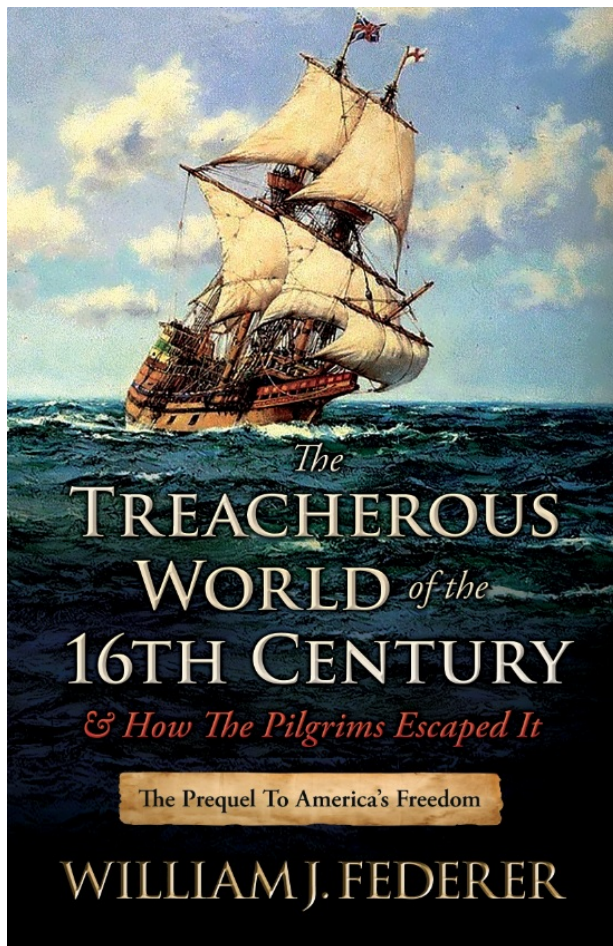


**American Minute with Bill Federer**  
Pilgrim Thanksgiving "God be praised we had a good increase ... Our harvest being gotten in"

On NOVEMBER 21, 1620 (NS), the **Pilgrims** signed the **Mayflower Compact** and began their **Plymouth Colony**.



[Read as PDF ...](#)



[The Treacherous World of the 16th Century and How the Pilgrims Escaped It: The Prequel to America's Freedom](#)

Of the 102 **Pilgrims**, only **47** survived till

Spring.

At one point, only **a half dozen** were healthy enough to care for the rest.



In the Spring of 1621, the Indian **Squanto** came among them, and showed them how to catch fish, plant corn, trap beaver, and was their interpreter with the other **Indian tribes**.

**Governor William Bradford** described **Squanto** as "a

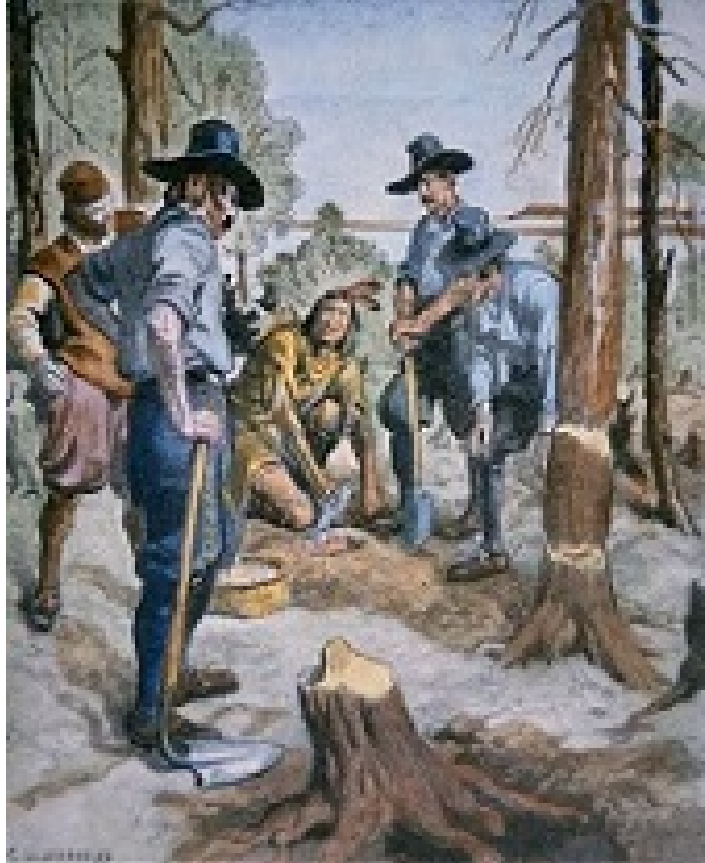
special instrument sent of **God** for their good beyond their expectation."

**Bradford** added:

"The settlers ... began to **plant their corn**, in which service **Squanto** stood them in good stead, **showing them how to plant it and cultivate it**.

He also told them that unless they got fish to manure this exhausted old soil, it would come to nothing ...

In the middle of April plenty of **fish** would come up the brook ... and **(he) taught them how to catch it.**"



**Pilgrim Edward Winslow** recorded in *Mourt's Relation* that in the Fall of 1621:

**"God be praised we had a good increase ...**

Our **harvest** being gotten in, our governor sent four men on fowling, that so we might after a **special manner rejoice together** after we had **gathered the fruit of our labors.**

They four in one day killed as **much fowl** as, with a little help beside, **served the company almost a week.**

... At which time, amongst other recreations, we exercised our



arms, many of the **Indians** coming amongst us, and among the rest their greatest king **Massasoit**, with some **ninety men**, whom for three days we entertained and **feasted**,



and they went out and killed **five deer**, which they brought to the plantation and bestowed on our Governor, and upon the Captain and others.

And although it be not always so plentiful, as it was at this time, with us, yet **by the goodness of God**, we are so far from want, that we often wish you partakers of **our plenty.**"

**Bradford** described the same event:

"And besides **waterfowl** there was great store of **wild turkeys**, of which they took many, besides **venison**, etc.



Besides, they had about a peck a **meal** a week to a person, or now since harvest, **Indian corn** to that proportion."

The idea of a Fall day of **thanksgiving** may have come to the **Pilgrims** after they

moved to **Leiden, Holland**, in 1609.

Dutch citizens there **annually gave thanks to God for William of Orange**, in 1574, ending the bloody **Spanish Furies**, where **Spain's "Iron Duke" of Alba** had **butchered tens of thousands**.



Dutch historian Jeremy Dupertuis Bangs (Ph.D. Leiden, 1976), in his article "1621: A Historian Looks Anew at **Thanksgiving**," documented that Jan Orlers, a friend of **Pilgrim** elder William Brewster, wrote of **Leiden's Thanksgiving for Spain being driven out**:



"**Every year throughout the city a General Day of Prayer and Thanksgiving ... held and celebrated on the Third of October, to thank and praise God Almighty that he so mercifully had saved the city from her enemies.**"

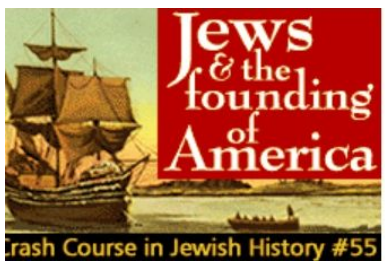
Also in Leiden was a community of persecuted **Jews** who had been exiled from Spain.



Beginning in 1575, at the University of Leiden, students were taught Hebrew, Aramaic and Syriac by a rabbi, just as Pilgrim elder William Brewster taught students

English.

Pilgrims would have observed Jews celebrating the annual Thanksgiving Feast of Tabernacles or "Sukkot" in September–October.



The amazing story of Jewish influence on the founding of American democracy is a well-kept secret.

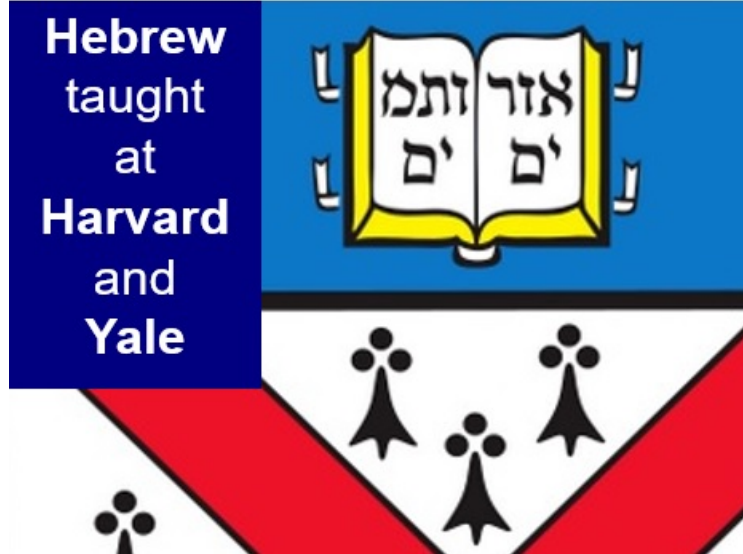
Pilgrims identified with Jews, who fled from Pharaoh across the Red Sea in search of

their Promised Land, as the Pilgrims fled from the King of England across the sea in search of their Promised Land.

The Israelites had self-government, called the Hebrew Republic, for four hundred years before they asked for a king. This example of self-government inspired the Puritan Reformers and the Pilgrim separatists.

Protestant scholars who studied the Hebrew Republic were called Christian Hebraists.

When **Harvard** and **Yale** were founded in New England, **Hebrew** was taught.



Historian Jeremy Dupertuis Bangs explained how **Pilgrims** thanked God:

"Our knowledge of the 1621 **Thanksgiving** comes from

**Winslow** and **Bradford**.

**Winslow's** choice of words, understood by his contemporaries, implies to us that the **Pilgrims** gave **thanks to God** for their preservation and for the plenty that gave hope for the future.

**Winslow** specifically tells us that **the colonists** sat down **with their native neighbors** and enjoyed **several days of peaceful rejoicing together**. It is a history with potent symbolism, and it needs neither apology nor distortion ..."

**Bangs** added:

"When **Winslow** described the **Pilgrims'** intention, 'after a

more special manner to **rejoice together**, after we had gathered **the fruit of our labors,**' he was alluding to John 4: 36 and to Psalm 33.



The first is, 'And **he that reapeth**, receiveth wages, & **gathereth fruit** unto life eternal, that both he that **soweth**, & he that **reapeth**, might **rejoice together.**'"

On November 9, 1621, 37 new **Pilgrims** arrived from England on the ship *Fortune*.

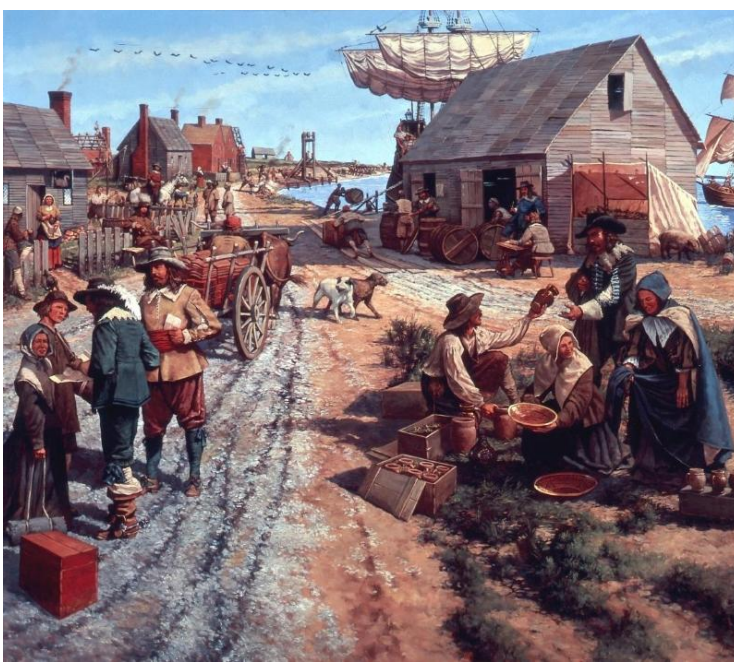


The joy of greeting this second group of **Pilgrims** was quickly dampened when it was discovered **they brought with them no food or supplies.**

This resulted in the **second winter** having a "**starving time,**" where at one point, each person was rationed just **five kernels of corn a day.**







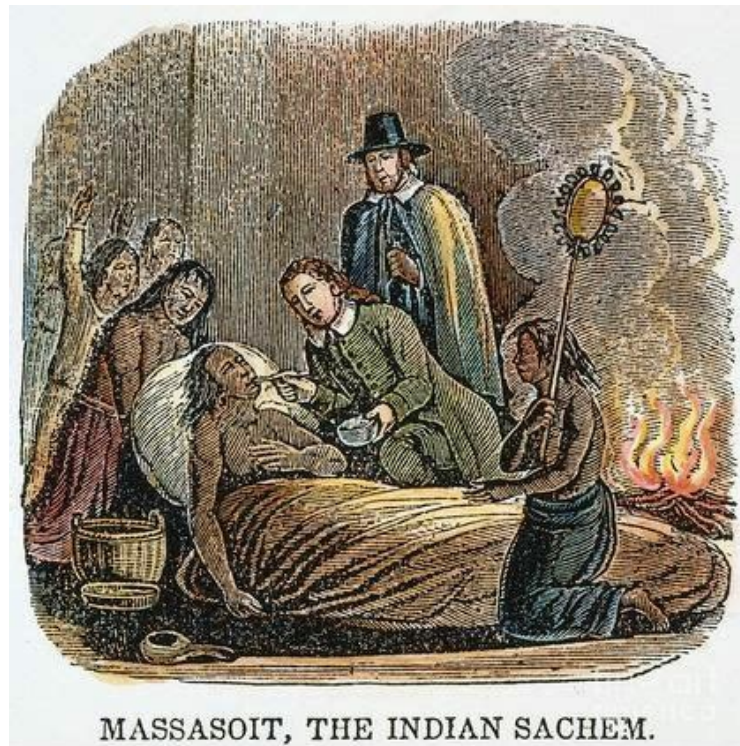
Attempting to repay the **"merchant adventurers"** who financed their trip, the **Pilgrims** filled the *Fortune* with £500 of furs, but tragically the **ship** was **captured** by **French pirates**, leaving the **Pilgrims** in

**greater debt.**

In 1622, the friendly Indian **Chief Massasoit** became ill.

**Pilgrim leader Edward Winslow** visited and **doctored** him.

He thankfully regained health, which contributed to a peace which lasted over 50 years.



**Edward Winslow** was especially grateful, because the **Indian tradition** was, if a person **doctored a chief** and the **chief died**, that person died too.

Two years after the **Pilgrim** landing, there was



a drought in 1623. **Edward Winslow** recorded in *Alexander Young's Chronicles of the Pilgrims* (Boston, 1841):

"Drought and the like considerations

moved not only every good man privately to enter into examination with his own estate between **God** and his conscience, and so to humiliation before Him, but also to humble ourselves together before the Lord by **Fasting and Prayer.**"

Their attitude was:

- when things were bad they would have **days of prayer;**
- when things were real bad they would have **days of fasting;** and
- when things turned around they would have **days of thanksgiving.**



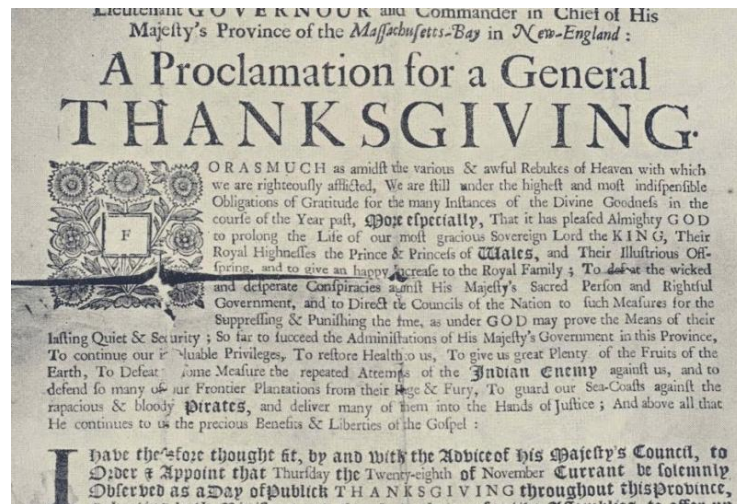
After the Pilgrims prayed and fasted, Governor Bradford wrote:

"Afterwards the Lord sent them such seasonable showers, with interchange of fair warm weather as, through His blessing, caused **a fruitful and liberal harvest,** to their no small **comfort and rejoicing.**

For which **mercy**, in time convenient, they also set apart a **day of thanksgiving**. By this time harvest was come, and instead of **famine** now **God** gave them **plenty** - for which **they blessed God**.

And the effect of their particular planting was well seen, for all had - pretty well - so as any **general want or famine** had **not been amongst them since to this day.**"

Decades later, a **thanksgiving proclamation** was issued by the Governing Council of Charlestown, Massachusetts, June 20, 1676:



"The Council has thought meet to appoint ... **day of solemn Thanksgiving and praise to God** ...

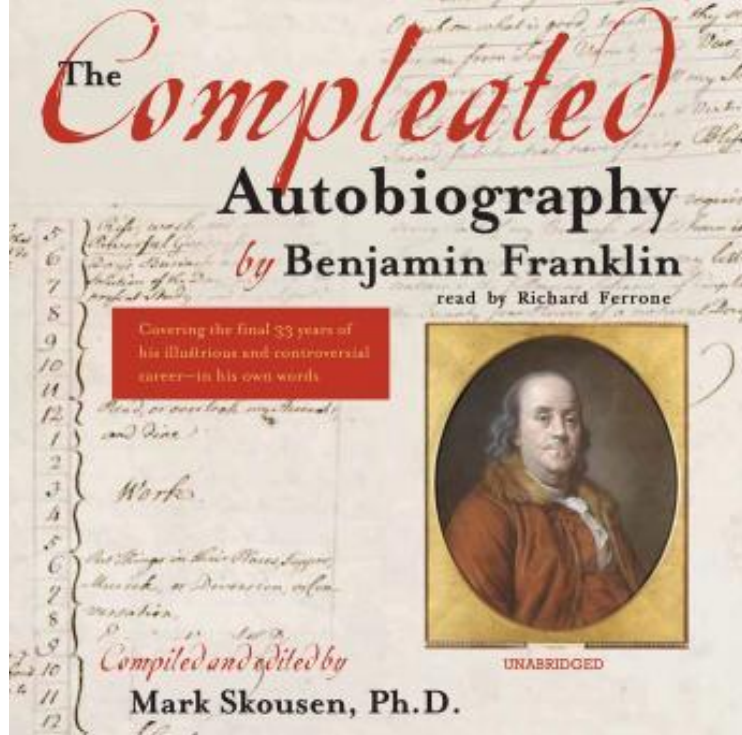
that the **Lord** may behold us as a people offering praise and thereby glorifying Him;

the Council doth commend it to the respective **ministers, elders and people** of this jurisdiction; solemnly and seriously to keep the same beseeching that being persuaded **by the mercies of God** we may all, even this whole people offer up our bodies and souls as a living and **acceptable Service unto God by Jesus Christ.**"

**Ben Franklin**  
wrote of the  
**Pilgrims'**  
**Thanksgiving**  
*(The Completed  
Autobiography by  
Benjamin Franklin,*

editors Mark & Jo Ann Skousen, Regnery, 2006, p. 331):

"There is a tradition that in the planting of New England, **the first settlers** met with **many difficulties and hardships**, as is generally the case when a civiliz'd people attempt to establish themselves in a **wilderness country**.



Being so piously dispos'd, **they sought relief from heaven** by laying their wants and distresses before the **Lord** in frequent set **days of fasting and prayer**.

Constant meditation and discourse on these subjects kept their minds gloomy and discontented, and **like the children of Israel** there were **many dispos'd to return to the Egypt** which persecution had induc'd them to abandon ..."

**Franklin** continued:

"At length, when it was proposed in the Assembly to **proclaim another fast**, a farmer of plain sense rose and remark'd that the inconveniences they suffer'd,

and concerning which they had so often weary'd heaven with their complaints, were not so great as they might have expected, and were diminishing every day as the colony strengthen'd; that the earth began to **reward their labour** and furnish liberally for their subsistence;



that their seas and rivers were **full of fish**, the air sweet, the climate healthy, and above all, they were in the **full enjoyment of liberty, civil and religious.**

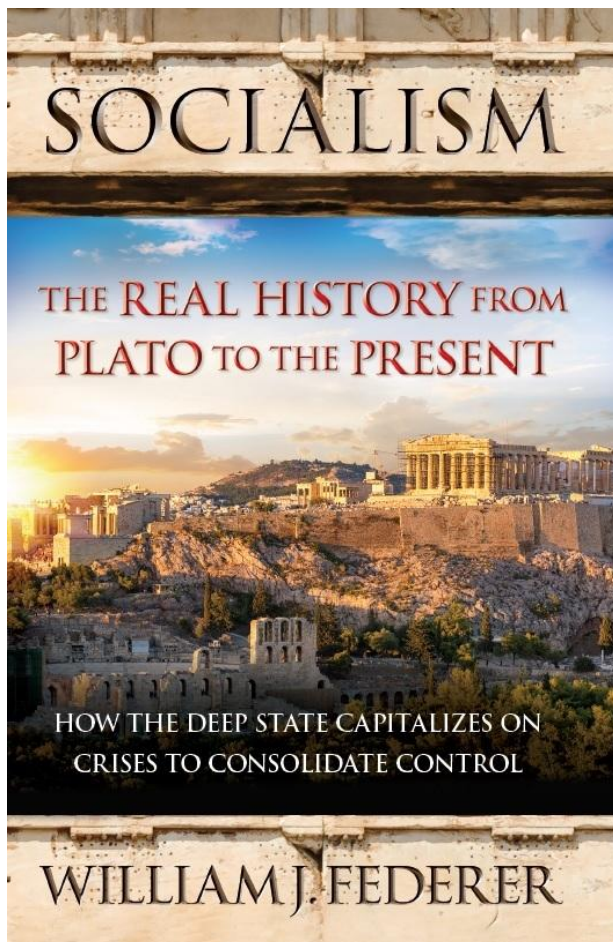
... He therefore thought that reflecting and conversing on these subjects would be more comfortable and lead more to make them contented with their situation;



and that it would be more becoming **the gratitude they ow'd to the divine being**, if instead of a **fast** they should **proclaim a thanksgiving.**

His advice was taken, and from that day to this, they have in every year observ'd circumstances of **public felicity** sufficient to furnish employment for a **Thanksgiving Day**, which is therefore constantly ordered

and religiously observed."



[SOCIALISM - The Real History from Plato to the Present: How the Deep State Capitalizes on Crises to Consolidate Control](#)

During the Cold War, **socialists** and **communists** began an effort to weaken America from the inside by **infiltrating the media, entertainment, the pulpit, courts, political parties** and the **educational system**.



On January 10, 1963, **Rep. Albert S. Herlong, Jr.**, of Florida, read into the *Congressional Record*, (Vol 109, 88th Congress, 1st Session,

Appendix, pp. A34–A35), **45 tactics communists** that were being used, including:

17. Get control of the schools. Use them as transmission belts for socialism and current communist propaganda. Soften the curriculum. Get control of teachers' associations. Put the party line in textbooks.

18. Gain control of all student newspapers.

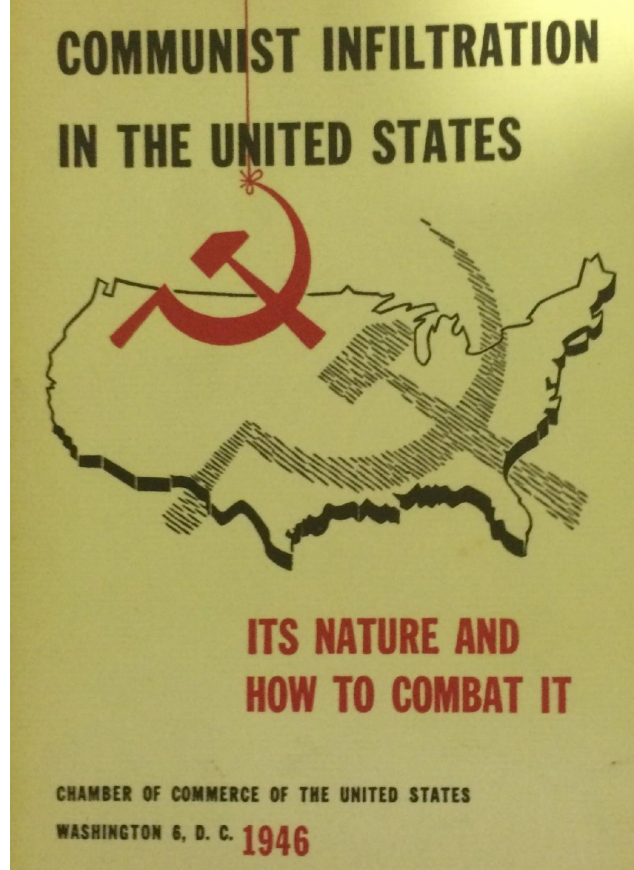
19. Use student riots to foment public protests against programs or organizations which are under communist attack ...

25. Break down cultural standards of morality by promoting pornography and obscenity in books, magazines, motion pictures, radio, and TV ...

27. Infiltrate the churches and replace revealed religion with “social” religion. Discredit the Bible and emphasize the need for intellectual maturity which does not need a “religious crutch.”

28. Eliminate prayer or any phase of religious expression in the schools on the ground that it violates the principle of “separation of church and state.”

29. Discredit the American Constitution by calling it inadequate, old-fashioned, out of step with modern needs, a hindrance to cooperation between nations on a worldwide basis.



30. Discredit the American Founding Fathers. Present them as selfish aristocrats who had no concern for the “common man.”

31. Belittle all forms of American culture and discourage the teaching of American history on the ground that it was only a minor part of the “big picture.”

32. Support any socialist movement to give centralized control over any part of the culture—education, social agencies, welfare programs, mental health clinics, etc ...

41. Emphasize the need to raise children away from the negative influence of parents. Attribute prejudices, mental blocks and retarding of children to suppressive influence of parents.

42. Create the impression that violence and insurrection are legitimate aspects of the American tradition; that students and special-interest groups should rise up and use "united force" to solve economic, political or social problems.



Socialist infiltration tactics utilized a process called "deconstruction," as in Howard Zinn's *A Peoples' History of the United States*,

and in *The New York Times'* 1619 Project,

**Deconstruction** is a cultural gene-replacement therapy, where the **old identity is removed** and **replaced** with a



**new identity:**

1) the **younger generation of students** are separated from the country's past by the negative portrayal of the country's founders.



**Students** not only reject the founders, but through guilt-by-association, reject the rights and freedoms which the founders established.

This was explained by the Communist Party Education Workers Congress in 1918:

"We must create out of the **younger generation of communists**. We must turn **children**, who can be shaped like wax, **into real, good communists** ... We must **remove the children** from the crude **influence of their families**. We must **take them over** and, to speak frankly, **nationalize them**."

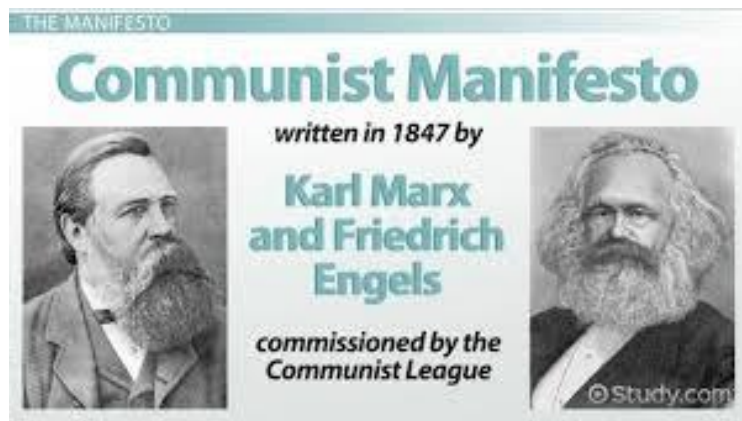


2) **Students** are then moved into a neutral point of view where they are **open-minded** to other belief systems.

3) Finally, **students** are indoctrinated into accepting the socialism, communist, alternative sexual agendas, and non-Western beliefs which do not believe in **individual rights** but rather "**group rights**."

**Karl Marx** is attributed with the statement:

"Take away the heritage of a people and they are easily conquered."



**Frederick Engels** wrote in *Capital, Volume II* (1885):

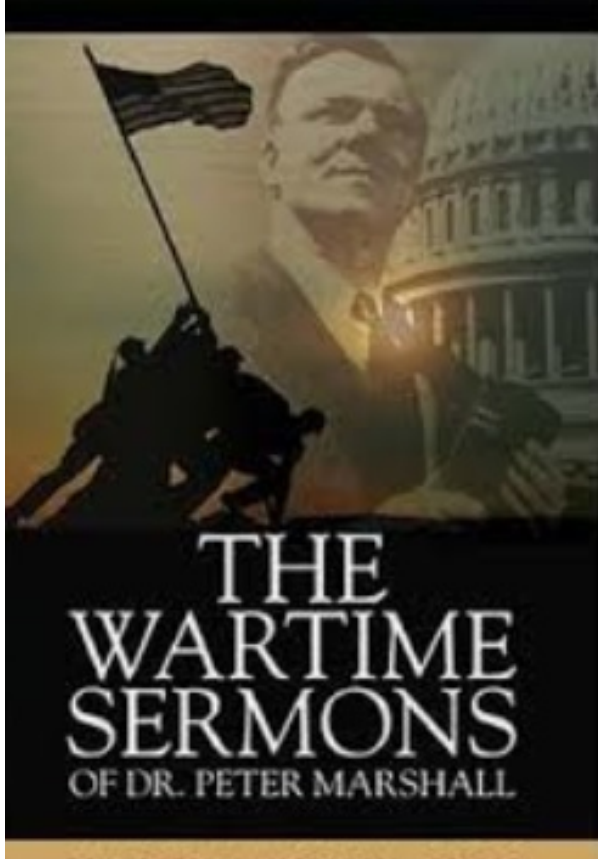
"It was **Marx** who had first discovered **the great law of motion of history** ...

All **historical struggles**, whether they proceed in the political, religious, philosophical or some other ideological domain, are ... **struggles of social classes** ...

**Collisions ... between these classes** are in turn conditioned by the degree of development of their economic position ... This **law**, which has the same significance for **history** as the law of the **transformation** of energy has for natural science."

Commenting on **Marx's socialist deconstruction**, U.S. Senate **Peter Marshall** stated (20 Centuries of Great Preaching Vol. 12 Waco: Word, 1971 p. 11-19):

"There was a time in these United States when **youth** was inspired by (heroes) ... Along with the ponderous **Family Bible**



on the Victorian table and the **hymn books** on the old-fashioned square piano, there looked down from the walls the likenesses of our national heroes ...

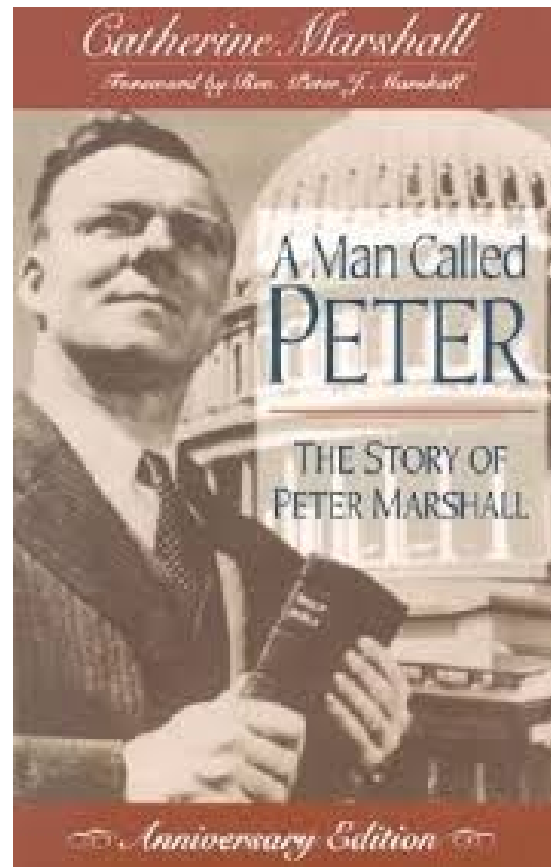
Those were the days of **great beliefs** - belief in the **authority of the Scriptures**, belief that **prayer** was really answered, belief in **marriage** and the **family** as permanent institutions, belief in the **integrity** and

worth of America's great men ...

**Marshall** lamented:

"Then there dawned the **day** when the pictures of Washington and Lincoln **did not fit in** with our concept of modern décor ... **The old Family Bible** looked embarrassingly out of place ... So the pictures and the **Bible** were often relegated to the **Attic of Forgotten Things** ...

Along with our higher education came a **debunking contest**. This **debunking** became a **sort of national sport** ... It was smarter to **revile than to revere** ... more fashionable to **depreciate than to appreciate**.



In our **classrooms** at all levels of education, no longer did we laud great men - those who had struggled and achieved. Instead, we merely ...**ferreted out their faults** ... They were merely ... products of their environments ..."

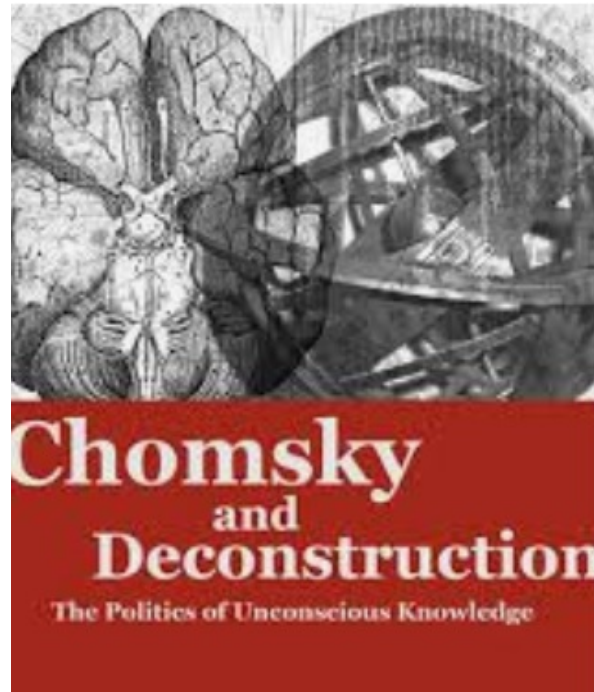
**Marshall** concluded:

"But we failed to realize that when we were **denying the existence of great men**, we were also denying the desirability of great men.

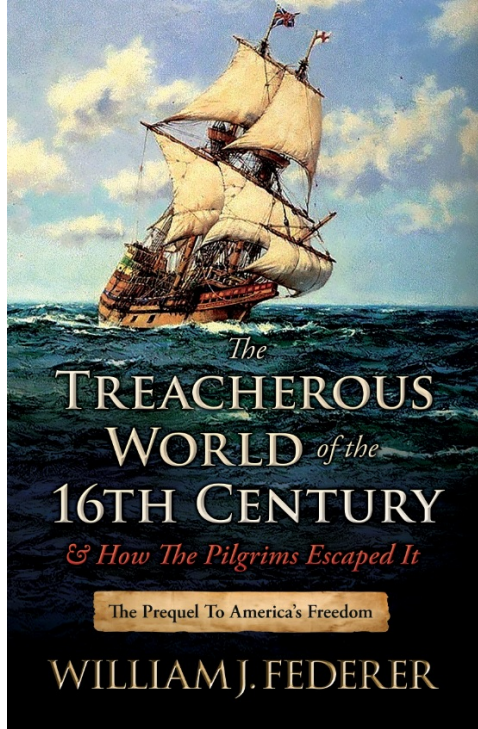
So now, many of **our children** have **grown up without the guiding star** ... holding in their hands only **a bunch of ...**

**question marks**, with **no keys** with which to open the doors of knowledge and life ...

Thus, **our debunking** is ... a sign of **decaying foundations** of character to the **individual and in the national life.**"



[The Treacherous World of the 16th Century and How the Pilgrims Escaped It: The Prequel to America's Freedom](#)



**Franklin Roosevelt** stated in his **Thanksgiving Day Proclamation**, October 31, 1939:

"More than three centuries ago at the season of the gathering in of the harvest, the **Pilgrims** humbly **paused in their work** and gave **thanks to God** for the preservation of their community and for the abundant yield of the soil."



**President John F. Kennedy** proclaimed a **National Thanksgiving Day**, October 28, 1961:

"More than three

centuries ago, the **Pilgrims**, after a year of hardship and peril, **humbly and reverently set aside a special day** upon which to give **thanks to God** for their preservation and for the **good harvest** from the virgin soil upon which they had labored.

Grave and unknown dangers remained. Yet **by their faith** and by their toil they had **survived the rigors of the harsh New England winter.**

Hence they paused in their labors to **give thanks** for the blessings that had been bestowed upon them by **Divine Providence.**

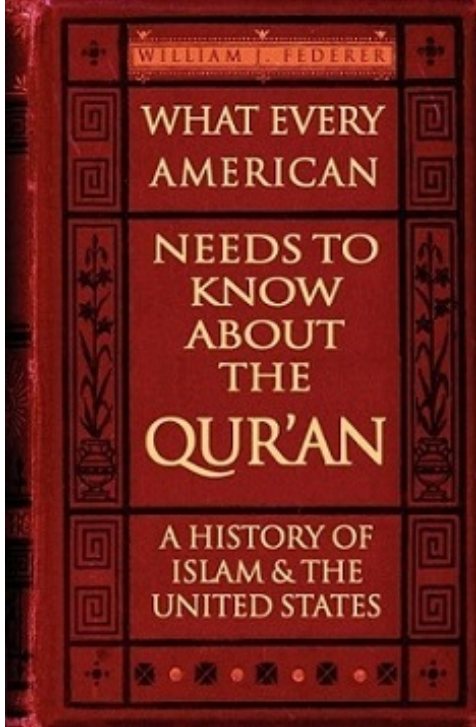
... **We give thanks**  
... for the **heritage of liberty**  
bequeathed by our ancestors which we are privileged to **preserve for our children and our children's children ...**

I ask the head of each family to recount to his **children** the story of the **first New England Thanksgiving,**

thus to impress upon **future generations** the **heritage of this nation** born in toil, in danger, in purpose, and in the conviction that right and justice and freedom can through man's efforts persevere and come to fruition with the blessing of **God."**



[What Every American Needs to Know About the Qur'an-A History of Islam & the United](#)



Another Pilgrim story often overlooked occurred in 1625.

The **Pilgrims** filled two ships with dried fish and beaver skins and sent them back to the "merchant adventurers" in England, to trade for more needed supplies.



**Governor William Bradford** recorded in his *History of the Plymouth Settlement 1608-1650* (rendered in Modern English by Harold Paget, 1909, ch. 6, p. 165-7):

"The adventurers ... sent over two fishing ships ...

The pinnace was ordered to load with corfish ... to bring home to England ... and besides she had some 800 lbs. of beaver, as well as other furs, to a good value from the plantation.

... The captain seeing so much lading wished to put aboard the bigger ship for greater safety, but

**Mr. Edward Winslow**, their

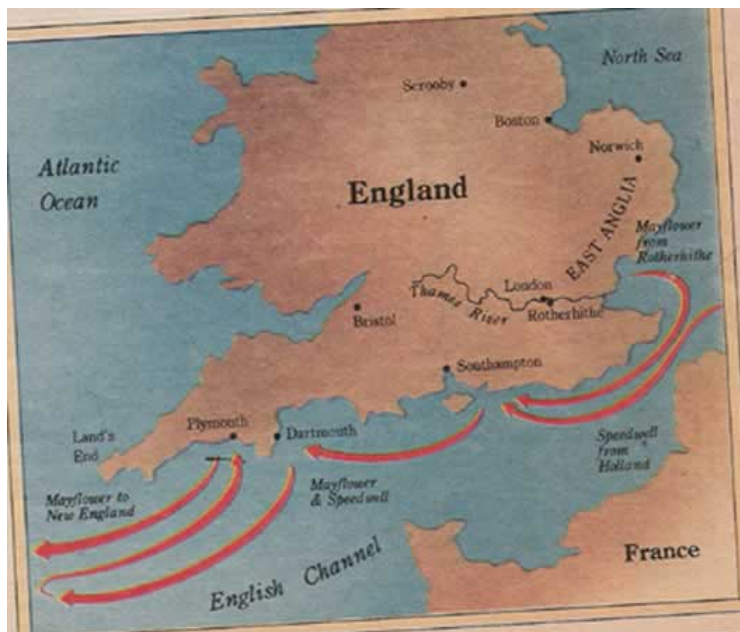
agent in the business, was bound in a bond to send it to London in the small ship ...



... The captain of the big ship ... towed the small ship at his stern all the way over.

So they went joyfully home together and had such fine weather that he never cast her off till they

were well within the England channel, almost in sight of Plymouth.



... But even there she was **unhappily taken by a Turkish man-of-war** and **carried off to Saller (Morocco)**, where the **captain and crew were made slaves** ...

Thus all their hopes were dashed and the joyful news they meant to carry home was **turned to heavy tidings** ..."





**Governor  
Bradford**  
continued:

"In the big ship  
**Captain Myles  
Standish ...**  
arrived at a very  
bad time ... a  
**plague very  
deadly in London**  
...

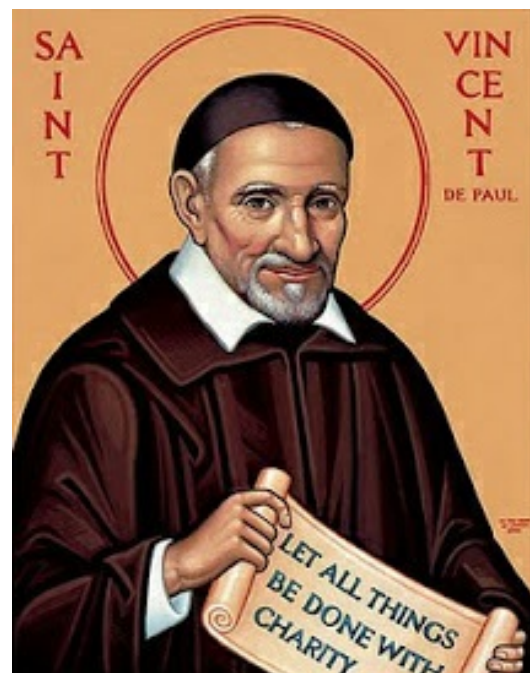


The friendly adventurers were so reduced by their losses last year, and now by **the ship taken by the Turks ... that all trade was dead.**"



Muslim piracy had dominated the seas.

In 1605, **St. Vincent de Paul** was sailing from Marseille, France, when he was captured by **Muslim Barbary pirates**.





He was sold into slavery in  
Tunis, North Africa.

Fortunately, after two years **St. Vincent de Paul** was able to convert one of his owner's wives to **Christianity**, and then afterwards, **his owner converted** in 1607.

He escaped to Europe where **he started religious orders to care for the poor and suffering in hospitals.**



Between 1606-1609, Muslim pirates from Algiers captured 466 British and Scottish ships.

Giles Milton wrote *White Gold: The Extraordinary Story of Thomas Pellow and North*

*Africa's One Million European Slaves* (UK: Hodder & Stoughton Ltd, 2004).



In it, he told how in 1625, **Muslim corsair pirates** sailed up the Thames River and **raided England**.



They attacked the coast of Cornwall, captured 60 villagers at Mount's Bay and 80 at Looe. Muslims took Lundy Island in Bristol Channel and raised the standard of Islam.



By the end of 1625, **over 1,000 English subjects** were sent to the **slave markets of Sale, Morocco.**



In 1627, Algerian and Ottoman Muslim pirates, led by **Murat Reis the Younger**, raided **Iceland**, carrying into slavery an estimated 400 from the cities of Reykjavik, Austurland and



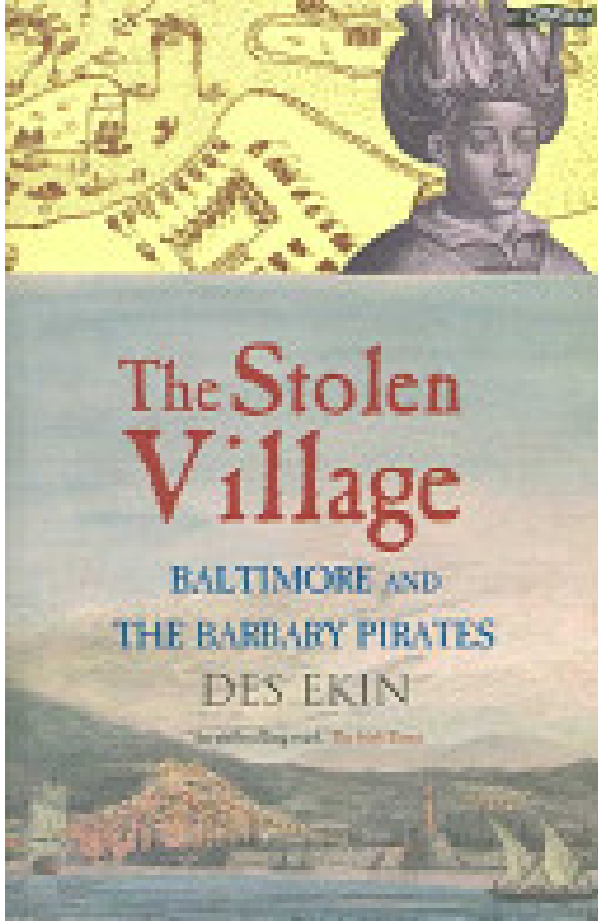
Vestmannaeyjar.

One captured girl, who had been made a slave concubine in **Algeria**, was rescued back by King Christian IV of Denmark.



In 1631, the entire village of **Baltimore, Ireland**, was captured by Muslim pirates, led by **Murat Reis the Younger**. Only two ever returned. (Des Ekin, *The Stolen Village*:

*Baltimore and the Barbary Pirates, O'Brien Press, 2006).*



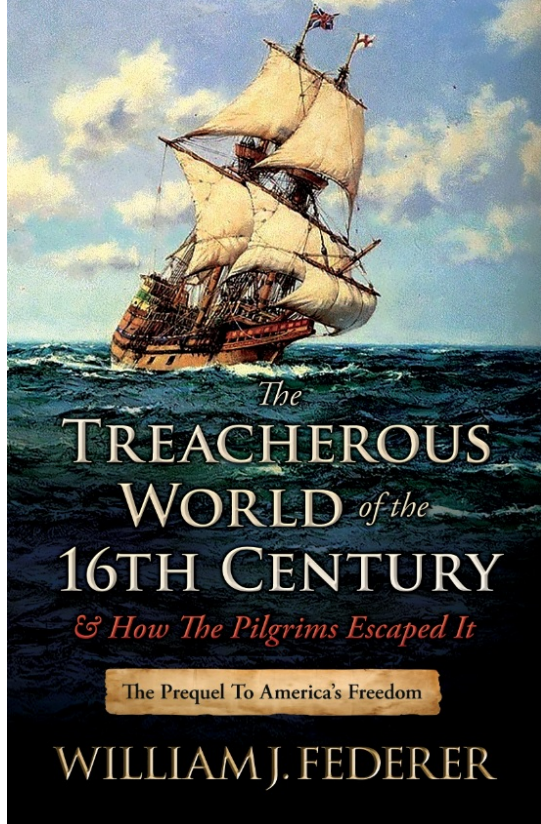
Thomas Osborne Davis wrote in his poem, "**The Sack of Baltimore**" (1895):

"The yell of 'Allah!'  
breaks above the  
shriek and roar;  
O'blessed God!  
the Algerine is lord  
of Baltimore."



By 1640, hundreds of English ships and over 1,500 British subjects were enslaved in **Tunis** and in 3,000 **Algiers**.

[The Treacherous World of the 16th Century and How the Pilgrims Escaped It: The Prequel to America's Freedom](#)



At the Bicentennial Celebration of the landing of the **Pilgrims** at **Plymouth Rock**, December 22, 1820, **Daniel Webster** declared:

"We have come to **this Rock**, to record here our homage for our **Pilgrim Fathers**; our sympathy in their sufferings; our gratitude for their labors ...

and **our attachment to those principles of civil and religious liberty**, for which they encountered the **dangers of the ocean, the storms of heaven, the violence of savages, disease, exile, and famine ...**

... We feel that we



are on the spot where the first scene of our history was laid; where the hearths and altars of **New England** were first placed; where **Christianity, and civilization ...**



made their first lodgment, in a vast extent of country, covered with a wilderness."



**Governor William Bradford** wrote of the **Pilgrims**:

"They shook off the **yoke of anti-christian bondage**, and as ye **Lord's free people**,

joined themselves (by a **covenant of the Lord**) into a church estate, in ye fellowship of ye **Gospel**, to walk in all his ways, made known or to be made known unto them, according to their best endeavors, **whatsoever it should cost them**, the **Lord** assisting them."

On November 12, 1620, the first full day in the New World, **Governor Bradford** described the **Pilgrims' thankfulness**:



"Being thus arrived in a good harbor,



and brought safe to land, **they fell upon their knees** and **blessed the God of Heaven** who had brought them over the **vast and furious ocean**, and **delivered them** from all the **perils and miseries** thereof, again to **set their feet on the firm and stable earth**, their proper element."



**Pilgrim elder William Brewster** commented:

"The **church** that had been brought over the ocean now saw **another church, the first-**

**born in America**, holding the same faith in the same simplicity of **self-government** under **Christ alone.**"

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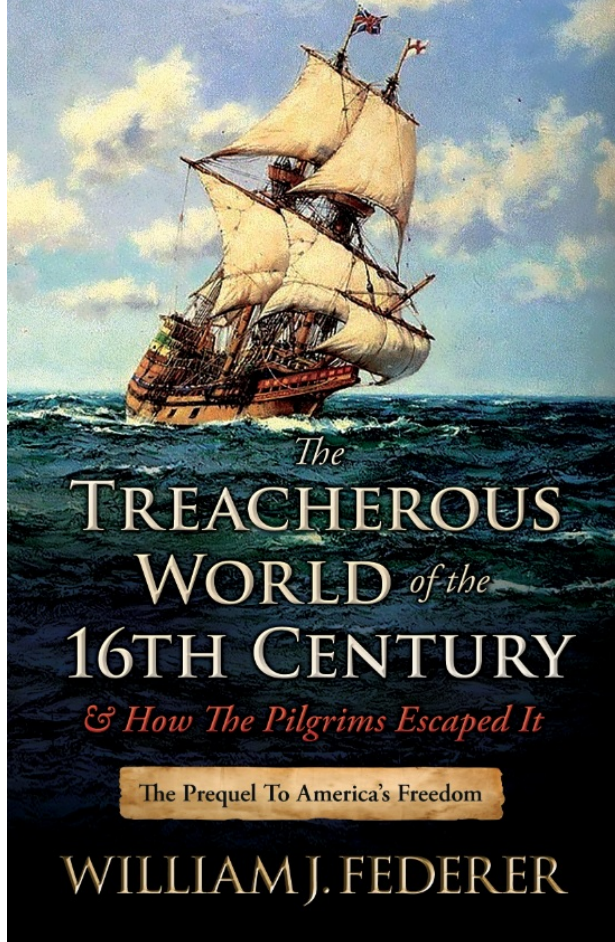
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