues the implications of removing this statue go far deeper than our own parochial interests. The real issue is not about who was right or wrong in the early 17th century; it is not about justice or injustice; it is not about sacred sites or battle sites; it is not about John Mason or genocide. The merits of these points can be argued (or acted) convincingly and emotionally, but to no one's satisfaction The fundamental issue is FREEDOM OF EXPRESSION - one of our basic American ideals!

The location of the statue may be insensitive by today's standards but a past generation could not possibly anticipate the moral persuasions and cultural sensitivities of future generations The site, the plaque language, and the statue are part of the 1889 expression. The reasons that the site was sacred to the Colonists and their descendants may be different from the reasons given by other people today, but they are no less valid." Mr. Peterson believes that the statue should remain where it is, unaltered.

In principal I agree with him, except that I see great benefit in broadening the historical perspective through rebirthing its image, thus, mostly eliminating the negative aspects in an attempt to heal an old wound that still festers today. Plus the statue needs to be better protected and this cannot be accomplished at the present site. Just last week more graffiti appeared on the base and I will again have to clean it off. I feel very strongly that the statue should remain in Mystic, where it originated over a hundred years ago, created by its residents and by an act of the legislature in 1887.

The Mashantuckets will undoubtedly present their version of the Pequot War in their own museum, hence even more reason to have the statue represent others views, so that intelligent and objective people can draw their own conclusions after hearing and viewing both perspectives.

Therefore, as President of The Mason Family Memorial Assn. Inc., I will propose to our present legislature; that the State of CT., in conjunction with our organization, create a park and museum in Mystic, where the statue can be relocated, properly displayed and protected. Preferably a site on land which was formerly in my ancestor's family and not in the Town of Groton, whose officials have shamefully proven their disrespect in this matter.

The only other alternative that is acceptable is to place the rebirthed statue on the grounds of the State Capitol, where it can represent and benefit ALL the communities of Connecticut. Of course the first or primary question to arise will be: How will we pay for this project? Well, that's simple, if the Pequots insist that the statue be moved then they should pay for all the costs, regardless of where it goes! This can be done either directly, as a contribution in the spirit of community relations, which they tend to espouse; Or indirectly, by the appropriation of less than 1% of one years special gaming revenues under the state compact.

One thing is for certain, despite the giant sucking sound emanating from the swamp at Mashantucket, taking in mega dollars, huge tracts of land, prominent and high powered personnel, and whatever else they seem to desire; the John Mason statue will NEVER become one of their acquisitions!

And despite the recent trends of historical revisionism and political correctness, I cannot imagine how and why ANY State official, given the facts, could possibly be foolish enough to dishonor the very man who was so prominently identified with the history of our infant Colony and who was largely responsible for its development into the great State of Connecticut.

May we be ever mindful I of our State motto:

Qui Transtulit Sustinet

He Who Transplanted, Still Sustains

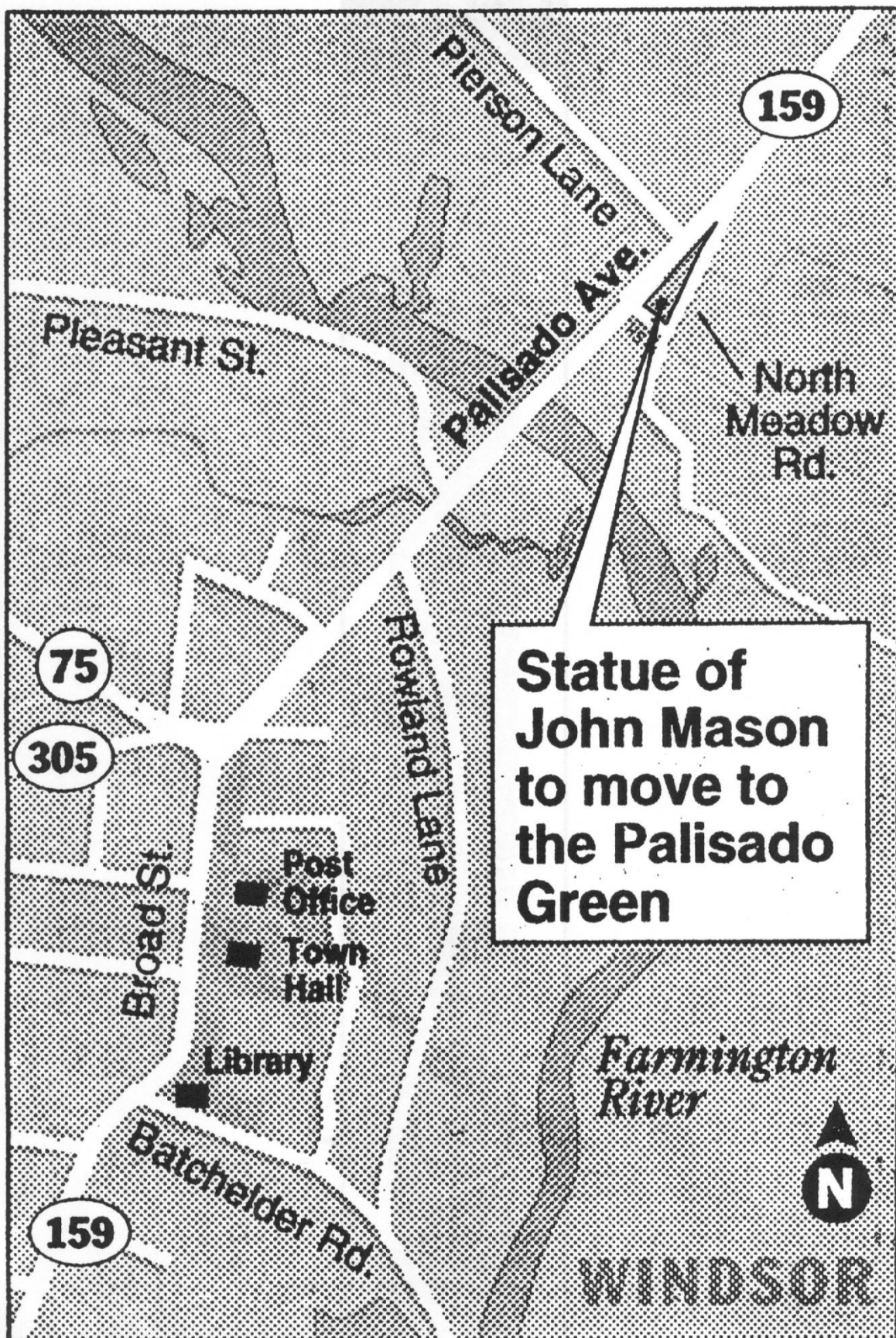
PERSONAL NOTE

The Mashantucket Pequots are a Sovereign Nation. They want people to respect their rights but they in turn need to respect others rights. Freedom of speech / expression is one right as Americans that must be honored and respected by all of us. Regardless of our race or religion, regardless of who was here first or how twisted ones concept of history is. This controversy erupted because certain individuals, regardless of how unrealistic they may be, have the right to express themselves. None of us are perfect and there is the good and bad in every one of us. At times we all do and say things that annoy and hurt others.

Much like my ancestor John Mason, I am a blunt and forthright man and I have made a goodly quota of enemies with my brutal frankness and my disdain of subtlety and double dealing. Sometimes the truth hurts, but I am not your enemy, unless you make me one!

From the outset, I have reached out to the Pequots and expressed a sincere desire to dialog and work together. I am not anti-Indian and if one reads my statements carefully, with a clear mind, one can see the truth. But those whose hearts are riddled with much bitterness or whose reactions are controlled by negative emotions are blind to the wisdom of the true path.

I sincerely hope that we may eventually share the same path and that ALL people can learn to live together in harmony and balance, before it is too late.





STATE OF CONNECTICUT
DEPARTMENT OF
ENVIRONMENTAL PROTECTION

79 Elm Street
Hartford, CT 06106-5127

For Further Information Contact:

Richard K. Clifford, 424-3014
Michele Sullivan, 424-4100
April 28, 1995

P R E S S R E L E A S E

DEPARTMENT OF ENVIRONMENTAL PROTECTION ANNOUNCES SITE FOR JOHN MASON MONUMENT

The Department of Environmental Protection announced today plans to relocate the John Mason Monument from its current location in the Mystic section of Groton to the Palisado Green, in Windsor. The decision was announced by Richard Clifford, Chief, Bureau of Outdoor Recreation.

The John Mason Monument, erected in 1889, identifies the site of the 1637 defeat of the Pequot Indians by a mixed force of Colonists, Narragansett and Mohegan Indians. Controversy has been generated in recent years concerning the appropriateness of permitting the monument to remain on the land that was the original Pequot Fort and the location where they perished in 1637.

"After concluding that the monument should be moved to another site, the first preference was find a location within the immediate Mystic area in order to retain the historical context of the 17th century event. Unfortunately we were not able to secure a site with an owner willing to accept the monument within that community."

Consequently, the DEP examined other sites relevant to the role of John Mason in the history of Connecticut. The Palisado Green in Windsor was selected as the most appropriate site to retain the identity of John Mason's involvement in the Connecticut Colony and provide a resolution to the Pequot Avenue site in Mystic.

X X X X X

*Editor's Note: A summary of the chronology and evaluation process is attached.

CURRENT SITE

- + The immediate area of the monument would qualify as a "sacred site" of ritual or traditional significance in the culture and religion of Native Americans.
- + To Native Americans, the monument represents an offensive intrusion on ancestral grounds.
- + Conclusion - The monument should be removed from what has been verified as the site of the 1637 Pequot settlement.

NEW SITE EVALUATION -

The following criteria were used to evaluate potential sites:

- + Accessible to the public.
- + Property ownership - public.
- + Geographical proximity to Fort site and Mystic.
- + Adequate size and aesthetic setting for the monument.
- + Retention of historic content.
- + Test of time-absence of potential offense.
- + Vulnerability to vandalism.
- + Landowner and or host municipality as a willing recipient.
- + Access to nearby educational or interpretive facility.

HISTORIC CONSIDERATIONS

- + The monument is contained within the Mystic River National Register District and considered a contributing artifact to that designation.
- + The monument was designed and constructed as an outdoor sculpture and should retain all of its component parts, thus preserving its artistic integrity.
- + In consultation with historical organizations, it was recommend that the monument be retained within the bounds of the National Register District.
- + Conclusion - After an extensive search of candidate sites, it was concluded that there were no suitable properties within the National Register District with owners willing to accept the relocated monument. The monument therefore must be moved to a site outside the context of the Pequot settlement.

OTHER SITES TO BE CONSIDERED

- The same criteria for the site valuation were applied to locations outside of the National Register District.
- An additional stipulation included the requirement that the site have relevance to John Mason.
- Conclusion - The Palisado Green in the Town of Windsor is DEP's recommendation as the site which most accurately aligns with the selection criteria.

WINDSOR SITE

- The current bronze plaque will be removed from the monument base and incorporated into an exhibit within the Windsor Historical Society.
- The John Mason Monument will be installed on the Palisado Green in a location agreed upon by the State of Connecticut and the Town of Windsor.
- A new plaque will be installed on the monument base which reflects Mason's role in the history of Connecticut.

PEQUOT AVENUE (MYSTIC) SITE

- The current monument site will be quit-claimed by the State of Connecticut to the Town of Groton. The transaction document will include a preservation covenant to assure the long term designation and use of the site.
- An appropriate descriptive marker will be installed.
- A committee consisting of the State of Connecticut, Town of Groton and the Mashantucket Pequot Nation shall convene to develop the text for the marker.

FUNDING

- It is estimated that the relocation of the statue with all base components will cost approximately \$10,000. (Excludes cost of new plaques or marker)
- The State of Connecticut will encourage private sponsorship for part of or all of the above costs.
- Any expenses not privately funded will be covered by state bond monies.

The Hartford Courant.

Established 1764

Volume CLVII, Number 119 Copyright 1995, The Hartford Courant Co. **Saturday, April 29, 1995**

Newsstand 50c

Statue of colonial captain who killed Pequots to be moved

By EDMUND MAHONY
Courant Staff Writer

The state announced Friday it is moving an imposing statue of Capt. John Mason from Mystic to Windsor, quieting an often emotional debate over how some of Connecticut's most important Colonial history should be remembered.

The decision to move the monument, made by the Department of Environmental Protection, is a compromise intended to appease the principal participants in the Mason debate: purists who oppose revisions to the historic record, and others who believe history, as written by the descendants of Europeans, has been insensitive to Native Americans.

"I don't expect it to be universally accepted by all parties," said Richard Clifford, the DEP administrator who made the decision. "But given the circumstances we were facing, it is the most effective resolution."

Mason, historians agree, became an enormously important figure in early Colonial American history by opening Connecticut to English settlement with an exceptionally complete and brutal victory over the Pequot Indians.

With what many historians believe was a greatly outnumbered force, Mason led a combined group of Englishmen and Narragansett Indians in a surprise attack in 1637 against a principal Pequot settlement at

Mystic.

But others who have studied the battle call it a massacre. Mason set the enclosed settlement on fire and killed the Pequots as they tried to flee.

The battle was the first in a series of attacks that virtually destroyed the Pequots, then the dominant group in southern New England. Within years, the victory was so complete that contemporary authors wrote that the tribe no longer existed.

By eliminating the Pequots, historians say, Mason paved the way for subsequent English contributions to American society.

In the past four years, arguments over how to remember Mason have been hot and bruising in Mystic and southeastern Con-

necticut. The conflict has turned on whether English forays against the Pequots were justified. In particular, some have suggested the battle was a venal, English attempt to steal Indian land rather than a means of protecting English settlers from Pequot attacks.

The discussion has been part of a wider historical debate over whether American history, much of it written decades ago by European descendants, accurately reflected the role of Native Americans. The debate was fueled locally by the re-emergence of the Pequot tribe as a powerful regional influence.

What has been particularly galling to Native Americans and their sympathizers is the fact that 106 years ago, when the country was going through a glorification of its first century, local historians erected the monument to Mason on the battle site. The Pequots consider the site of the village, where between 400 and 700 of their ancestors died, to be sacred ground.

Members of the Pequot tribe also have said they consider a plaque on the statue glorifying Mason's victory to be offensive.

One side in the debate called for the statue's destruction. The other side said any alteration would change the historic record by not accurately reflecting contemporary thinking when the battle occurred and

Please see Statue, **Page A7**

Statue of debated captain will be moved to Windsor

Continued from Page 1

when the monument was erected.

In deciding to move the statue, the DEP acknowledged that "the immediate area of the monument would qualify as a sacred site of ritual or traditional significance in the culture and religion of Native Americans."

And the agency took steps to ensure the statue will be moved to an area with historic significance to Mason's life.

When Mason arrived in Connecticut in 1635, he settled in Windsor and built a house believed to have been about 300 feet from the Palisado Green, where the DEP plans to relocate the statue.

The DEP decision seems to have offered something to history buffs on both sides of the statue debate.

David Silk of Stonington, a leader in a movement to destroy the statue or put it in a museum exhibit reflecting conflicting views of Mason's role in history, said Friday that Windsor is a generally acceptable compromise.

"The positive part is that it will be removed from the sacred site," Silk said. "There are unacceptable and acceptable parts to this. I think it's a compromise. Even though I don't think it's [the] perfect solution, for the DEP it may resolve the issue.

Robert Silliman, director of the Windsor Historical Society, has been trying to have the statue moved to his town throughout the debate over its future in Mystic.

"We're delighted," he said. "We look at John Mason as a founder of Windsor. It will be located a short distance from what we call our founders' monument, on which his name is written along with many others'."

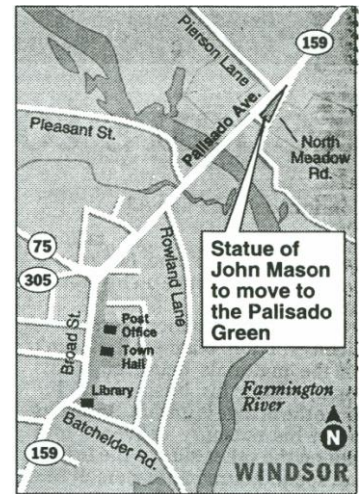
The Palisado Green is a public space just north of Route 159. Silli-

man said the green was created by Mason and other early settlers in 1635. It is just north of the Farmington River and across from First Church.

The DEP said the plaque now on the statue, which glorifies Mason's victory, will be removed at the Windsor site and replaced by one more generally acceptable. A new monument, the design of which has not yet been determined, will replace the statue at the Mystic site.

The wording on a plaque attached to the new monument also has not been determined.

The Mashantucket Pequot tribe had no immediate reaction to the decision to move the statue. Clifford said the DEP hopes to receive private donations to defray the \$10,000 cost of moving it and its enormous granite pedestal. He said he hopes the Pequots contribute.





Gordon Alexander / The Day

•*Soon, the statue of John Mason will no longer look out over Pequot Avenue in Mystic.*

State to move Mason statue to Windsor

By MATT SCHUERMAN
Day Staff Writer

Mystic - The John Mason statue, which in recent years came to represent much more than the lone man on the pedestal, will be sent some 40 miles northwest from its Pequot Avenue site, far from the battles of both past and present.

The state Department of Environmental Protection, which owns the statue, announced Friday that it would send the 45-ton monument to a town green in Windsor, a town that Mason, an English settler and Colonial soldier, helped found in 1635.

The state passed on an offer to house the statue at the proposed museum on the Mashantucket Pequot reservation, which was backed by the Groton Town Council. The site would put the statue indoors, on private land and not easily accessible to the public, said Pamela Aey Adams, a supervising environmental analyst with the department's Bureau of Outdoor Recreation.

The announcement ended almost three years of debate among southeastern Connecticut residents over the statue that, when it was erected in 1889, was meant to celebrate an attack led by Mason against a Pequot Indian fort.

The Windsor site was interpreted as a move to portray Mason as a state forefather while removing his direct association with the Mystic battle. Between 300 and 700 men, women and children met their deaths under the hands of Mason and a mixed force of settlers and rival Indians.

"It means to me that the DEP decided to move it here because he was a founder of Windsor and because of his service to the state of Connecticut," said Robert T. Silliman, director of the Windsor Historical Society. "We are not going to get into a lengthy discussion with opponents or proponents of the move."

Nancy McKay, a Pequot Avenue resident who led a drive collecting 835 signatures to keep Mason put, said she was shocked and disappointed by the announcement. Supporters consider the statue, and the man, part of local history and bristle at the idea of revisionism.

Kevin McBride, director of the Mashantucket's proposed museum, criticized the DEP's decision as one that would not further educational goals.

"There are going to be a million people walking through here, much more than on the Windsor town green," he said.

The DEP has not set a target date to bring the statue to Windsor, Ad-

See MASON page A8

Mason *From A1*

ams said. Commissioner Sidney Holbrook is urging that the department first try to raise funds from private organizations before it resorts to bonding the \$10,000 that the move is estimated to cost, Adams said.

The statue will be placed on Palisado Green, the town green established when settlers came from Massachusetts, within 300 feet of Mason's original home site, Silliman said.

The current plaque, which calls the attack "heroic" will be replaced and the rotary at Pequot Avenue and Cliff Street where the statue now stands will be marked, the DEP statement said.

The Groton Town Council first established an advisory committee after American Indians and members of the Southeastern Connecticut Coalition for Peace and Justice raised objections to the statue in 1992. One of them, Lone Wolf Jackson, a Pequot, once compared the statue's placement akin to having one of Hitler at Auschwitz.

The advisory committee recommended moving the statue and the council, in a split vote, approved the Mashantucket museum as the destination.

Adams explained Friday's decision as one that came about through a process of elimination of six possibilities. Department staff considered the Pequot Avenue location a "sacred site," and keeping the statue there would be offensive to American Indians.

Another possibility, the grounds of the John Mason School in Norwich, was deemed too small and moving it to the grounds of the State Capitol in Hartford could engender further controversy among state legislators, Adams said.

A sixth proposal, Lebanon, was ruled out because the statue would be placed on private property, that of a Mason descendent.

Locals interested in history have argued that the statue represents

not just Mason or the attack on the fort, but also attitudes of people in the 1880s who first erected it.

Those who pressed for the statue's removal applauded the announcement, though they came short of saying the fight was over because funding must yet be secured.

Raymond Geer, a Paucatuck Pequot from North Stonington who first raised the issue in the 1980s, said, "It had to come off the hill. The souls of the people that were killed cannot rest in peace while it is there."

YOU GET WHAT YOU DESERVE ?

The Pequots are finally getting the respect they deserve for one of their sacred sites, being the location of the Mystic massacre, by gaining the removal of the Major John Mason Statue. It has been said, "Once the statue is removed, the souls of our people who were killed there can rest in peace." Well, despite my sympathies, I fail to see the wisdom in this sentiment when other tribes, even relatives of the Pequots who allied with the Colonists, were also responsible for the horrific deaths of their own people! In the 1630's, the Pequots were excessively dominant and in more ways than one, perhaps they got more than they deserved! Today, they are once again a powerful force in the region, but have they really learned to cooperate instead of control; and can they now overcome their bitterness and forgive Mason and the Colonists as they have their own people?

Major John Mason will now get more of what he deserves. The relocation of the Statue allows for the rebirth of its image, to portray the man in a comprehensive and balanced manner, to honor him for all of his many accomplishments and contributions to the founding of Connecticut and the United States. Now more people will realize that he was a dedicated, lifelong public servant, and how important his role in history was. This legacy is far more important to his proud descendants than where his statue is located.

The Town of Windsor apparently deserves to get the statue because John Mason was a prominent founder of this early settlement, even before the Pequot War. The Windsor Historical Society and the Society of the Founders of Ancient Windsor not only recognize the historical significance, they embrace and honor John Mason by welcoming the statue to their fine community, where it will be proudly displayed and respected.

So, it appears that everyone gets what they deserve, right? Well not entirely, at least in a positive sense anyway.

Relocating the Major John Mason Statue to Windsor is only a suitable compromise, it is not the best possible solution!

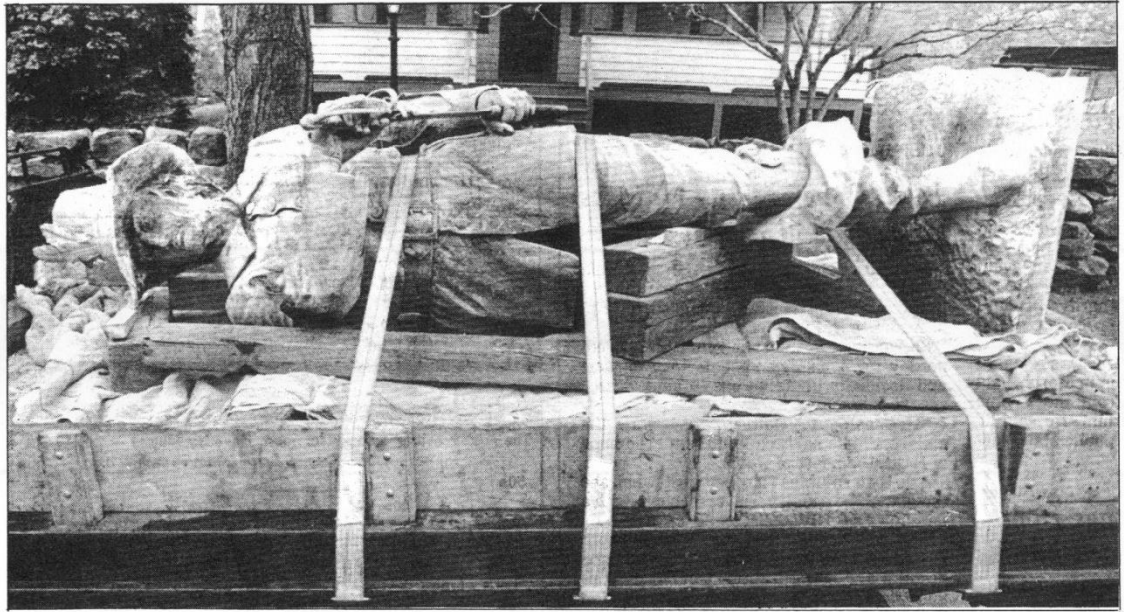
I am not really disappointed with the D.E.P.; they gave us their ear and did the best they could to make a difficult and fair decision. However, if they really wanted to go with their first preference, which was to keep the statue in Mystic where it belongs, than they could have done more to attempt to create a new State Park in honor of one of the States founding forefathers. This could be accomplished by requesting a mere 1% of the States pool of unclaimed money, to purchase and preserve an ideal piece of property in Stonington. This beautiful site was once a part of the Original Mason Land Grant but is now slated to be leveled and destroyed to make way for yet another giant supermarket and parking lot. But alas, politics would have made this sensible option too difficult and prolonged the ordeal.

I am very disappointed with the citizens of Mystic! Not enough people came to the local committee hearings to speak in favor of keeping the statue, and they had the opportunity to promote tourism and to place it in the new Cottrell Park under development downtown. Local politics would have made this difficult also but I think it's disgraceful that local people seem to care more about fighting over public toilets or against the Pequot clubhouse, than they do about fighting in favor of preserving their local history and honoring their own local descendants, who created the statue in the 1880's. Clearly, Mystic loses out big here, unless, they realize their big mistake now, and rally strongly to correct this by retaining the statue before it is actually moved. I realize some sensible people agree and care but I doubt that enough will take the necessary action to overcome their shame and do the right thing.

Unfortunately, this issue goes even deeper and insults the great authors of our Constitution and our right to freedom of expression (in reference to the statues creators and their 1880's sentiments). One could argue that the very foundation of our great society is truly disintegrating, succumbing to greed and violence. Why can't people learn to live together, to respect each other's beliefs and tolerate each other's views? Are we capable of attaining that ideal of harmony and balance? Unfortunately, it seems very doubtful.

Well, as Walter Cronkite used to say, "And that's the way it is!" and I can only add: YOU GET WHAT YOU DESERVE

MARCUS MASON MARONN

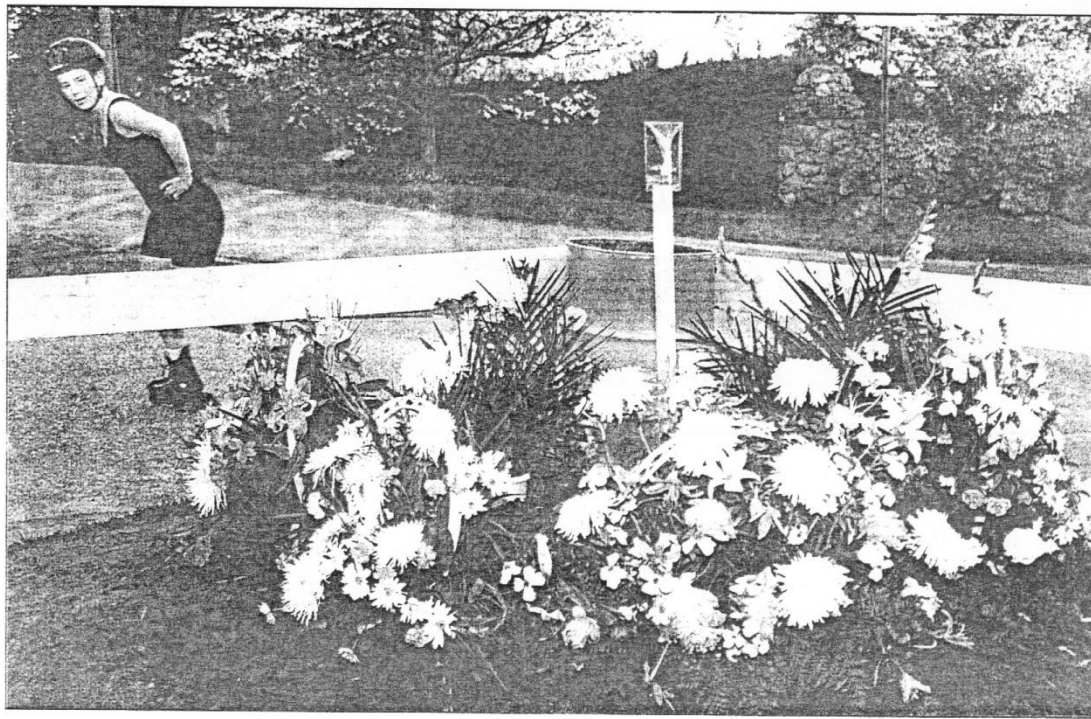


DANIEL HYLAND / THE SUN

Statue of John Mason is loaded on a flatbed truck for removal.

John Mason has left town

Gone but not forgotten



THE MASON FAMILY MEMORIAL ASSOCIATION INC.

NEW PROPOSAL FOR REPLACEMENT PLAQUE
ON THE JOHN MASON MONUMENT 10/4/95

TO THE STATE OF CONNECTICUT, D.E.P.
AND THE STATE HISTORICAL COMMISSION

GREETINGS,

The Mason Family Memorial Assoc. Inc., is pleased that the State of Connecticut has shown the wisdom to accept our proposal to REBIRTH the John Mason Monument. As we enter the last phase of change in this case, we are charged with the most important aspect of this entire process: Being the creation of a new image for the Statue by replacing the original plaque with a new one.

Since it has been decided that only ONE new plaque shall be placed on the statue base, we feel it is necessary to update our earlier proposal, which allowed for several plaques. We [M.F.M.A.], hope that the State of Conn. will use similar wisdom to once again agree to follow our lead in this matter. It is of the very UTMOST importance to us, the descendants of Major John Mason; that the image of the statue and the historical legacy of our ancestor is presented in a proper manner.

Therefore, The Mason Family Memorial Association is willing to UNDERWRITE the ENTIRE COST of the new plaque and do hereby submit our preferred SPECIFIC LANGUAGE for its inscription. We trust that you will find it to be concise, accurate, balanced and all inclusive. We see no reason to compromise this material, yet we are open to discussion pertaining to the addition of other pertinent facts.

An example of our proposed new plaque follows.

Prepared -by Marcus Mason Maronn



MAJOR JOHN MASON

Born 1600 in England

Came to New England 1630

A Pious Puritan and Heroic Military Leader

A Founding Father of The Connecticut Colony

Serving as Magistrate, Major and Deputy Governor

Died in 1672 at Norwich, CT.

This statue originally erected in 1889 at Mystic, CT.

Relocated in 1996 to respect the Sacred Site
of the Pequot War massacre in 1637

Qui Transtulit Sustinet - He who transplanted, still sustains

This plaque is a gift of The Mason Family Memorial Association Inc.

REQUEST FOR PROPOSALS
FOR THE
JOHN MASON MONUMENT



December 7, 1995

Connecticut Department of Environmental Protection
Bureau of Outdoor Recreation
79 Elm Street
Hartford, Connecticut 06106-5127

REQUEST FOR PROPOSALS
FOR THE
JOHN MASON MONUMENT

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STATE OF CONNECTICUT
DEPARTMENT OF ENVIRONMENTAL PROTECTION

SIDNEY J. HOLBROOK
COMMISSIONER

CONNECTICUT DEPARTMENT OF ENVIRONMENTAL PROTECTION

REQUEST FOR PROPOSALS

FOR THE

JOHN MASON MONUMENT

I. STATEMENT OF PURPOSE

The State of Connecticut, through the Department of Environmental Protection, is seeking proposals for the repair, restoration and relocation of the John Mason Monument.

The John Mason Monument was erected in 1889 and was originally located on Pequot Avenue in Mystic, Connecticut until its removal on May 10, 1995.

Owned by the State of Connecticut and maintained by the Bureau of Outdoor Recreation's State Parks Division, the John Mason Monument is to be relocated on the Palisado Green in Windsor, Connecticut per an agreement between the State Department of Environmental Protection and the Town of Windsor.

The bronze statue of John Mason is currently located in storage at the Department of Environment Protection's Marine District Headquarters in Old Lyme, Connecticut. The monument's base, comprised of three (3) component stones, was moved to the Palisado Green site in Windsor, Connecticut.

The conservator will serve as the "General Contractor" and shall arrange, schedule and supervise all sub-contractors which are needed to carry out the scope of work for the project.

Proposals must describe in specific terms the plans to accomplish the scope of work required and specify the names of each of the sub-contractors that will be used and the work they will perform.

The general scope of work includes, but is not limited to: Assess the structural integrity and surface condition of the statue; submit a detailed plan to re-attach the broken-off lower half of the sword and scabbard to the statue; submit a plan for cleaning and restoration of the bronze statue; remove the original bronze plaque from the pedestal stone; design and produce a new bronze plaque; affix new plaque to the pedestal stone; assess the integrity and surface condition of the monument's pedestal, base stone and granite boulder; propose a plan to remove any graffiti; construct the sub-base for the monument on the Palisado Green per specifications; propose plan to anchor the bronze statue to the pedestal stone; arrange for the transportation of the statue; supervise the labor and equipment for the installation of the completed monument on the Palisado Green; propose plan to repair any damage to the Palisado

I. STATEMENT OF PURPOSE - CONTINUED

Green (grass, shrubs, trees) etc. caused as a result of the installation of the monument. For further detail and requirements on the scope of work reference the items delineated in Section IV - Required Components Of The Proposal.

The State reserves the right to reject any and all repair, restoration and relocation proposals for any reason.

Ten (10) copies of each proposal are to be submitted to:
Mr. Robert P. Dlugolenski, Environmental Analyst 3, Bureau of Outdoor Recreation, Planning and Fiscal Management, Connecticut Department of Environmental Protection, 79 Elm Street, 6th Floor, Hartford, Connecticut 06106-512r. The submittal deadline is Friday January 19, 1996 at noon.

A Project Conference will be held on Thursday, December 21, 1995, from 10:00 a.m. to 12:00 noon at the Palisado Green, Windsor, Connecticut.

Questions or requests for further information should be referred to Mr. Dlugolenski at (860) 424-3071.

II. DESCRIPTION OF JOHN MASON MONUMENT

A. MONUMENT STATISTICS

OVERALL HEIGHT

20 FEET

OVERALL WEIGHT
APPROXIMATELY 45 TONS (EST)

BRONZE STATUE
9 FEET HIGH

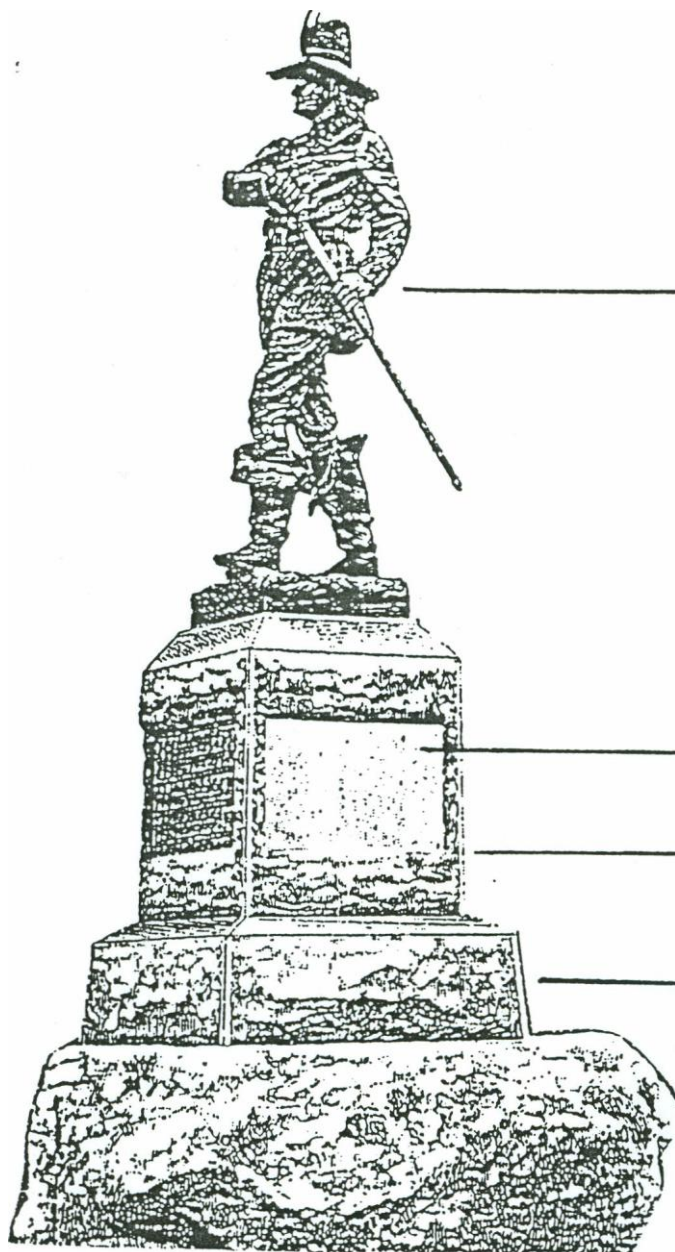
PLAQUE
36" W x 21" H

PEDESTAL STONE
46" W x 52" H

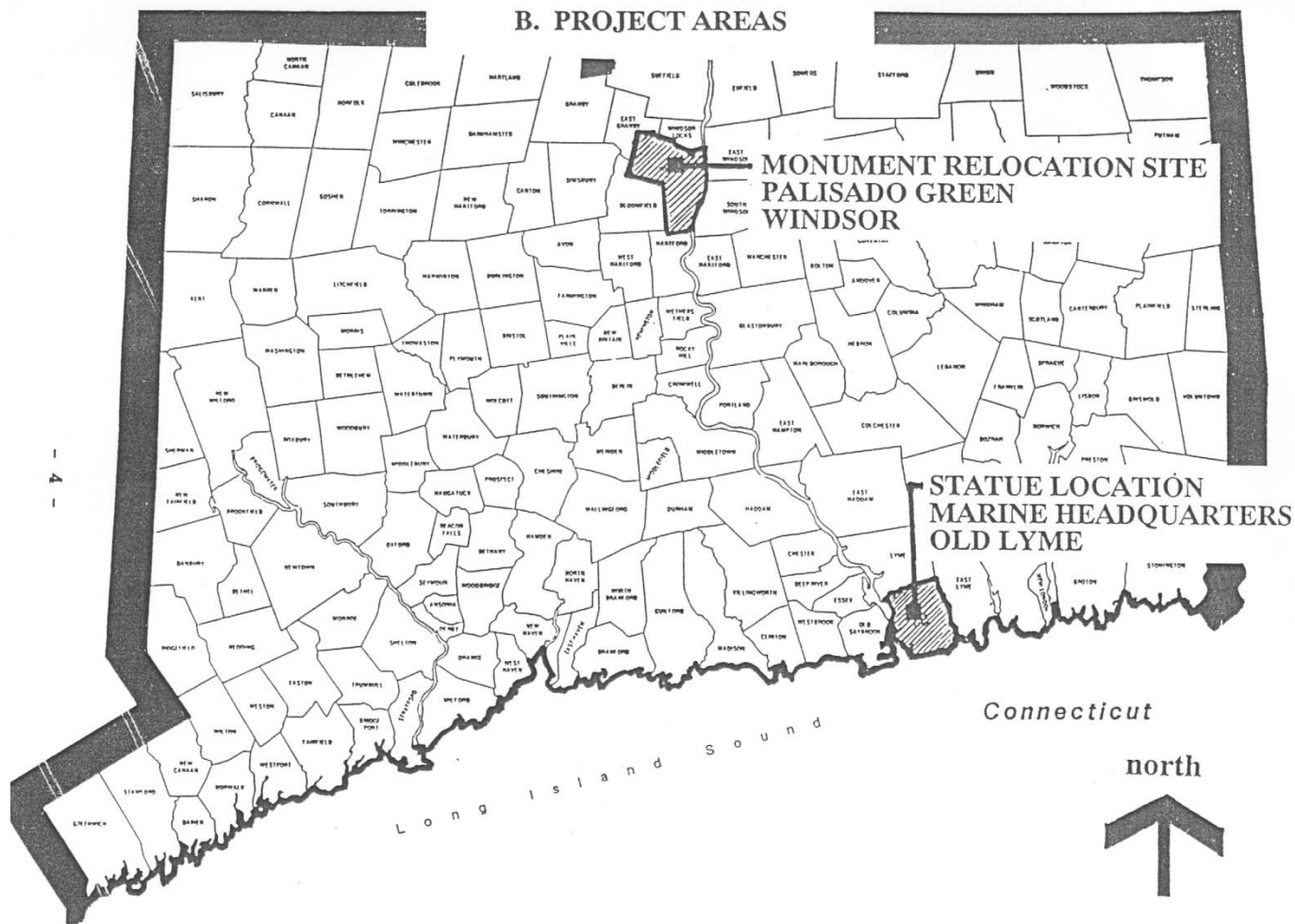
BASE STONE
5' W x 22" H

GRANITE BOULDER
10' W x 4' H

APPROXIMATELY 23 TONS (EST)



B. PROJECT AREAS



1
7
1

RTE 159

NOTE:
THIS MAP WAS PREPARED FROM RECORD RESEARCH,
OTHER MAPS, LIMITED FIELD MEASUREMENTS AND OTHER
SOURCES. IT IS NOT TO BE CONSTRUED AS A
PROPERTY/BOUNDARY OR LIMITED PROPERTY/BOUNDARY
SURVEY AND IS SUBJECT TO SUCH FACTS AS SAID
SURVEYS MAY DISCLOSE.

JOHN MASON MONUMENT
LOCATION
PALISADO GREEN
WINDSOR, CONNECTICUT

[illegible]

III. HISTORY OF THE JOHN MASON MONUMENT

John Mason was born in 1600 in England and immigrated to New England in 1630. He settled in Windsor between 1635 and 1637 and is considered to be one of the founding fathers of Windsor. In 1637 Mason commanded a mixed force of colonists, Narragansett and Mohegan Indians that decisively defeated the Pequot Indians at their Fort in Mystic. Shortly after this defeat, Mason was elevated to the rank of Captain and then to Major by the General Court at Hartford. He was the only individual holding the rank of Major in the Colony at that time. Documents of the period refer to "The Major" without need to add the surname.

In recognition of his service to the Colonies and the military, the General Court awarded Mason tracts of land in the area of what is now known as Mason's Island and an upland meadow in Mystic.

Mason served the Colony as Magistrate, Lieutenant Governor and acting Governor of Connecticut (for a two year period when Governor John Winthrop was in England).

Mason moved and lived throughout Connecticut during his career and is listed among the founders of Saybrook and Norwich in addition to Windsor. He was also the first English settler in the town of Lebanon.

In 1887, the State Legislature passed a resolution concerning the erection of a monument to John Mason. In 1889 the monument was unveiled on its site on Pequot Avenue in Mystic which is on the battle site of the Pequot Fort. Affixed to the monument is a plaque with the following inscription:

ERECTED A.D. 1889,
BY THE STATE OF CONNECTICUT
TO COMMEMORATE THE HEROIC ACHIEVEMENT OF
MAJOR JOHN MASON
AND HIS COMRADES, WHO NEAR THIS SPOT,
IN 1637, OVERTHREW THE PEQUOT INDIANS,
AND PRESERVED THE SETTLEMENT FROM
DESTRUCTION.

Since 1924 the monument has been under the administration of the Connecticut Department of Environmental Protection and its predecessor agencies.

In July 1992, the Groton Town Council received a petition requesting that the town remove the statue. Since under Connecticut General Statutes Sec. 23-7, the Commissioner of the Department of Environmental Protection and the predecessors of the Department have assumed responsibility for the care and maintenance of the John Mason Monument the town of Groton had no authority to remove the statue. Nevertheless, in October of 1992, the Groton Town Council resolved to form an Advisory Committee to advise the Town Council and the Department of

Environmental Protection's State Parks Division regarding the petition.

At that time, the Town Council passed a resolution recommending that the statue be relocated. The resolution stemmed from the fact that the monument was located on the site of the Pequot fort which is considered Native American ground.

The media coverage of the events surrounding the proposal to move the monument brought a number of responses from municipalities and historical groups across the State requesting or recommending sites for the monument's relocation.

As a result five (5) sites which were recommended that met the criteria used by the John Mason Statue Advisory Committee for site selection were under active review by the Bureau of Outdoor Recreation. These site included: the Mashantucket Pequot Museum, Ledyard; John Mason School, Norwich; Palisado Green, Windsor; Lebanon Town Green, Lebanon; and the State Capitol Building in Hartford.

On February 21, 1995, the Bureau of Outdoor Recreation of the Department of Environmental Protection conducted a public informational meeting in Hartford for the purpose of soliciting public comment from all interested parties on the site selection to relocate the John Mason Monument.

All resulting comments from the Public Information Meeting along with the material presented by the John Mason Statue Advisory Committee, historic groups and other sources were compiled and reviewed by the Bureau of Outdoor Recreation.

Based on the criteria for site selection, the Bureau of Outdoor Recreation made a recommendation to Sidney Holbrook, Commissioner of the Department of Environmental Protection, that the John Mason Monument be relocated to the Palisado Green in Windsor, CT.

In April of 1995 Commissioner Holbrook approved and authorized the relocation of the John Mason Monument to the Palisado Green in Windsor, Connecticut.

IV. REQUIRED COMPONENTS OF THE PROPOSAL

The conservator will serve as the "General Contractor" and shall arrange, schedule and supervise all sub-contractors which are needed to accomplish the Required Components of the Proposal outlined below.

Proposals must describe in specific terms the plans to accomplish the Required Components of the Proposal and specify the names of each of the sub-contractors that will be used and the work that they will perform.

Each proposal will be evaluated based upon the extent of fulfilling the criteria in each category below.

A. REPAIR AND RESTORATION OF THE BRONZE STATUE

1. Inspect and assess the structural integrity of the sculpture.
2. Inspect and assess the surface condition of the sculpture.
3. Submit a detailed plan for re-attaching the broken-off, lower half of the sword and scabbard to the statue. (The lower half of the sword and scabbard are in the DEP's possession and are stored and available from the Marine District Headquarters in Old Lyme, CT.
4. Detail the location planned to perform the repair and restoration work and the method for removal and transportation of the statue from Old Lyme, CT.
5. Submit a detailed plan for the proposed method to clean and restore the bronze statue. Identify products and materials to be used.
6. Submit detailed plan for any structural repairs (if necessary) to the bronze statue.

B. BRONZE PLAQUE - PEDESTAL STONE

1. Remove the original bronze plaque from the pedestal stone and deliver it to the Bureau of Outdoor Recreation, Connecticut Department of Environmental Protection. This original plaque has been donated to the archival collection of the Mystic River Historical Society.
2. The General Contractor shall design and produce a new bronze plaque in accordance with the specifications in Attachment A.
3. Affix new bronze plaque to the pedestal stone.

C. ERECT AND INSTALL JOHN MASON MONUMENT ON PALISADO GREEN IN WINDSOR, CONNECTICUT

1. Construct the sub-base for the monument on the Palisado Green in Windsor per specifications in Attachment B.
2. Assess the integrity of the monument's pedestal stone, base stone and granite boulder.
3. Assess the surface condition of the pedestal stone, base stone and granite boulder. Propose a plan for any removal of graffiti or treatment to preserve the component stones.
4. Propose plan to anchor the bronze statue to the pedestal stone.
5. Detail the method to be used to transport the restored statue to the Palisado Green in Windsor.
6. Arrange and supervise labor and equipment of sub-contractor(s) at the installation of the monument.
7. Repair any damage to the Palisado Green, grass, trees, shrubs, etc., caused as a result of installation of the monument.

D. PROJECT WORK PLAN AND SCHEDULE

Propose a detailed project work plan and schedule which will achieve the project completion date of May 31, 1996.

E. FINANCIAL REQUIREMENTS

Provide itemized cost breakdown for each of the required components, project fee, total project cost and a proposed fee payment schedule.

F. STATEMENT OF QUALIFICATIONS

Each proposal shall provide qualifications, experience and references for the project of the conservator, and all of the sub-contractors for the project.

G. INSURANCE

Each proposal shall provide a copy of the conservator's general liability insurance policy and/or other insurance coverage as applicable to the nature of the service proposed to be performed.

V. REVIEW PROCESS

The submittal deadline for proposals is Friday, January 19, 1996, at noon. Faxes are not acceptable.

Ten (10) copies of each proposal are to be submitted to:

Robert P. Dlugolenski
Environmental Analyst III
Bureau of Outdoor Recreation
Department of Environmental Protection
79 Elm Street, 6th Floor
Hartford, Connecticut 06106-5127.

The target date for the selection of the conservator is Wednesday, January 24, 1996.

A Project Conference will be held on Thursday, December 21, 1995 from 10:00 a.m. to 12:00 noon at the Palisado Green in Windsor, Connecticut.

This conference will provide an opportunity for potential proposers to see the site and obtain additional information.

Site visits may be arranged to see the John Mason Statue in storage at the DEP Marine District Headquarters, 333 Rope Ferry Road, in Old Lyme, Connecticut, by contacting Robert Harlow at (203) 434-6148.

For further information call Mr. Robert Dlugolenski at the Department of Environmental Protection, (860) 424-3071.

ATTACHMENT A

NEW BRONZE PLAQUE SPECIFICATIONS

NEW BRONZE PLAQUE SPECIFICATIONS

The conservator/general contractor shall design and produce a new bronze plaque and affix it to the pedestal stone of the monument in the same location of the original bronze plaque.

The inscription for the new bronze plaque is under review and will be finalized shortly. A copy of the final version of the inscription will be forwarded to all conservators as an addendum to this Request For Proposals.

For planning and budget proposals the dimensions of the new bronze plaque are 36" W X 21" H and the final inscription will be approximately 100 words.

Design proposals for the new plaque shall address and include each of the following items:

PLAQUE SIZE: 36" W X 21" H

MATERIAL: Bronze

STYLE OF LETTERS:

SIZE OF LETTERS:

FINISH AND COLOR:

BACKGROUND TEXTURE:

COMPLETE INSCRIPTION (WORDING):

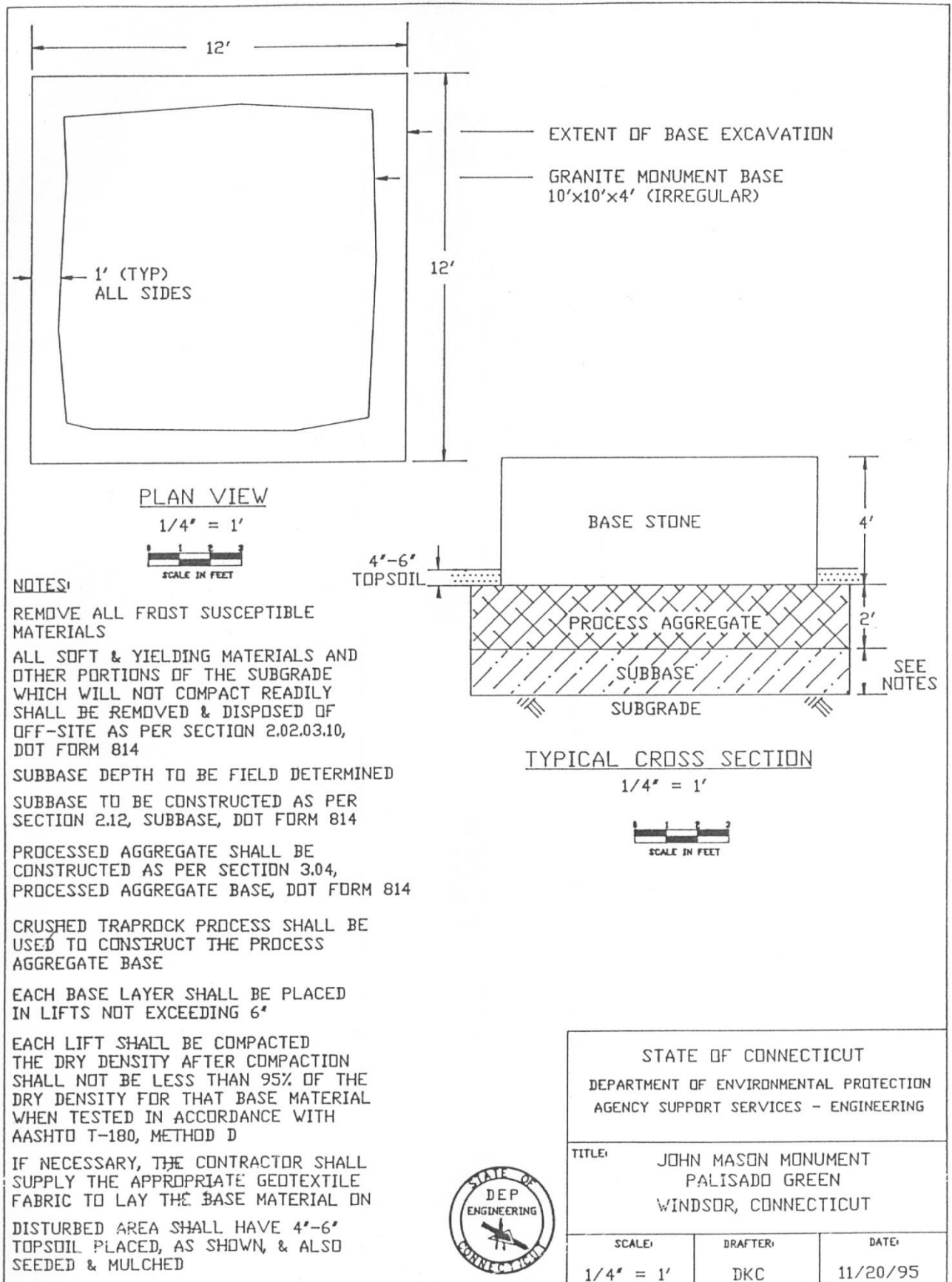
BORDER STYLE:

TYPE OF INSTALLATION OR MOUNTING HARDWARE:

SHOP DRAWING: Design, layout and specifications

ATTACHMENT B

MONUMENT SUB-BASE SPECIFICATIONS



ATTACHMENT C

AFFIRMATIVE ACTION REQUIREMENTS

PURSUANT TO SECTION 4a-60 OF THE CONNECTICUT GENERAL STATUTES

(a) (1) The contractor agrees and warrants that in the performance of the contract such contractor will not discriminate or permit discrimination against any person or group of persons on the grounds of race, color, religious creed, age, marital status, national origin, ancestry, sex, mental retardation or physical disability, including, but not limited to, blindness, unless it is shown by such contractor that such disability prevents performance of the work involved, in any manner prohibited by the laws of the United States or of the state of Connecticut. The contractor further agrees to take affirmative action to insure that applicants with job-related qualifications are employed and that employees are treated when employed without regard to their race, color, religious creed, age, marital status, national origin, ancestry, sex, mental retardation, or physical disability, including, but not limited to, blindness, unless it is shown by such contractor that such disability prevents performance of the work involved; (2) the contractor agrees, in all solicitations or advertisements for employees placed by or on behalf of the contractor, to state that it is an "affirmative action-equal opportunity employer" in accordance with regulations adopted by the commission; (3) the contractor agrees to provide each labor union or representative of workers with which such contractor has a collective bargaining agreement or other contract or understanding and each vendor with which such contractor has a contract or understanding, a notice to be provided by the commission advising the labor union or worker's representative of the contractor's commitments under this section, and to post copies of the notice in conspicuous places available to employees and applicants for employment; (4) the contractor agrees to comply with each provision of this section and sections 46a-68e and 46a-68f and with each regulation or relevant order issued by said commission pursuant to sections 46a-56, 46a-68e and 46a-68f; (5) the contractor agrees to provide the commission on human rights and opportunities with such information requested by the commission, and permit access to pertinent books, records and accounts, concern rig the employment practices and procedures of the contractor as relate to the provisions of this section and section 46a-56. If the contract is a public works contract, the contractor agrees and warrants that he will make good faith efforts to employ minority business enterprises as subcontractors and suppliers of materials on such public works project.

(b) For the purposes of this section, "minority business enterprise" means any small contractor or supplier of materials fifty-one per cent or more of the capital stock, if any, or assets of which is owned by a person or persons: (1) Who are active in the daily affairs of the enterprise, (2) who have the power to direct the management and policies of *the* enterprise and

(3) Who are members of a minority, as such term is defined in subsection (a) of section 32-9n; and "good faith" means that degree of diligence which a reasonable person would exercise in the performance of legal duties and obligations. "Good faith efforts" shall include, but not be limited to, those reasonable initial efforts necessary to comply with statutory or regulatory requirements and additional or substituted efforts when it is determined that such initial efforts will not be sufficient to comply with such requirements.

(c) Determination of the contractor's good faith efforts shall include but shall not be limited to the following factors: The contractor's employment and subcontracting policies, patterns and practices; affirmative advertising, recruitment and training; technical assistance activities and such other reasonable activities or efforts as the commission may prescribe that are designed to ensure the participation of minority business enterprises in public works projects.

(d) The contractor shall develop and maintain adequate documentation, in a manner prescribed by the commission, of its good faith efforts.

(e) The contractor shall include the provisions of subsection (a) of this section in every subcontract or purchase order entered into in order to fulfill any obligation of a contract with the state and such provisions shall be binding on a subcontractor, vendor or manufacturer unless exempted by regulations or orders of the commission. The contractor shall take such action with respect to any such subcontract or purchase order as the commission may direct as a means of enforcing such provisions including sanctions for noncompliance in accordance with section 46a-S6; provided, if such contractor becomes involved in, or is threatened with, litigation with a subcontractor or vendor as a result of such direction by the commission, the contractor may request the state of Connecticut to enter into any such litigation or negotiation prior thereto to protect the interests of the state and the state may so enter.

PURSUANT TO SECTION 4a-60a OF THE CONNECTICUT GENERAL STATUTES

(a) (1) The contractor agrees and warrants that in the performance of the contract such contractor will not discriminate or permit discrimination against any person or group of persons on the grounds of sexual orientation, in any manner prohibited by the laws of the United States or of the state of Connecticut, and that employees are treated when employed without regard to their sexual orientation; (2) the contractor agrees to provide each labor union or representative of workers with which such contractor has a collective bargaining agreement or other contract or understanding and each vendor with which such contractor has a contract or understanding, a notice to be provided by the commission on human rights and opportunities advising the labor union or workers' representative of the

contractor's commitments under this section, and to post copies of the notice in conspicuous places available to employees and applicants for employment; (3) the contractor agrees to comply with each provision of this section and with each regulation or relevant order issued by said commission pursuant to section 46a-56; (4) the contractor agrees to provide the commission on human rights and opportunities with such information requested by the commission, and permit access to pertinent books, records and accounts, concerning the employment practices and procedures of the contractor which relate to the provisions of this section and section 46a-56.

(b) The contractor shall include the provisions of subsection (a) of this section in every subcontract or purchase order entered into in order to fulfill any obligation of a contract with the state and such provisions shall be binding on a subcontractor, vendor or manufacturer unless exempted by regulations or orders of the commission. The contractor shall take such action with respect to any such subcontract or purchase order as the commission may direct as a means of enforcing such provisions including sanctions for noncompliance in accordance with section 46a-56; provided, if such contractor becomes involved in, or is threatened ~with, litigation with a subcontractor or vendor as a result of such direction by the commission, the contractor may request the state of Connecticut to enter into any such litigation or negotiation prior thereto to protect the interests of the state and the state may so enter.

BUREAU OF OUTDOOR RECREATION
DEPARTMENT OF ENVIRONMENTAL PROTECTION

JANUARY 25, 1996

FINAL INSCRIPTION ON THE NEW PLAQUE
FOR THE JOHN MASON MONUMENT

PALISADO GREEN, WINDSOR, CT.

MAJOR JOHN MASON

BORN 1600 IN ENGLAND

IMMIGRATED TO NEW ENGLAND IN 1630

A FOUNDER OF WINDSOR OLD SAYBROOK AND NORWICH

MAGISTRATE AND CHIEF MILITARY OFFICER OF THE CONNECTICUT COLONY

DEPUTY GOVERNOR AND ACTING GOVERNOR

A PATENTEE OF THE COLONIAL CHARTER

DIED 1672 IN NORWICH

THIS MONUMENT ERECTED AT MYSTIC IN 1889

BY THE STATE OF CONNECTICUT

RELOCATED IN 1996 TO RESPECT A SACRED SITE

OF THE 1637 PEQUOT WAR



STATE OF CONNECTICUT
DEPARTMENT OF
ENVIRONMENTAL PROTECTION

79 Elm Street
Hartford, CT 06106-5127

For Further Information Contact:
Bob Dlugolcnski (860) 424-3071

February 8, 1996

P R E S S R E L E A S E

DEP SELECTS CONSERVATOR FOR THE RESTORATION AND RELOCATION OF THE JOHN MASON MONUMENT

The Connecticut Department of Environmental Protection (DEP) today announced the selection of the Cavalier Renaissance Foundry, Inc., of Bridgeport as the conservator for the John Mason Monument Project. The Cavalier Renaissance Foundry was one of three groups that submitted proposals to repair, restore, and relocate the John Mason Monument to the Palisado Green in Windsor.

"The DEP recognizes the historical and cultural importance of the John Mason Monument," said DEP Commissioner Sidney J. Holbrook. "The Selection and Restoration Committee's choice of an experienced, professional conservator of outdoor sculpture will assure that the John Mason Monument is preserved as part of Connecticut's history for future generations."

Work on the project is scheduled to begin this month with the removal and transport of the bronze statue from the DEP's Marine District Headquarters in Old Lyme, to the conservator's Bridgeport foundry. There it will be cleaned and restored.

In the Spring, the footing for the monument will be prepared and the three base stones will be reassembled. The restored bronze statue will be transported from Bridgeport, positioned on the monument pedestal stone by a crane, and permanently anchored. The new bronze plaque, to be cast at the Cavalier Renaissance Foundry, will be affixed to the monument as the final step in the project.

Rededication ceremonies for the John Mason Monument are planned for June, 1996 on the Palisado Green in Windsor.

#####

Marshal.



UNVEILING OF
John Mason
Statue.
Pegot Hill,
MYSTIC,
June 26, 1889

Commissioner



UNVEILING OF
John Mason
Statue.
Pegot Hill,
MYSTIC,
June 26, 1889

Reception
Committee



UNVEILING OF
John Mason
Statue.
Pegot Hill,
MYSTIC,
June 26, 1889

GUEST.



UNVEILING OF
John Mason
Statue.
Pegot Hill,
MYSTIC,
June 26, 1889

The Connecticut Historical Society.

FIELD DAY, JUNE 5, 1888.

At the proposed Monument to Captain John Mason, Commander of
the Connecticut Force, on Pequot Hill.



ON THE

Pequot Battle Ground,

MYSTIC, CONN.

ANNIVERSARY OF THE FIGHT OF MAY 25, (03) 1637.

Photographed by Elmer M. White.

CEREMONIES
AT THE
UNVEILING OF THE STATUE
ERECTED IN MEMORY OF
CAPTAIN JOHN MASON,
AND HIS COMRADES.



New London, Conn.,
June 15, 1889.

The Commission, appointed under the joint resolution of the General Assembly of the State of Connecticut, at its January Session, A. D. 1887, requests the pleasure of your attendance at the ceremonies to be held on Pequot Hill, Mystic, Conn., on Wednesday, June 26, 1889, at 11:30 A. M.

C. A. Williams,	} Commissioners.
Charles E. Dyer,	
Richard A. Wheeler,	

To *James S. Anderson Esq*
Stonington, Conn.



Please join us!

*The Rededication of the
Statue Erected in Honor of
Major John Mason*

*(a founder of Windsor, Norwich
and Old Saybrook)*

Date: June 26, 1996 at 5:00 P.M. (rain or shine)

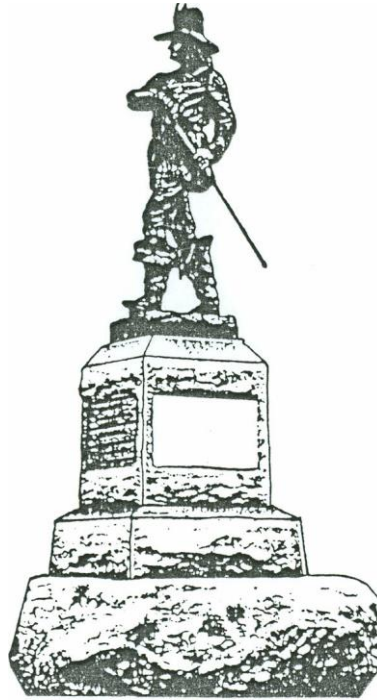
Location: The Palisado Green, 108 Palisado Avenue
(Route 159), Windsor

Sponsored by: The Connecticut Department
of Environmental Protection,
The Mason Family Memorial Association,
The Windsor Historical Society,
and the Town of Windsor

Reception at the Historical Society following the ceremony

*Ceremonies
at the
Rededication of the statue
erected in honor of*

MAJOR JOHN MASON



*on the
Palisado Green, Windsor, CT
Wednesday, June 26, 1996
5:00 p.m.*



PROGRAM



Master of Ceremonies

Richard K. Clifford

Chief

*Bureau of Outdoor Recreation
Department of Environmental Protection*

Speakers

Sidney J. Holbrook

Commissioner

Department of Environmental Protection

Randall I. Groff

Deputy Mayor

Town of Windsor

Robert T. Silliman

Director

Windsor Historical Society

Edward W. Sarabia, Jr.

Office Of Indian Affairs

Department of Environmental Protection

Marcus Mason Maronn

President

The Mason Family Memorial Association, Inc.

Unveiling Of The New Plaque

Commissioner Holbrook and Marcus Mason Maronn

Song

"A Man Behind The Legend"

(Connecticut's Own Major)

Written and Performed by Bill Pere

All are invited for refreshments at The Windsor Historical Society

Inscription On The New Plaque

MAJOR JOHN MASON

BORN IN 1600 IN ENGLAND

A FOUNDER OF WINDSOR, OLD SAYBROOK AND NORWICH

MAGISTRATE AND CHIEF MILITARY OFFICER FOR THE CONNECTICUT COLONY

DEPUTY GOVERNOR AND ACTING GOVERNOR

A PATENTEE OF THE COLONIAL CHARTER

DIED 1672 IN NORWICH

THIS MONUMENT ERECTED AT MYSTIC IN 18&9

BY THE STATE OF CONNECTICUT

RELOCATED IN 1996 TO RESPECT A SACRED SITE

OF THE 1637 PEQUOT WAR

Historical Facts

1889 artist and sculptor - J. G. C. Hamilton of Westerly, RI

Bronze sculpture cast at Ames Manufacturing Co. of Chicopee, MA

Cut granite stones from Smith Granite Co. of Westerly, RI

Boulder donated by The New London - County Historical Society

Monument originally unveiled Wednesday, June 26, 1889

*1996 conservator - The Cavalier Renaissance Foundry, Inc. of
Bridgeport, CT*

• • •

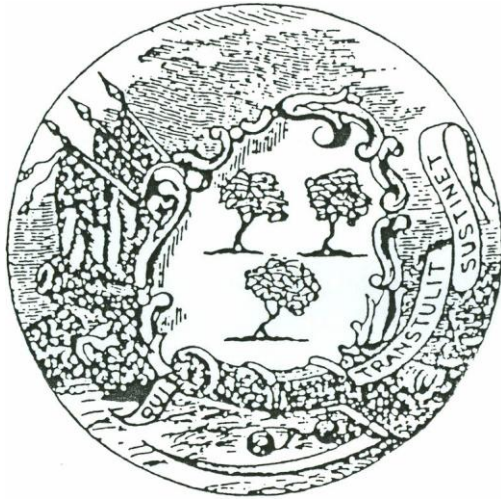
In the interest of amity for all Americans,

this monument has been relocated to Windsor, CT.

*Sponsored by the Connecticut. Department of Environmental
Protection, the Town of Windsor, the Windsor Historical Society
and the Mason Family Memorial Association, Inc.*

This is a time of profound cultural and planetary transition. Through respect and love, this epoch of evolution can be a healing time. Look to our common factors rather than to our differences and seek the ways of peace.

Bruce La Fountain



Connecticut state seal, circa 1889

*"Qui transtulit sustinet"
He who transplanted
still sustains*

A Man Behind the Legend

(Connecticut's Own Major)

May 19, 1990

Words and Music
by Bill Pere

There's a man behind the legend, a heart inside the man
John Mason, facing challenges of life in a new land
A vision in those steel-blue eyes of a place where people stand
Side by side in freedom, and in friendship, hand in hand ...

Connecticut's own major
Wrote a page or two of history
Founded a town or two or three
Up there on the list would be
Windsor, Saybrook Norwich
The towns for which he's known ...
Connecticut's own major

There's a man behind the legend, a heart inside the man
John Mason, facing challenges of life in a new land
A vision in those steel-blue eyes of a place where people stand
Side by side in freedom, and in friendship, hand in hand ...

His life entwined with others
Became blood brothers with a well known chief
Leader of the proud Mohegan nation
For the next two generations
Their friendship served to forge a peace
And helped to tame these lands unknown ...
Connecticut's own major

There's a man behind the legend, a heart inside the man
John Mason, facing challenges of life in a new land
A vision in those steel-blue eyes of a place where people stand
Side by side in freedom, and in friendship, hand in hand ...

Forthright and respected
The pioneers expected
He'd be their first governor, he declined
Like the windswept shores that face the sea
On the isle that bears his name,
He faced forward as the winds of change had blown ...
Connecticut's own major

There's a man behind the legend and a heart inside the man
John Mason, facing challenges of life in a new land
A vision in those steel-blue eyes of a place where people stand
Side by side in freedom, and in friendship, hand in hand ...

The following is a transcript of the speech by Marcus Mason Maronn who was the keynote speaker at the rededication ceremony for the John Mason Statue on the historic Palisado Green in Windsor, CT. which occurred on June 26th, 1996.

In the early 1600's, New England was virtually a wilderness, inhabited by various tribes of natives. Life was rugged and simple by today's standards. Yet even then, there was the use of strategy or intrigue in obtaining status and power. The Pequots were a dominant force in this region when the early colonists arrived and the ensuing culture clash inevitably led to the Pequot War in 1637. Enter > John Mason; a professionally trained soldier who, with the aid of opposing native allies and the guidance of Sachem Uncas overthrew the Pequots and preserved the settlements from destruction.

To commemorate this heroic achievement, the State of Connecticut erected this statue in 1889 in Mystic, CT. At that time, the patriotic local citizens wanted to designate the location of this victorious event, yet there was a considerable divergence of opinion as to the design of the monument. Several were suggested, prominent among them being a combined representation of both the nature and white races. This controversy led to delays but finally overcame much opposition, and in the 1887 session of the General Assembly, the legislature passed a resolution deciding the issue. This statue was originally dedicated on Wednesday, June 26th, in 1889.

And there it stood - silent and majestic, for over a hundred years; until the 1990's, a time of new controversies between old neighbors. To some people, this controversy was about a variety of peripheral issues, each as unsavory as the other, which only served to confuse and complicate the matter. I won't bore you with all the details but suffice it to say, that what it really boiled down to was two basic ideals - respect for the dead and freedom of expression.

With the relocation and transformation of this monument, we have attempted to satisfy both of those needs. Removing the monument from the Pequot's sacred site was a gesture of respect, henceforth, providing an opportunity to attempt to heal an old wound. It was a serious wound and there will always be an ugly scar, but hopefully the indignation will be easier to endure now. Personally, I think it's a pity that so many Pequots tragically lost their lives on the hill in Mystic.

Relocating the monument allowed for the rebirth of its image. It now represents John Mason in a more balanced and comprehensive manner. It honors him for many of his precedent setting achievements, during a lifetime of public service to the Colony of Connecticut.

Still, many people feel that moving the statue was the wrong thing to do. You can't change history they said. Well, obviously we cannot change what has transpired in the past; we can however, alter our perceptions of those events and rewrite our biased history books to provide a more balanced perspective, so that our children can better understand and learn from our mistakes. This in turn will help them in their struggle to recover from the tragedies of American civilization!

Recovery is a lifelong endeavor for each of us, because our whole lives, our entire society, and our history as a people, have been shaped by unnatural patterns and motivated by distorted urges. The challenge of recovery at this moment can never be reduced to the personal, it is necessarily - Cultural, Historical and Environmental, Indeed, it is a job that will last a lifetime of each of us, plus that of many of us to come. The point is - to embark upon the healing.

We are rapidly nearing the end of the twentieth century and also the close of the millennium. One would hope that we are also ending an era of antagonistic confrontation and beginning an era of friendly cooperation, one of peace and understanding.

Well, enough said about healing history, let us now focus on John Mason, the man behind the legend and in some ways, a man of mystery. We are not sure where in England he was born, or who his parents were. We know not where he was educated, who his first wife was or exactly where he is buried. We can calculate that he was born in 1668 and based upon the knowledge that an exceptionally large number of officers and gentlemen, some of which were intimately connected with Mason; all hailed from the county of Warwickshire. We feel that there is a strong probability that John Mason also came from this area; perhaps from Kenilworth, which was also the home of Captain John Underhill.

His excellent prose style suggests that he was well educated, possibly at one of the universities; for he quotes Virgil aptly and correctly. He likely joined up in 1625 to serve in His Majesty's forces, amid the wave of religious patriotism that spurred the adventuresome zeal of many an English lad. He served in the Netherlands under Sir Thomas Fairfax with the rank of lieutenant.

In 1638 the great Puritan exodus was in full swing and on March 28th John Mason sailed from Plymouth with the Reverend Mr. Wareham's company on board the Mary & John. After a hard 63 day passage, the newcomers landed at Nantasket on May 30th. At the time, there were over three thousand inhabitants in the Bay Colony and that number would double in the next five years - suburban sprawl had already begun!

The Wareham party took up the best vacant land that they could find and thus settled Dorchester. Lieutenant Mason was elected Captain of their local militia company. In 1632, an English sea Captain Dixy Bull had turned pirate and was threatening Massachusetts's shipping and fishing. Accordingly, the authorities hired Captain John Gallup and his vessel, manned it with 20 volunteers under the command of Mason and sent off the very first American naval task force. They never did find Bull, but effectively scared him off to Virginia. In 1634, Mason was promoted to Captain and appointed to a committee to plan the fortifications of Boston harbor. He was in charge of the erection of a battery on Castle Island, from which it would appear that he had some experience in engineering.

In 1635, he represented Dorchester at the General Court and we believe that he also married his first wife. We do not know her name and there is also uncertainty about the name of their first child. In April of 1636 they moved to Windsor and settled right here, where we sit today. It was Connecticut's first settlement and along with Hartford and Wethersfield, there were about 800 colonists in the river valley; as opposed to approximately 4,000 Indians, most of whom welcomed the the benefits of trading with their new neighbors.

The Pequot's however, felt cheated out of their rightful tribute, and control over a vast region was increasingly being threatened. An unfortunate series of incidents eventually led to the declaration of War in 1637. Naturally, Captain John Mason was called upon to lead the campaign. The resulting outcome was the turning point in his life, as well as the vanquished Pequots. John Mason's own comments in reference to the Pequot War were clearly and humbly expressed in a letter to the General Court. He states, "I shall not climb after applause, nor do I much fear a censure I desire that my name be sparingly mentioned. My principal aim is that God may have his due praise"

Signed, your unworthy servant, John Mason

The overwhelming victory in the Pequot War probably would not have been possible without the aid and assistance of a trusted Indian ally. Uncas, a Mohegan - Pequot Sachem and John Mason, became blood brothers and lifelong friends. This facet is of great importance because despite what some people think or claim, John Mason was certainly not a ruthless butcher, hell bent on savage genocide or cheap land grabbing. On the contrary, he devoted half his life to protecting Uncas and the Mohegans, both in the field and in the courts. I firmly believe that John Mason understood and cared for the Native Americans much more than the other Colonists did - or than the historians acknowledge. This is truly noble.

These are some of the key reasons why I personally wanted to relocate this monument and rebirth its image, to reflect the many exemplary qualities of my famous ancestor. I am very proud to be a descendant of John Mason. After the Pequot War, he was promoted to Major, the Colony's chief military officer, with a salary of 40 pounds per year; and was later granted many tracts of land, including the island that still bears his name at the mouth of the Mystic River.

In 1638, his first wife died and he remarried the next year to Anne Peck and they proceeded to raise a large family. When food supplies were critically short, Mason masterfully negotiated with the upper river Indians for a supply of corn. He continued to serve as magistrate and representative in Windsor until 1647 when he assumed command of the fort at Saybrook. He spent 12 years there and was also administrator of civil affairs. So valuable were his services, the Connecticut Colony virtually forbade him to leave, despite a very lucrative offer to relocate to The Delaware River area. Subsequently, in 1660, with his son-in-law the Reverend James Fitch and most of the people of Saybrook, Mason moved from the mouth of the Connecticut River to the head of the Thames, thus founding Norwich, believed to be named for the hometown of his wife.

Here they purchased 9 square miles from Sachem Uncas, who also made over to Mason in full trust, all the territory of the Mohegans not then occupied by the tribe. This loosely drawn title to thousands of acres was exhaustively argued over for a period of seventy years in several cases tried in the courts of Connecticut, Massachusetts and even in England. Several generations of Masons fought long and hard to protect the Mohegan's lands.

Major Mason served as Deputy Governor for 10 years and while Governor Winthrop was in England diplomatically wrangling Connecticut's Charter from King Charles, he served as acting governor for two years. In 1669, pleading of age and infirmities, he was graciously relieved of his duties. He suffered unpleasantly during the last few years of his life from a pain full disease and died in Norwich town on the 30th day of January 1672. Although records don't specify, he is likely buried in the Post - Gager cemetery, not far from his home and farm.

In 1871, a monument was erected to honor the memory of John Mason and the other founders of Norwich. Interestingly, that monument was also moved once in 1932, but only a short distance of a hundred feet and for non-controversial reasons.

Surely our illustrious Major was a man eminently formed for heavy responsibilities and great deeds. He possessed remarkable firmness and a courage that was absolutely fearless; he employed prudence and a temperance that was most considerable and reflecting. Strong with the sword, yet he preferred the ways of peace, and by his cautious, firm and yet resolute tact, he frequently prevented or checked in the outset, every tendency towards disorder or violence.

These qualities made him not only a great soldier but an admirable legislator and with evident sincerity and nobleness of his purposes, caused him to be selected as a leader in all the important measures undertaken by the Colony. His interest in the common welfare far outweighed his personal ambitions and all his life he was a devoted and valuable public servant. He was a pious Puritan but no religious fanatic - he took no part in the fierce theological controversies that raged around the Colonies. His only comment was "that we look up to God to help us to see our evil and great folly in our needless strife and contention."

Such wisdom could serve us well today in these troubled times, for this is a time of profound cultural and planetary transition. Through respect and love, this epoch of evolution can be a healing time. Look to our common factors, rather than to our differences and seek the ways of peace.

History does not always have to repeat itself.

Thank: You good people, for being a part of history today

Thank: You very much





Out There

WITH BARBARA T. ROESSNER

If the Moccasin Fits

Listen to the taped message welcoming callers to the home of one Marcus Mason Maronn, a 10th-generation direct descendant of the famed Connecticut founding father and Indian slayer, John Mason. Listen, and learn, how one man has come to terms with a personal history as varied and complex and troublesome as the history of this state, and this nation.

"Greetings from the land of the Pequots, headwaters of the Mystic River," a deep voice booms against a soft soundtrack of ethereal guitar. "Where the hawks soar silently overhead and the colorful leaves fall gently around us..."

Maronn is a self-taught expert on local Colonial and Native American history. He will eagerly quote you dates, battles, casualties and commanders — on both sides. He says he is proud of his famous (and infamous) ancestor, with whom he "speaks" on a frequent basis. He also calls himself Marcus Yellow Hawk. In his lifestyle and beliefs, he says, "I follow the Native path."

And in his two-room basement apartment in the woods of North Stonington, just a few miles down the road from the Mashantucket Pequots' reservation and casino, Maronn displays an aerial photo and old map of nearby Masons Island, given to John Mason in 1637 as a reward for having "won" the Pequot War, which is generally considered to be the first bona fide massacre on North American soil. On another wall of Maronn's tiny apartment is his extensive collection of Native American artifacts — drum, rattles, a medicine wheel, and more.

Maronn is a peculiar man; although the term is usually reserved for those well beyond his 41 years, he is what one might call "a character." Recently, though, he has been called much worse.

Wading into a fiery controversy over a Mystic monument lauding John Mason's "victory" over the Pequots, he served on a committee that ultimately recommended relocating the statue but failed to identify an alternative site. Maronn likens the committee proceedings, which pitted retroactive charges of genocide against dire warnings of historical revisionism, to "a circus." Other committee members say Maronn sabotaged their

work by trying to claim the statue for the Mason family.

But while Maronn (Yellow Hawk) may be an odd duck, he does have a viewpoint that encompasses the full range of conflicting sentiments raised by this and other similar issues, not the least of which is Christopher Columbus's so-called "discovery" of America.

How are we to reconcile the bloody and barbaric deeds of our history's most venerated heroes? How are we to teach our children that, yes, if it were not for John Mason we might not be here today; and, yes, if it were not for John Mason hundreds of defenseless Pequots, including mothers with infants in arms, might not have been burned out of their wigwams and summarily slaughtered?

"The best thing is to represent the man as a whole," Maronn says. "The idea is not to revise or violate history but to expand it, make it more comprehensive, more balanced."

Balance, Maronn says, is key to the Native American belief system. And balance is certainly the key to coming up with a view of history that most closely approximates truth. The truth, though, is rarely simplistic. And yet we seem to have a powerful yearning for simplicity, which is what polarizes us. It's what once made way for statues of "heroes" who murdered children, and now prompts calls for the eradication of all tributes to the "butcher" who founded the very towns in which we live and prosper.

Thanksgiving is a time to mark the reconciliation, however tenuous and brief, of European settlers and Native Americans. It's also a good time to think about reconciling the noble and ignoble aspects of our past, to find some way of acknowledging both without distorting either.

Says Maronn: "There is good and bad in every one of us. There always has been and always will be. It's important that we recognize that."

But how? How do we get to that point of view from which we can scan the whole, intricate picture?

"It's simple," says Marcus Mason Maronn, a.k.a. Yellow Hawk. "Just put the moccasin on the other foot." ■

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Title **Mason Monument, Mystic, Conn**
Publisher [Stonington, Conn. : Mason Family Memorial Association, 199-?]

**Additional
Information
Sources:**

LOCATION	CALL NO.	STATUS	NOTE
SL Stacks	F104.S85 M37 1990z	LIB USE ONLY	

Descript 1 v. (various pagings) : ill. ; 29 cm
Note Compiled by Marcus Mason Maronn, president of the Mason Family Memorial Association
Includes reproductions of newspaper clippings and extracts from various publications
Includes a copy of : Connecticut's own major : a profile of John Mason (1600-1672) / by William Haynes
Subject Mason, John, 1600-1672 -- Statues
Monuments -- Connecticut -- Stonington
Pequot War, 1636-1638 -- Monuments
Alt author Mason Family Memorial Association (Stonington, Conn.)
Maronn, Marcus Mason
Haynes, Williams, 1886-1960. Connecticut's own major : a profile of John Mason (1600-1672)
Unif title John Mason

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