The last May there came Letters from Sir Francis Wyatt, Governor in VIRGINIA, which did advertise that... he found the Country settled in a peace (as all men there thought) sure and inviolable, not only because it was solemnly ratified and sworn, and at the request of the Native King [Opechancanough] stamped in Brass, and fixed to one of his Oaks of note, but as being advantageous to both parts; to the Savages as the weaker, under which they were safely sheltered and defended; to us, as being the easiest way then thought to pursue and advance our projects of buildings, plantings, and effecting their conversion by peaceable and fair means. And such was the conceit of firm peace and amity, as that there was seldom or never a sword worn, and a Piece [musket] seldomer, except for a Deer or Fowl. By which assurance of security, the Plantations of particular Adventurers and Planters were placed scatteringly and straglingly as a choice vein of rich ground intuited them, and the further from neighbors held the better. The houses generally set open to the Savages, who were always friendly entertained at the tables of the English, and commonly lodged in their bed-chambers. The old planters... placed with wonderful content upon their private dividends, and the planting of particular Hundreds [plantations] and Colonies pursued with an hopeful alacrity, all our projects (said he) in a fair way, and their familiarity with the Natives, seeming to open a fair gate for their conversion to Christianity.

The Country being in this estate, an occasion was ministered of sending to Opachankano [Opechancanough] the King of these Savages, about the middle of March last, what time the Messenger returned back from these words from him, That he held the peace concluded so firm, as the Sky should sooner fall than it dissolve... increasing our former confidence, than any wise in the world ministering the least suspicion of the breach of the peace, or of what instantly ensued; yea, they borrowed our own Boats to convey themselves across the River (on the banks of both sides whereof all our Plantations were) to consult of the devilish murder that ensued, and of our utter extirpation...

On the Friday morning (the fatal day) the 22 of March, as also in the evening, as in other days before, they came unarmed into our houses, without Bows or arrows, or other weapons, with Deer, Turkeys, Fish, Furs, and other provisions, to sell, and truck [trade] with us, for glass, beads, and other trifles: yea in some places, sat down at Breakfast with our people at their tables, whom immediately with their own tools and weapons, either laid down, or standing in their houses, they basely and barbarously murdered, nor sparing either age or sex, man, woman, or child; so sudden in their cruel execution, that few or none discerned the weapon or blow that brought them to destruction. In which manner they also slew many of our people then at their several works and husbandries in the fields, and without their houses, some in planting Corn and Tobacco, some in gardening, some in making Brick, building, sawing, and other kinds of husbandry, they well knowing in what places and quarters each of our men were, in regard of their daily familiarity, and resort to us for trading and other negotiations, which the more willingly was by us continued and cherished for the desire we had of effecting that great masterpiece of works, their conversion [to Christianity]. And by this means that fatal Friday morning, there fell under the bloody and barbarous hands of that perfidious and inhumane...
people, contrary to all laws of God and men, of Nature and Nations, three hundred forty seven men, women, and children, most by their own weapons; and not being content with taking away life alone, they fell after again upon the dead, making as well as they could, a fresh murder, defacing, dragging, and mangling the dead carcasses into many pieces, and carrying some parts away in derision, with base and brutish triumph.

Neither yet did these beasts spare those amongst the rest well known unto them, from whom they had daily received many benefits and favours, but spitefully also massacred them, without remorse or pity, being in this more fell than Lions and Dragons…. [T]hese miscreants… put not off only all humanity, but put on a worse and more than unnatural brutishness. One instance of it, amongst too many, shall serve for all.

That worthy religious Gentleman, Master George Thorpe Esquire, Deputy of the College [for Indian religious education]… did so truly and earnestly effect their conversion, and was so tender over them, that whosoever under his authority had given them but the least displeasure or discontent, he punished them severely…. He was not only too kind and beneficial to the common sort, but also to their King, to whom he often resorted, and gave many presents which he knew to be highly pleasing to him. And whereas this kind before dwelt only in a cottage, or rather a den or hog-sty, made with a few poles and sticks, and covered with mats after their wild manner, to civilize him, he first, built him a fair house according to the English fashion, in which he took such joy, especially his lock and key, which he so admired, as locking and unlocking his door a hundred times a day, he thought no device in all the world was comparable to it.

Thus insinuating himself to this King for his religious purposes, he conferred after with him often, and intimated to him matters of our Religion; and thus far the Pagan confessed, moved by natural Principles, that our God was a good God, and better much than theirs, in that he had with so many good things above them endowed us. He told him, if he would serve our God, he should be partaker of all those good things we had, and of far greater than sense or reason could ever imagine. He won upon him, as he thought in many things, so as he gave him fair hearing and good answer, and seemed to be much pleased with his discourse and in his company. And both he and his people for the daily courtesies this good Gentleman did to one or other of them, did profess such outward love and respect unto him, as nothing could seem more: but all was little regarded after by this Viperous brood, as the sequel showed: for they not only willfully murdered him, but cruelly, out of devilish malice, did so many barbarous despirates and foul scorns after to his dead corpse, as are unbefitting to be heard by any civil ear. One thing I cannot omit, that when this good Gentleman upon his fatal hour, was warned by his man (who perceived some treachery intended to them by these hell-hounds) to look to himself, and withal ran away for fear of the mischief he so strongly apprehended, and so saved his own life; yet his Master, out of the conscience of his own good meaning, and fair deserts ever toward them, was so void of all suspicion, and so full of confidence, that they had sooner killed him, then he could or would believe they meant any ill against him. Thus the sins of the wicked Infidels, have made them unworthy of enjoying him, and the eternal good that he most zealously always intended to them.