

“The July 30, 1619 Project” of Documents of American History

vs.

“The August 18, 1619 Project” of the New York Times Magazine (circa 1851)

by Dr. Catherine Millard © 2020

“The July 30, 1619 Project” takes its name from the moment when, on April 26, 1607, three ships, the “Godspeed,” the “Discovery” and the “Susan Constant” carrying about a hundred people from England, moored anchor off the coast of Virginia, calling the spot “Cape Henry” (after Henry, Prince of Wales, oldest son of King James I.) These Christian colonists were an extension of the parish church in London, England. They came under the terms laid out in the First Virginia Charter, dated April 10, 1606. This original Charter, granted to them by King James I, gives their primary reason for making the hazardous trip across the Atlantic Ocean, to settle in America:

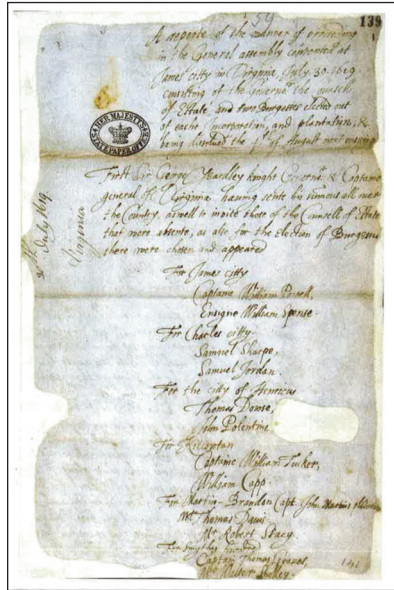
...We, greatly commending, and graciously accepting of their desires for the furtherance of so noble a work, which may, by the Providence of Almighty God, hereafter tend to the glory of his Divine Majesty, in propagating of Christian Religion to such people, as yet live in darkness and miserable ignorance of the true knowledge and worship of God...

On April 29, 1607, these colonists, in order to show that they were bringing the Gospel of Jesus Christ to those who “as yet live in darkness and miserable ignorance of the true knowledge and worship of God,” “set up a cross at Chesapeake Bay, and named the place Cape Henry.”¹ An inscription on the base of the Cape Henry Memorial Cross reads:

Here at Cape Henry, first landed in America, upon 26 April, 1607, those English colonists who, upon 13 May, 1607, established at Jamestown, Virginia, the first permanent settlement in America.

On May 13, 1607, the three ships sailed up the James River (named after King James I) finally settling at Jamestown Island, where another wooden cross was erected by the settlers. An inscription on the base of this Memorial Cross relates America’s earliest beginnings,

To the glory of God and in grateful memory of those early settlers, the founders of this nation, who died at Jamestown during the first perilous years of the colony. Their bodies lie along the ridge beyond this cross, in the earliest known burial ground of the English in America. These are they which came out of the Great Tribulation. Revelation VII: XIV.



Original hand-written proceedings of the First Legislative Representative Assembly in America, July 30th, 1619 – Jamestown, Virginia – “Birthplace of America.”

A short distance from the Memorial Cross is the Robert Hunt Memorial dedicated to the first settlers’ beloved Chaplain whose inscription preserves the historic record that he “planted the first Protestant church in America, and laid down his life in the foundation of America.”

The bronze, bas-relief memorial scene depicts the English colonists on their knees, their first church being a sail tied between three or four boughs of trees, their first communion rail, the bough of a tree:

We did hang an awning (which is an old saile) to three or foure trees to shadow us from the sunne, our walls were rales of wood, our seats unhewed trees, till we cut planks, our pulpit a bar of wood nailed to two neighbouring trees, in foule weather we shifted into an old rotten tent.²

In 1607, the Jamestown settlers built their first log church on this site. The present-day restored church was built around the original 1639 brick tower, which still stands today.

On Friday, July 30, 1619, the very first Legislative Representative Assembly in America convened in this church. The Council members’ secretary, John Pory, records that they began the Session with prayer to Almighty God. It met in response to orders from the Virginia Company,

...to establish one equal and uniform government of the people there inhabiting. First Sir George Yeardley, knight governor and Captaine General of Virginia, having sente his summons all over the country, as well as to invite those of the Counsell of Estate that were absent, as also for the elections of Burgesses there were chosen and appeared... The most convenient place we could finde to sitt in was the quire of the church, when Sir George Yeardley the Governor being sett downe in his place, those of the Counsell of Estate set next to him on both hands, except only the Secretary (John Pory) then appointed Speaker, and Thomas Pierse the Sergeant standing at the bar, to be ready for any service the Assembly should command him. But forasmuch as men’s affaires doe little prosper, where God’s service is neglected, all the Burgesses tooke their places in the Quire till prayer was said by Mr. Bucke the Minister, that it would please God to guide and sanctifie all our proceedings, to his own glory and the good of this plantation.³

Inside the old church at Jamestown, one reads the following interesting records of this Christian colony's beginnings at "The Birthplace of Liberty" in America:

The cobblestone and brick foundations, exhibited here under glass, supported the frame church of 1617, the first church on this site, and Jamestown's third church. It was within the 1617 structure that the first representative legislative assembly in America convened from July 30-August 4, 1619. The first all-brick church (of which the old Tower was a part and on whose foundations the present memorial church in large part rests), was begun in 1639.

"The August 18, 1619 Project"

In stark contrast to "The July 30, 1619 Project" as recorded in **Documents of American history** – New York Times Magazine's (circa 1851) "The August 18, 1619 Project" audaciously and blatantly rewrites America's founding history with the following statement upon its August 18, 2019 front cover edition:

"The 1619 Project takes its name from the moment in August, 1619 when a ship appeared off Point Comfort, a coastal port in the English Colony of Virginia, carrying more than twenty enslaved people from the African nations of Ndongo and Kongo. These people were sold to the colonists marking the beginning of the system of slavery that would last for the next 250 years. America was not yet America, but this was the moment it began."

The leading text for the on-line version reads:

"The 1619 Project is a major initiative from the New York Times observing the 400th anniversary of the beginning of American slavery. It aims to reframe the nation's history, understanding 1619 as our true founding, and placing the consequences of slavery and the contributions of Black Americans at the center of our national narrative."

Documents of American history, however, disprove this allegation, as "understanding 1619 as our true founding" necessitates an accurate date, that of July 30, 1619, being the convening of the First Legislative Representative Assembly in Jamestown, Virginia, called the "Birthplace of America's Liberty" — *not* three weeks later, on August 18, 1619 with the arrival at Point Comfort of a Dutch man-of-war from West Africa carrying twenty captive people sold to the British Slave Trade by their own Chieftains. Furthermore, the New York Times Magazine's statement that "America was not yet America, but that is the moment it began" is disproven by historic facts which record that Jamestown Virginia, circa 1607, is the "Birthplace of America."

Of this event, Thomas Jefferson, author of the **Declaration of Independence** writes:

The first establishment in Virginia which became permanent was made in 1607. I have found no mention



British Coat of Arms and Motto: "Dieu et mon Droit," translated to mean, "God and my Right," a gift from Queen Elizabeth II adorning inner, main entranceway of Jamestown Memorial Church. Removed by "Jamestown Rediscovery."

of Negroes in the colony until about 1650. The first brought here as slaves were by a Dutch ship; after which the English commenced the trade and continued ipso facto, their further importation for the present and the business of the war pressing constantly on the legislature, this subject was not acted on finally until '78 when I brought in a bill to prevent their further importation. This passed without opposition, and stopped the increase of the evil by importation, leaving to future efforts its final eradication.⁴

The on-line New York Times text continues its narrative,

"The Project was introduced with the August 18, 2019 issue of The New York Times Magazine, an ambitious collection of journalism and historical enquiry that examines the many aspects of contemporary American life that can be traced back to slavery. Nikole Hannah-Jones, a Times journalist who spear-headed the project, was honored with the 2020 Pulitzer Prize for Commentary. This 96-page magazine contains more than 80 pages of historical essays..."

The question arises, "under what historical scholarship criteria is this prize awarded"?

The Pulitzer Prize originated with Hungarian-born journalist Joseph Pulitzer (1847-1911), who endowed Columbia University with two million dollars for the establishment of a School of Journalism and for the annual award of prizes – the Pulitzer Prizes in American journalism and letters. The prizes are awarded by the Trustees of Columbia who act upon the recommendations made by the Advisory Council of the Pulitzer School of Journalism at Columbia.⁵

Constitution Day, September 17, 2020 Speech

On Constitution Day, September 17, 2020 at the National Archives in the nation's capital, the Chief Executive Officer of this nation announced the creation of a "1776 Commission" designed explicitly to counter the harmful narrative propagated by anti-American initiatives, including the "1619 Project." Following are some lines from his historic speech:

...Our children are instructed from propaganda tracks like those of Howard Zinn that try to make students ashamed of their own history. The Left has warped, distorted and defiled the American story with deceptions, falsehoods and lies. There's no better example than the New York Times' totally discredited 1619 Project. This project rewrites American history to teach our children that we were founded on the principle of oppression, not freedom. Nothing could be further from the truth. America's founding set in motion the unstoppable chain of events that abolished slavery, secured civil rights, defeated communism and fascism, and built the most fair, equal and prosperous nation in human history.

Nikole Hannah-Jones' Introductory Essay

In Nikole Hannah-Jones' introductory essay she states,

“One of the primary reasons the colonists decided to declare their independence from Britain was because they wanted to protect the institution of slavery.”

The latter statement betrays Hannah-Jones' lamentable ignorance of Documents of American history. To the contrary, the abolition of domestic slavery in America was one of the primary reasons for the *Declaration of Independence* from Great Britain, as proven by the 28th Clause of the Declaration, in Thomas Jefferson's handwritten last draft which he presented to the Continental Congress for signature. It was struck out prior to its adoption by the thirteen United Colonies, the two southernmost states, Georgia and South Carolina refusing to sign it as written, due to its anti-Slavery clause – but reprinted in its entirety in Jefferson's Autobiography, prefaced with, “...I will state the form of the Declaration as originally reported:”

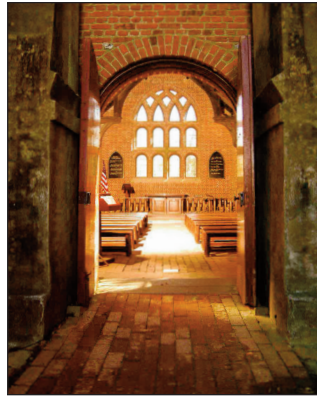
He (the King of England)* has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people, who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is the warfare of the CHRISTIAN King of Great Britain. Determined to keep open a market where MEN should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or to restrain this execrable commerce: and that this assemblage of horrors might want no fact of distinguished die, he is now exciting those very people to rise in arms against us, and to purchase that liberty of which he has deprived them, by murdering the people on whom he also obtruded them; thus paying off former crimes committed against the LIBERTIES of one people, with crimes which he urges them to commit against the LIVES of another. ⁶

The House of Burgesses – Effort for the Emancipation of Slaves

In 1769, founding father Thomas Jefferson was elected to the legislature, in which he served until it was closed by the Revolution. Of note is that one of his first priorities was an “effort in that body for the permission of the emancipation of slaves, which was rejected; and indeed, during the regal government, nothing liberal could expect success.” ⁷

Under the Act of 2nd George II, no slave was to be set “free upon

*Author's text in parentheses



Interior of Jamestown Memorial Church, facing the Sanctuary, prior to “Jamestown Rediscovery” changes.



Interior of Jamestown Memorial Church, facing main, inner entranceway, prior to removal of British Coat of Arms and Motto – and erection of new, crude wooden permanent scaffolding, to left and right side walls, hiding memorial plaques by “Jamestown Rediscovery.”

any pretence whatever, except for some meritorious services, to be adjudged and allowed by the Governor and Council.” Acts of Assembly, 1769.

Jefferson denounces Slavery in his “A Summary View of the Rights of British America,” 1774:

The abolition of domestic slavery is the great object of desire in those colonies, where it was unhappily introduced in their infant state. But previous to the enfranchisement of the slaves we have, it is necessary to exclude all further importations from Africa; yet our repeated attempts to effect this by prohibitions, and by imposing duties which might amount to a prohibition, have been hitherto defeated by his Majesty's negative: Thus preferring the immediate advantages of a few African corsairs* to the lasting interests of the American states, and to the rights of human nature deeply wounded by this infamous practice. Nay, the single interposition of an interested individual against a law was scarcely ever known to fail of success, though in the opposite scale were placed the interests of a whole country. That this is so shameful an abuse of a power trusted with his majesty for other purposes, as if not reformed, would call for some legal restrictions.

Jefferson denounces Slavery in his “Notes on the State of Virginia,” 1785:

Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God? That they are not to be violated but with His wrath? Indeed I tremble for my country when I reflect that God is just; that His justice cannot sleep forever: that considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation is among possible events: that it may become probable by supernatural interference! The Almighty has no attribute which can take side with us in such a contest, - But it is impossible to be temperate and to pursue this subject through the various considerations of policy, of morals, of history, natural and civil. We must be contented to hope they will force their way into everyone's mind. I think a change already perceptible since the origin of the present (American)* revolution. The spirit of the master is abating, that of the slave rising from the dust; his condition mollifying, the way I hope preparing, under the auspices of Heaven, for total emancipation, and that this is disposed, in the order of events, to be with the consent of the masters, rather than by their extirpation.

Jefferson's Northwest Ordinance – Slavery is Banned

In founding father Thomas Jefferson's Northwest Ordinance, written on April 23, 1784, and ratified by Congress on July 13, 1787, the 6th Article mirrors his 28th Clause of the *Declaration of Independence* – the anti-Slavery Clause, for in this vast territory west of the Alleghenies and northwest of the Ohio River, lands won from the British, Jefferson permanently banned slavery and involuntary servitude:

Article 6th: There shall be neither slavery nor involuntary servitude in the said territory, otherwise than in the punishment of crimes whereof the party shall have been duly convicted: Provided, always, that any person escaping into the same, from whom labor or service is lawfully claimed in any one of the original States, such fugitive may be lawfully reclaimed and conveyed to the person claiming his or her labor or service as aforesaid.

The anti-Slavery, 28th Clause in the *Declaration of Independence*, with its denunciation of the King of England's refusal to abolish slavery in British America – thwarting the founders' repeated attempts to do so – certainly proves Jefferson's belief that "all men are created equal," his 1774 *A Summary View of the Rights of British America*, and his 1785 *Notes on the State of Virginia* agreeing thereto.

What is American History?

American history is not a narrative or New York Times (circa 1851) newspaper article/commentary based upon fiction, but concrete, verified, factual, written records of America's past – as found in original Documents of American history – America's 1607 Jamestown, Virginia birthplace being equally preserved in Documents of British history.

The New York Times Magazine's "The 1619 Project," published in 2019, asks readers to consider "what it would mean to regard 1619 as our nation's birth year" – referring, of course, to the August 18, 1619 arrival of a Dutch ship in Virginia.

"The July 30, 1619 Project" – Documents of American History

The Jamestown Memorial Church provides a portal in time, entering through the dignified 1639 Church Tower into the sacred historic site where the first Legislative, Representative Assembly in America met on July 30, 1619, the Governor presiding – elected Burgesses from each of the Virginia plantations present. Along the walls of the church are twenty commemorative plaques which record accurately the history of "The Birthplace of America."

During a Fall, 2020 *Christian Heritage Tour* of Jamestown Island and the Memorial Church, participants were dismayed at being unable to photograph the famed Captain John Smith memorial plaque, upon which is inscribed his Christian identity, due to its shiny, new brass replacement, dazzling the inscription. The original plaque, easily photographed, was a replica of Captain Smith's handsome plaque in St. Sepulchre's Church, London, England, where he is buried.

Following are some lines from this insightful description of the Governor of Virginia and Admiral of New England:

But that the Truth is held in more esteem, shall I report his former service done in honour of his God and Christendom...Done in Virginia, that large Continent?...A habitation for our Christian Nation where God is glorified, their wants supplied, Which else for necessities, Must have died...O may his soul in sweet Elysium sleep, Until the Keeper that all souls doth keep, Return to Judgment, and that after thence, With angels he may have his recompense.

A number of other significant plaques testifying to the Christian foundations at "The Birthplace of America" had also been permanently blocked from view by a new, crude wooden permanent scaffolding after completion of "Jamestown Rediscovery" archeological upheaval within this sacred historic church, commencing in November, 2016 – including plaques memorializing two famous Indians converted to Christianity, as follows:

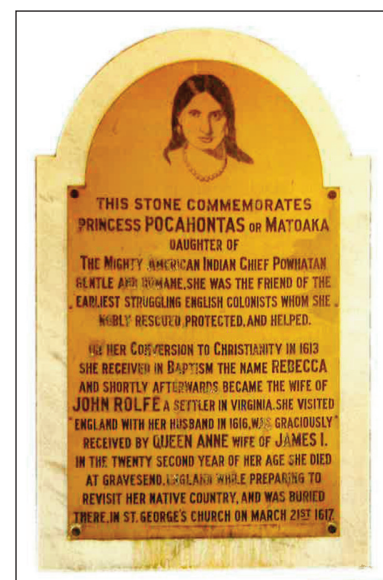
THIS STONE COMMEMORATES PRINCESS POCAHONTAS or MATOAKA,

Daughter of the Mighty American Chief Powhatan. Gentle and humane, she was the friend of the earliest struggling English colonists whom she nobly rescued, protected and helped. On her conversion to Christianity in 1613 she received in Baptism the name REBECCA and shortly afterwards became the wife of JOHN ROLFE, a settler in Virginia. She visited England with her husband in 1616, was graciously received by QUEEN ANNE, wife of JAMES I. In the twenty-second year of her age she died at GRAVESEND, ENGLAND, while preparing to revisit her native country, and was buried there in St. George's Church on March 21st, 1617.

and,

IN MEMORY OF CHANCO, an Indian youth converted to Christianity, who resided in the household of Richard Pace across the river from Jamestown, and who, on the eve of the Indian Massacre of March 22, 1622, warned Pace of the murderous plot, thus enabling Pace to cross the river in a canoe to alert and save the Jamestown settlement from impending disaster.

Participants were also disappointed at being deprived of viewing and photographing the famed Coat of Arms, depicting the Stuart crest, which was graciously presented to the Memorial Church in 1957 by Queen Elizabeth II, and had been conspicuously displayed above the main inner



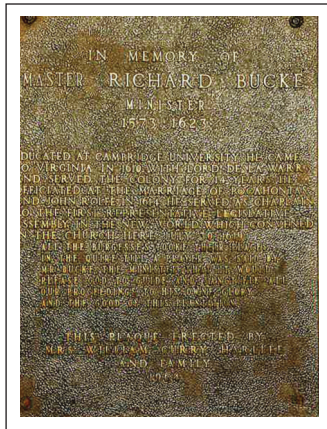
Memorial plaque commemorating Princess Pocahontas adorning Jamestown Memorial Church, hidden from view by new, crude wooden permanent scaffolding erected by "Jamestown Rediscovery."



Memorial plaque commemorating an Indian youth, Chanco, converted to Christianity, blocked from view and photography by new, crude wooden permanent scaffolding erected by “Jamestown Rediscovery.”

A bronze plaque adjacent to the communion rail memorializes Minister Richard Bucke, who served as Chaplain to the first Representative Legislative Assembly in America. It reads as follows:

IN MEMORY OF MASTER RICHARD BUCKE, MINISTER 1573-1623. Educated at Cambridge University, he came to Virginia in 1610 with Lord De La Warr and served the colony for 14 years. He officiated at the marriage of Pocahontas and John Rolfe in 1614. He served as Chaplain to the first Representative Legislative Assembly in the New World which convened in the church here, July 30, 1619. “All the Burgesses tooke their places in the Quire till prayer was said by Mr. Bucke, the Minister, that it would please God to guide and sanctifie all our proceedings to His own glory, and the good of this plantation.”



Memorial plaque on wall above communion rail, to Master Richard Bucke, Chaplain to the First Representative Legislative Assembly in America, July 30, 1619, which convened in this church. Jamestown Memorial Church, Jamestown, Virginia.

1607 Jamestown, Virginia, site of the first permanent Protestant Christian settlement – Birthplace of democracy in America – does not need reframing, rewriting or “rediscovery,” being well ensconced in the original Documents of American history, as well as Documents of British history, in perpetuity.

As the 1907 dedication plaque at the rear of the Jamestown Memorial Church records,

To the glory of God and in grateful remembrance of the adventurers in England and ancient planters in Virginia, Who through evil report and loss of fortune, through suffering and death, maintained stout hearts and laid the Foundations of our Country. This building is erected by the National Society of Colonial Dames of America, to commemorate the three hundredth Anniversary of the

entranceway to the church – prior to its permanent removal by the “Jamestown Rediscovery.” This seal glorifies God with the British motto – “Dieu et mon droit” translated to mean, “God and my right” – the motto around its crest reading “Honi soit qui mal y pense,” meaning, “Shame on him who thinks badly of this.” Our guests concluded that “Jamestown Rediscovery” was averse both to God, and the rights of the people – thereby removing it.

Landing of the First Permanent English Settlers upon American soil – 1607 The 13th of May 1907.

In conclusion, what does Almighty God have to say about reframing, rewriting or removing His Name and His glory from the foundations of this nation’s history? He clearly condemns it:

“Remove not the ancient landmarks which thy fathers have set.” Proverbs 22:28.

“If the foundations be destroyed, what can the righteous do?” Psalm 11:3 (The answer is “nothing,” as a house or nation cannot stand or build upon nothing.) and,

“My people are destroyed for lack of knowledge.” Hosea 4:6

Footnotes:

- ¹ Historic marker in front of the Cross at Cape Henry, Virginia quoting 1607 settlers’ original words.
- ² Smith, Captain John. *The Generall Historie of Virginia, New England and the Summer Isles*, from their first beginning AN: 1584 to this present 1626. London: Edward Blackmore, 1632, pp. 32-34.
- ³ Historic marker outside original 1639 Church Tower, Jamestown Island, Virginia.
- ⁴ Jefferson, Thomas. *Autobiography*. Original Manuscript in Rare Manuscript Collection, Library of Congress. Washington, D. C.
- ⁵ *American Peoples Encyclopedia*. Vol 16. Chicago: Spencer Press, Inc., 1954, pp. 16-319, 16-320.
- ⁶ Jefferson, Thomas. *Autobiography*. Original Manuscript in the Rare Manuscript Collection, Library of Congress. Washington, D.C.
- ⁷ *Ibid*.