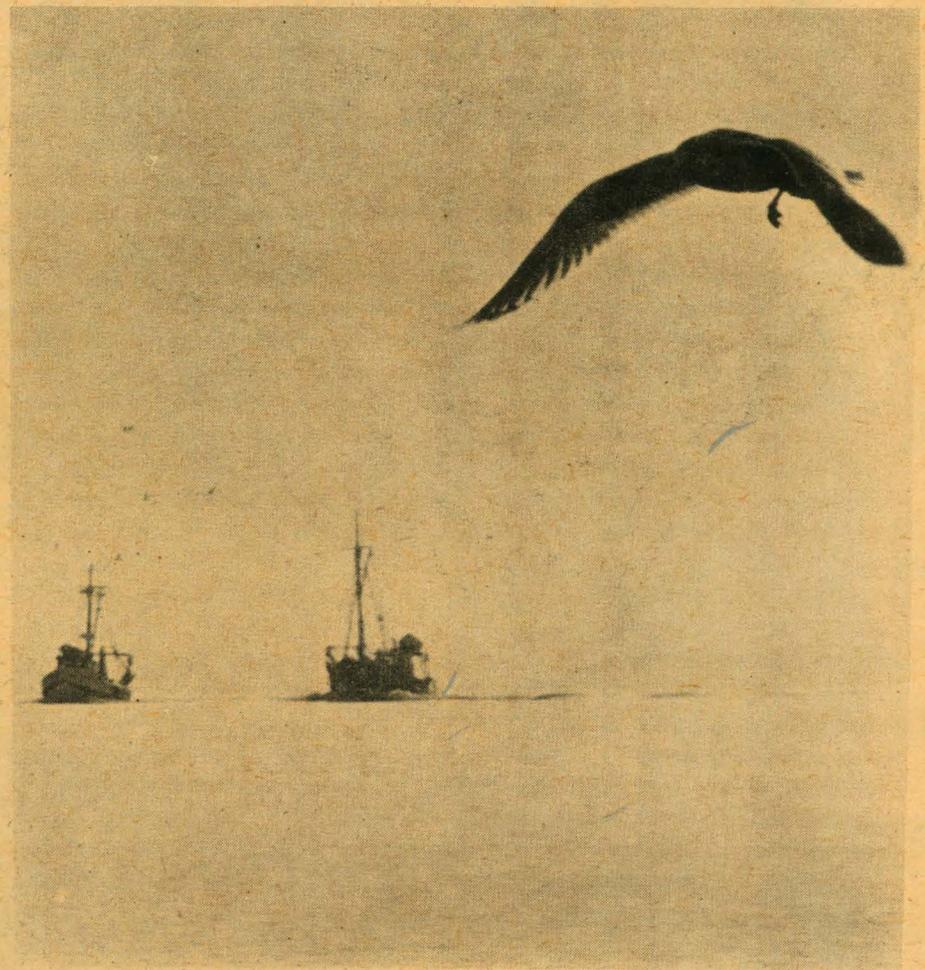


the landing...



1620 - 1970

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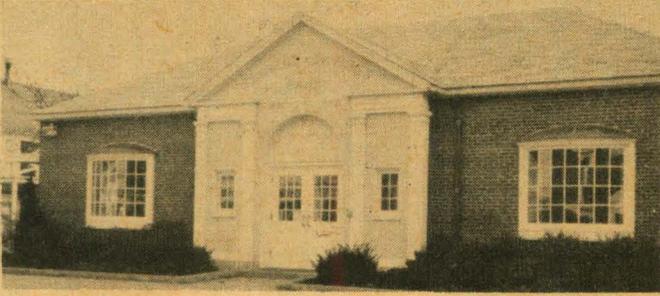


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PILGRIM 350th ANNIVERSARY



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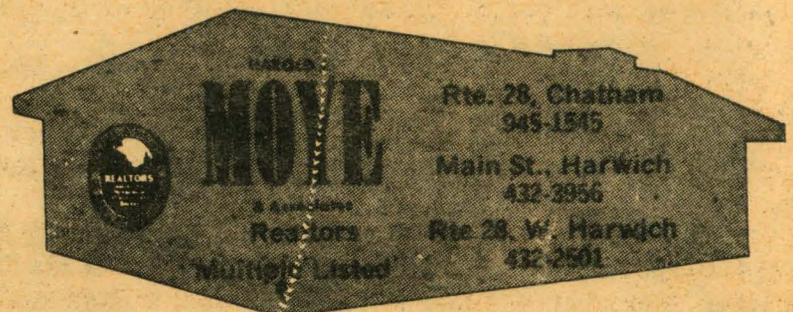
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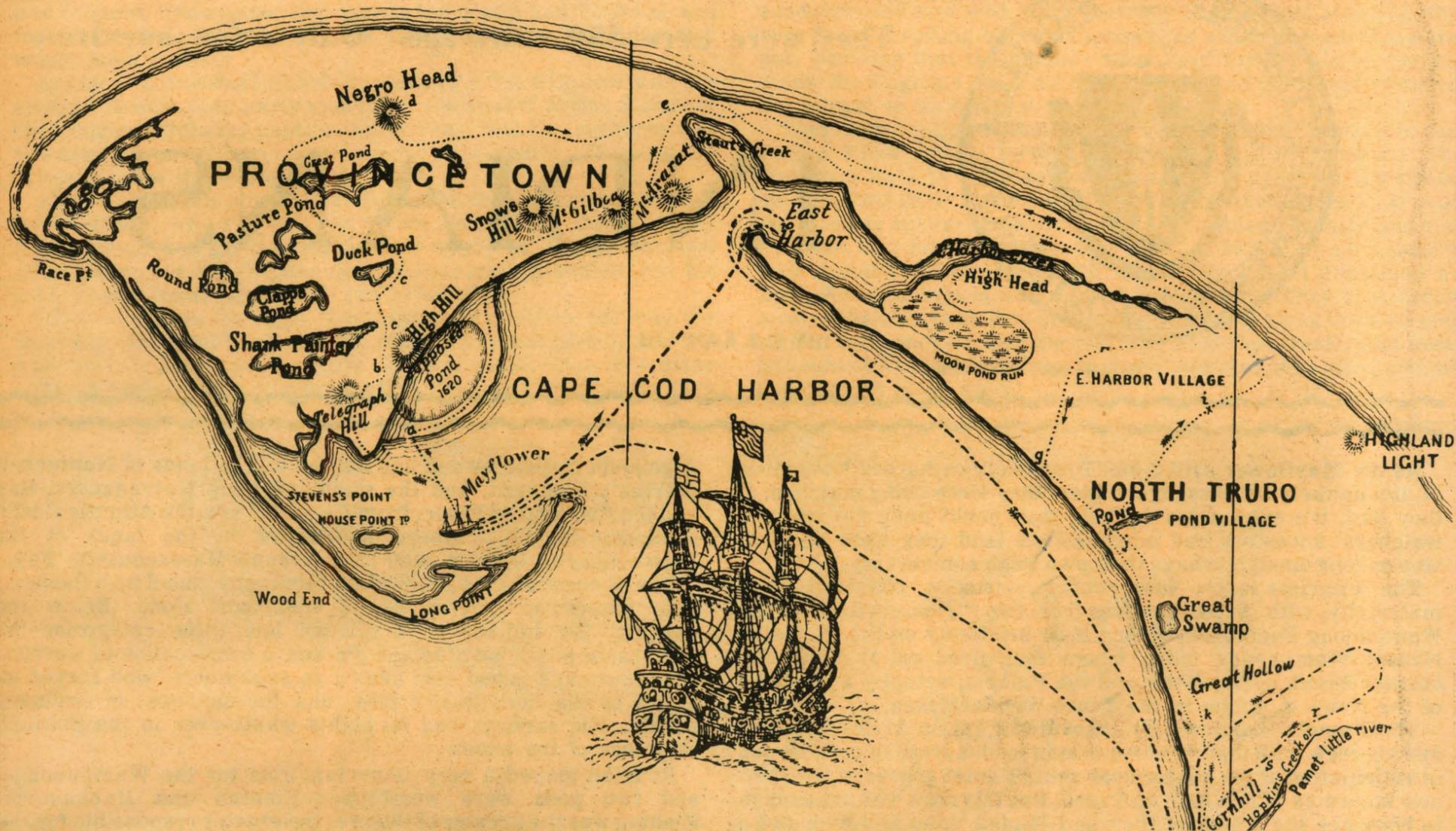
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EXCLUSIVE BROKER





the Landing...

November 21, 1970 marks the 350th Anniversary of the landing of the Pilgrims on Cape Cod, in Provincetown Harbor. In celebration of this anniversary, pageants have been staged, parades have been marched, and medals have been struck. But, unfortunately, the Pilgrims remain mythic figures in the minds of most people.

It takes considerable effort to imagine the Pilgrims as real people. Despite a wealth of testimony to the contrary, whenever the Pilgrims are portrayed in popular history or drama they are treated as if they were, indeed, the "Saints" some of them considered themselves to be.

In fact, these saints were considered sinners in their own day. Shunted from place to place in Europe by governments which feared their nonconforming and often rebellious ways, the Pilgrims were not innocents; they were experienced in the ways of the world. The majority of those who landed at Provincetown did not really qualify as Pilgrims, but instead were indentured servants, slightly better off than slaves, and immigrants with ideas and ideals quite different from those of their companion saints. The immigrants were attracted to join the Pilgrims by promises of wealth and plenty, promises that few of them lived to see even partially fulfilled. The entire party was supported financially by a group of investors with only one interest, money. They, too, were due for disappointment.

It took the *Mayflower* 66 days to reach Provincetown after leaving England. The voyage was not pleasant. Every one of the 66 days was spent in misery by both passengers and crew.

The *Mayflower* was registered for 180 tons of cargo. Records indicate she was 12 years old when the Pilgrim's backers, who styled themselves as "Adventurers," chartered her. Most of the 12 years were spent in the wine trade between London and Bordeaux. Her captain, or master, was Christopher Jones, a part-owner. She was not designed with passengers in mind, as the Pilgrims soon were to learn.

After she was loaded with the company's supplies, the Pilgrims had little space for living. They settled wherever there was room, in the now-famous shallop (the 33-foot boat used for exploring once they reached America), on top of cargo, in hammocks, or on the bare decks.

The Pilgrims originally set out with two ships, the *Mayflower* and the *Speedwell*, a pinnace they planned to use for fishing and trading. However, the *Speedwell* developed serious leaks the first

two times the expedition set out. Finally, the *Mayflower* set out alone.

The North Atlantic in the Fall is as dangerous a body of water as any in the world. The Pilgrims began their voyage in September, a month when a westerly crossing in a sailing ship means fighting strong, adverse winds and heavy seas. They probably could not have chosen a worse time of the year to set out.

In the cold and crowded holds and passages below deck, the air soon reeked, as the passengers discovered the extremes of seasickness. All the Pilgrims suffered from seasickness and were unable to appreciate the unusual (for that time of year) good weather that blessed them until they reached the mid-Atlantic. The close quarters, sickness, cold, inadequate food, and, above all, the religious and political divisions between Pilgrims, servants, immigrants and sailors turned the *Mayflower* into an unhappy ship. It was soon to become even less happy.

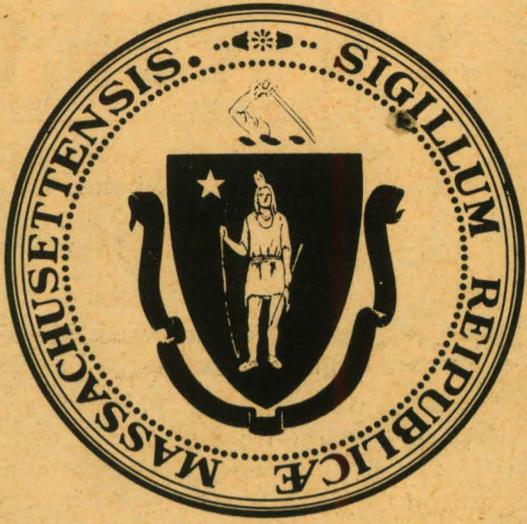
With October came raging storms. Winds and waves lashed out at the ship which rolled and tossed under bare spars. Seams opened and rain and seawater drenched everyone as they huddled below deck. There was serious discussion about turning back. But the Pilgrims decided to continue, committing "themselves to ye will of God." Soon, the first of the Pilgrims to die, William Butten, a servant, was consigned to the sea after a short service.

Then, on November 20 (November 10 according to the old-style calendar then in use), the Pilgrims were "not a little joyfull," as William Bradford noted wryly in his journal, when land at last was sighted. The passengers lined the rails and clung to the rigging. The *Mayflower*, which had listed as its destination the Hudson River area when it left port, had come upon the great arm of Cape Cod, apparently just off Truro, where Highland Light now stands.

The *Mayflower* then headed South, toward the Hudson, but by late afternoon struck the "dangerous shoals and roaring breakers" of Pollack Rip, just off Chatham's Monomoy Island. The treacherous reef, known well by Cape fishermen, terrified the Pilgrims and Captain Jones, who ordered the ship about. After one more day at sea, the long voyage was over.

The Pilgrim ship rounded the tip of the Cape. At approximately 10 am the *Mayflower* was anchored in Provincetown's fine harbor.

"Being thus arrived in a good harbor, and brought safe to land, they fell upon their knees and blessed the God of Heaven..."



The state seal, with Indian.

They were here 350 years ago. Only a few survive.

INDIANS

BY E. J. KAHN III

As the *Mayflower* sailed into Provincetown harbor November 21, it's unlikely its passengers knew they were being watched. If they had, it's even more unlikely they could have guessed the watchers' ancestors had inhabited the land they were about to step on long enough to have their own 350th anniversary.

The Pilgrims came into contact, visually, physically and materially, with representatives from two "tribute tribes" of the Wampanoag Federation during their brief stay on the Cape--the Nauset-Wampanoag tribe, whom they fired on at First Encounter Beach in Eastham, and the Pamets, actually a sub-tribe of the Nausets, living in the Truro-Wellfleet area.

The Pamets, unknowingly, provided Captain Myles Standish and his crew with their first American food, a stash of corn buried in anticipation of the winter near some Pamet graves at the site now known as "Corn Hill" in Truro. But this corn was not enough to convince the Pilgrims they had landed upon anything more than uninhabitable wilderness, and about a month later, the *Mayflower* dropped anchor in Plymouth harbor.

The Pilgrims, of course, had no way of knowing they had stumbled, not into a wilderness, but into an organized community which had functioned effectively for hundreds of years. The Wampanoag Federation, a "sub-nation" within the much larger

Algonquin Nation, owned and hunted all the lands of Nantucket, Martha's Vineyard, and the mainland from Narragansett Bay and the Providence River, from Cape Cod and the Atlantic Ocean northerly to the southern boundaries of the lands of the Massachusetts Indians, who lived around Massachusetts Bay.

The Federation was an absolute monarchy, ruled by a Sachem, with succession determined by birthright alone. Below the Sachem, the Indians were divided into three categories--the powahs, or medicine men, the pnieses, a combination of warrior, statesman and priest also known as sagamores, who served as chiefs of the individual tribes, and the sannops, or ordinary people. The sannops had no rights whatsoever in the political structure of the tribes.

Religion played a very important role for the Wampanoags, and two gods were worshipped--Kiehtan and Habbamock. Kiehtan was the greater of the two, the creator responsible for the universe. He lived in a heaven, and passed judgement upon the spirits of the dead. But he was somewhat a remote deity. Habbamock was less powerful, but more active, and held sway over disease. He claimed no control over fatal disease, however, and, through the powahs, would pass the buck along to Kiehtan if anybody died.

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This made the position of the medicine men rather secure, and, as a result, it was a popular position, with every village having their own powah. The powahs were paid for their services in either wampum, of which there were two kinds, periwinkle and quahaug, or in food brought back by the hunters. The powahs were also showmen, working themselves into a state of frenzy with loud cries and wails and other antics that would leave them foaming at the mouth.

Village

The Pilgrims, of course, knew none of this, and, in searching fruitlessly for an Indian village, could only find two deserted Indian dwellings (Henry Kittredge, pointing out that the Indians rarely isolated their homes from one another, suggests this discovery, made by Bradford and his company near the Provincetown-Truro line, was actually the remnant of a village which was dismantled and moved after the first sighting of the **Mayflower**.)

The villages were usually near one shore or the other, but were located in clearings made by the Indians themselves. At that time, the pine forests of the lower Cape extended right to the beach, and effectively disguised the location of the villages to anybody observing from offshore. The paths and trails connecting the villages had been established generations before the Pilgrims arrived.

The paths and trails connected the villages of the half dozen or more tribes living on the Cape at that time. Because the Cape was so isolated, its tribes to a greater extent than any other Wampanoag tribes on the mainland, were free from the control of the Wampanoag Sachem, who, at the time of the Pilgrims' landing, was Massasoit. The paths, one of which covered the route of the present Route 6A between Eastham and Yarmouth, have proven over the course of time to be effective, and are presently incorporated into the routes of many Cape roads.

In the villages of the Pamets and the Nausets, whose population were small, numbering only a little over 100 apiece, the dwellings were not wigwams, but quite permanent structures, in which the same families had lived for one generation after another. The dwellings were formed from skeletons of sapling-poles bent into the shape of horseshoes about seven feet high, with both ends stuck into the ground. The skeletons were covered with thick woven thatch mats, gathered from the nearby marshes.

The houses were small, each holding a single family, with a circle of stones in the center serving as a fireplace. Out side the

(Continued to page 11)

INDIAN VIEW

Frank James of Chatham, president of the Federated Eastern Indian League, was scheduled to give the following speech at an official state 350th dinner in Boston, but state officials decided it was too "enflamatory" and tried to censor it. James refused to read the censored version.

I speak to you as a Man--- a Wampanoag Man--- I am a proud Man, proud of my ancestry, my accomplishments won by strict parental direction---("You must succeed -- your face is a different color in this small Cape Cod Community.") -- I am a product of poverty and discrimination. These two social and economic diseases, I, and my brothers and sisters have painfully overcome, and to an extent earned the respect of our community. We are Indians first -- but we are termed "good citizens".--- Sometimes we are arrogant but only because society has pressured us to be so.

It is with mixed emotions that I stand here to share my thoughts. This is a time of celebration for you---celebrating an anniversary of a beginning for the white man in America. A time of looking back -- of reflection. It is with heavy heart that I look back upon what happened to my people.

Even before the Pilgrims landed here it was common practice for explorers to capture Indians, take them to Europe and sell them as slaves for 220 shillings apiece. The Pilgrims had hardly explored the shores of Cape Cod four days before they had robbed the graves of my ancestors, and stolen their corn, wheat and beans. Mourt's Relation describes a searching party of 16 men, -- he goes on to say that this party took as much of the Indian's winter provisions as they were able to carry.

Massasoit, the great Sachem of the Wampanoags knew these facts, yet he and his people welcomed and befriended the settlers of the Plymouth Plantation. Perhaps he did this because his tribe had been depleted by an epidemic. Or his knowledge of the harsh oncoming winter was the reason for his peaceful acceptance of these acts. This action by Massasoit was probably our greatest mistake. We, the Wampanoags, welcomed you the white man with open arms, little knowing that it was the beginning of an end;

(Continued to page 11)



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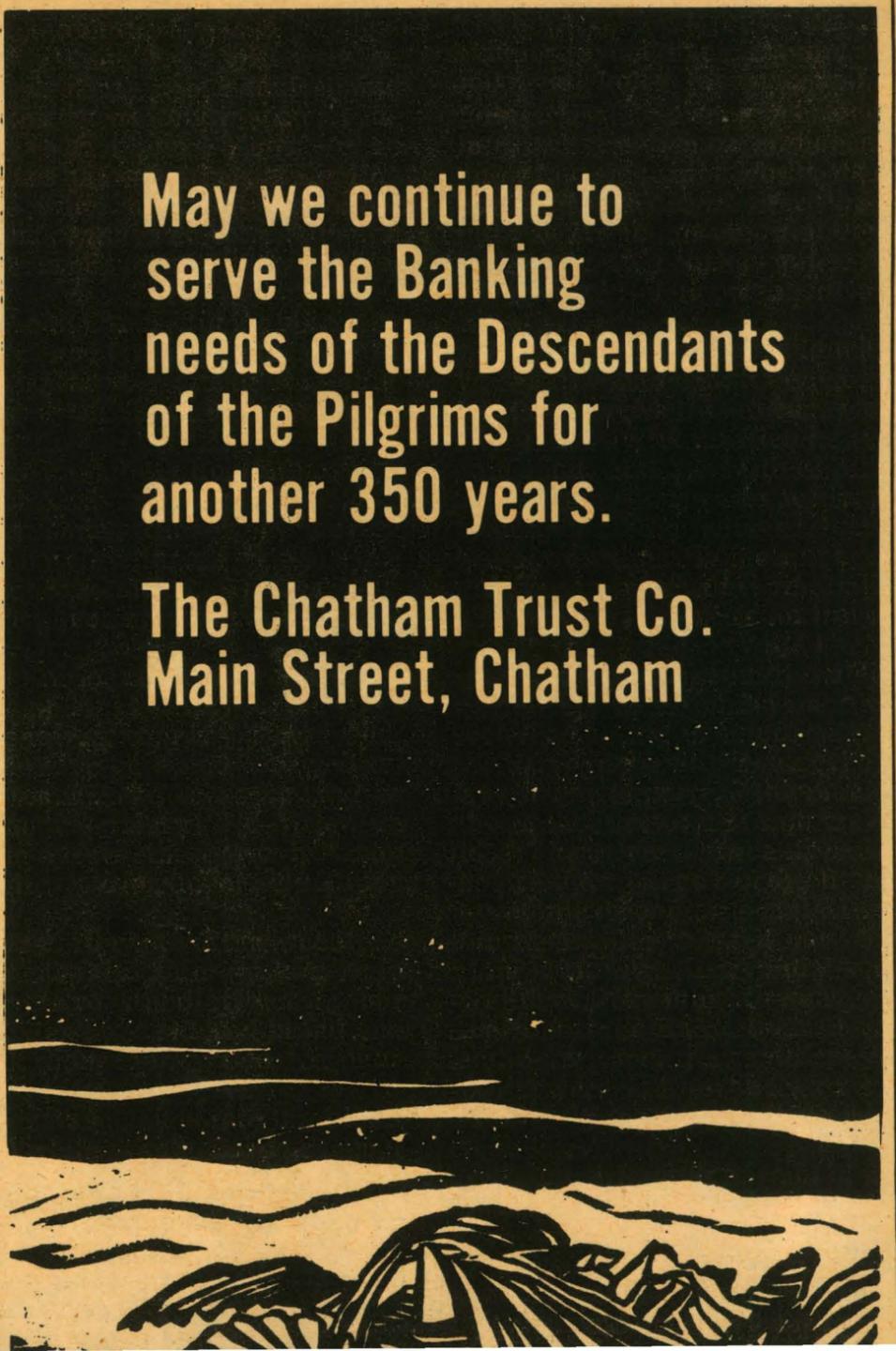
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In y name of god Amen. We whose names are underwritten
 the loyal subjects of our dread souveraign Lord King James
 by y grace of god, of great Britaine, France, & Ireland King
 defender of y faith, &c
 Having undertaken for y glory of god, and advancements
 of y christian, and honour of our king & country, a voyage to
 plant y first Colonie in y Northern parts of Virginia. God
 by the presents solemnly & mutually in y presence of god, and
 one of another, have covenanted & combine our selves together into a
 civil body politic; for y better ordering, & preservation & fur-
 therance of y ends aforesaid; and by vertue hereof, to enacte,
 constitute, and frame such just & equall Lawes, ordinances,
 & constitutions, & offices from time to time, as shall be thought
 most meete & convenient for y generall good of y Colonie: unto
 which we promise all due submission and obedience. In witness
 whereof we have hereunder subscribed our names at Cap-
 Codd y 11. of Nouember, in y year of y raigne of our souveraign
 Lord King James of England, France, & Ireland eighth
 and of Scotland y fifth fourth. An: Dom. 1620.

MAYFLOWER
COMPACT
PROVINCETOWN
HARBOR
MUTINY!

By John Short

History is full of sly dealings and interpretations which change every decade. If someone today were handed a copy of the Mayflower Compact, he probably wouldn't know what to make of it. Most of it talks about the respect the colonists have for King James and their purpose in glorifying God. It is hard to see the political significance of this rather short statement signed by 41 passengers on the Mayflower before they went ashore for the first time in Provincetown.

It was in 1802 that John Quincy Adams, a native of Massachusetts who later became President, dug out a copy of the Mayflower Compact and said it demonstrated that the spirit of democracy and the U.S. Constitution was in the first settlers who came to this country. Ever since then we have remembered the Mayflower Compact as part of the foundation of our Constitutional government. A government of the people, by the people, and for the people.

We are all so familiar with that phrase now that it is difficult to realize what kind of government they had before the American Revolution. Before the Revolution, England and the colonies were not only ruled by a King, one so powerful that he could have anyone hanged for saying things that were interpreted as even the mildest criticism of him. But the whole rest of the government and daily life was run by a system of great power concentrated in the hands of a few wealthy families.

At the time of the American Revolution the idea of a Democracy, which had just been set up in this country for the first time ever, was a very tenuous and hotly debated idea. People had never been known to govern themselves. They had always been forced to obey whatever laws that were set forth by the King. The King either inherited this power, or won it by fighting. John Quincy Adams was trying to show that this rather questionable idea of a democracy was really established in the settling of the New World.

But the Pilgrims were not basically revolutionaries in regard to changing the social hierarchies. They couldn't afford to be revolutionaries. No small band of men could have gotten away with it in 1620. And they didn't even want to be revolutionaries. They just wanted to get away from England and the Anglican Church so they could have their own church here in the New World.

It is a matter of historical record that the Mayflower Compact was drawn up for the purpose of putting down a threatened mutiny on board the Mayflower when they arrived in Provincetown Harbor. And in the process of quieting the discontent among some of the passengers aboard the Mayflower, the Compact initiated some of the most democratic forms of government that had ever been suggested up to that date.

The Pilgrims had a hierarchy among their members based on a person's wealth and name just as in the rest of English society. Many of the people on board the Mayflower were servants and indentured servants. Indentured servants had to work as virtual slaves for a fixed period of time, commonly seven years, to pay back their "master" for their passage over here and their membership in the colony.

In between the leaders of the Pilgrim community, or so-called "aristocrats", were a class of people known as "goodmen". It was the goodmen who were afraid that once they got to the colony in the New World they would also be forced to work in the same way as the indentured servants. While the goodmen and the servants,

but discuss their future once they reached land.

It was during these discussions that the discontent brewed. By the time the ship pulled into Provincetown Harbor, the malcontents were threatening openly to "use their own liberty" when they got on shore. In other words, they were going to break away from the Pilgrim leaders. There were only 12 of the Pilgrim leaders or aristocrats. There were a few dozen goodmen, and many servants of various sorts. The women were considered subjects of their husbands. The threat was a real one.

The leaders of this rebellion are not identified in the Pilgrim journals. William Bradford, who kept detailed notes on all their doings, rather conspicuously leaves out mention of the names of those involved, although he clearly knew who they were.

It is thought that Stephen Hopkins, who was one of the aristocrats, was involved with this uprising in some way. Several years earlier a man named Stephen Hopkins (historians believe he was the same one that was on the Mayflower) was on a ship which was wrecked on its way to Virginia. While still stranded on Bermuda, this Stephen Hopkins led a revolt against the Governor of Virginia, who was a passenger aboard the ship.

These rebels argued that since the ship had been wrecked on its way to Virginia and was now stuck on Bermuda, the Governor had no power. For, they said, it stated in the Charter for Virginia that the Governor had power over that territory, and, presumably that territory only. Therefore, the rebels concluded, he didn't hold sway in Bermuda.

This kind of logic didn't hold up with the rest of the crew. All the rebels were convicted and executed except for the man named Stephen Hopkins, who was released out of mercy even though he had led the revolt.

The rebels on the Mayflower used the same type of arguments in Provincetown. They said that the Pilgrims had been given a charter for the northern part of Virginia. Since the Mayflower was in waters far from the specified territory, the rebels said that the charter didn't hold and the leaders had, in effect forfeited their power over the others.

Historians think that Stephen Hopkins was in on this because of the direct similarity with the case in Bermuda involving a man named Stephen Hopkins. However, the Mayflower's Stephen Hopkins was one of the "masters". Because it would have been against Hopkins interests as a man already in power, perhaps it was his servants who sparked the uprising inspired by the stories Hopkins told them on the way over.

In any event, Hopkins was the only "stranger" (non-Pilgrim) to exercise command. He was a sort of general staff to assist Captain Standish. And he was the only member who had ever been to the New World before -- a fact which strengthens the theory that he was the same man involved in the Bermuda episode. And, finally, Hopkins was later heavily fined at the Plymouth colony for "allowing servants and such to sit in his house drinking & playing shovelboard."

Throughout the whole early history of the colonies there was a great deal of double-dealing and charter shuffling. The most important fact out of all this is that a great deal of faith was put into the legal printed word and sworn document. The King would award a charter to some nobleman friend of his for a huge tract of land in the New World. That man would then have power of life and death over the people in that territory. He could make laws. And regulate trade.

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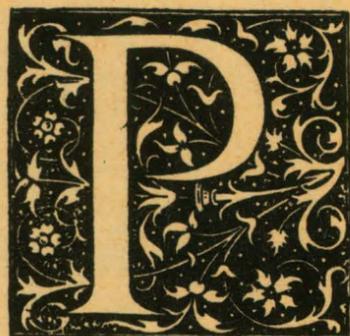
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The Mayflower Compact

In the Name of God, Amen. We whose names are underwritten, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France and Ireland King, Defender of the Faith, etc.,

Having undertaken, for the glory of God, and advancement of the Christian faith and honor of our King and Country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents solemnly and mutually in the presence of God, and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute and frame such just and equal laws, ordinances, acts, constitutions and offices, from time to time, as shall be thought most meet and convenient for the general good of the Colony: unto which we promise all due submission and obedience.

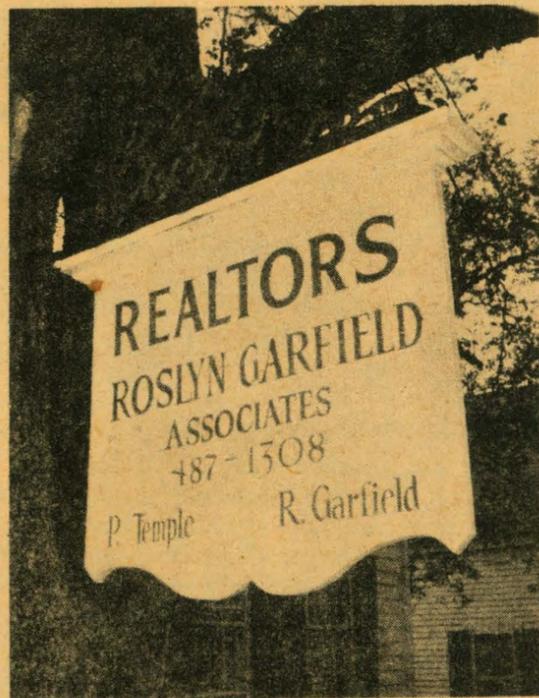
In witness whereof we have hereunder subscribed our names at Cape Cod the *11 of November, in the year of the reign of our sovereign Lord, King James of England, France and Ireland the eighteenth, and of Scotland the fifty-fourth. Ano. Dom. 1620.

John Carver,
William Bradford,
Edward Winslow,
William Brewster,
Isaac Allerton,
Myles Standish,
John Alden,
John Turner,
Francis Eaton,
James Chilton,
John Crackston,
John Billington,
Moses Fletcher,
John Goodman,

Samuel Fuller,
Christopher Martin,
William Mullins,
William White,
Richard Warren,
John Howland,
Stephen Hopkins,
Degory Priest,
Thomas Williams,
Gilbert Winslow,
Edmond Margeson,
Peter Brown,
Richard Britteridge,
George Soule,

Edward Tilly,
John Tilly,
Francis Cooke,
Thomas Rogers,
Thomas Tinker,
John Rigdale,
Edward Fuller,
Richard Clarke,
Richard Gardiner,
John Allerton,
Thomas English,
Edward Doty,
Edward Leister,

* Old calendar



Signed in Provincetown Harbor



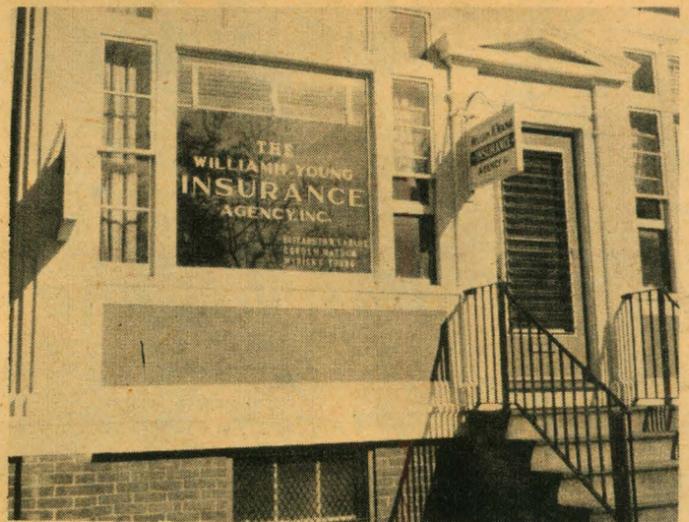
Harry Kemp:

The Compact they signed here, framing themselves into a body politic, went beyond the class distinctions of the period, and was a forerunner of the American Constitution, The Bill of Rights, the Declaration of Independence—

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WEREN'T
HERE
THEN;



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ARE
NOW...**



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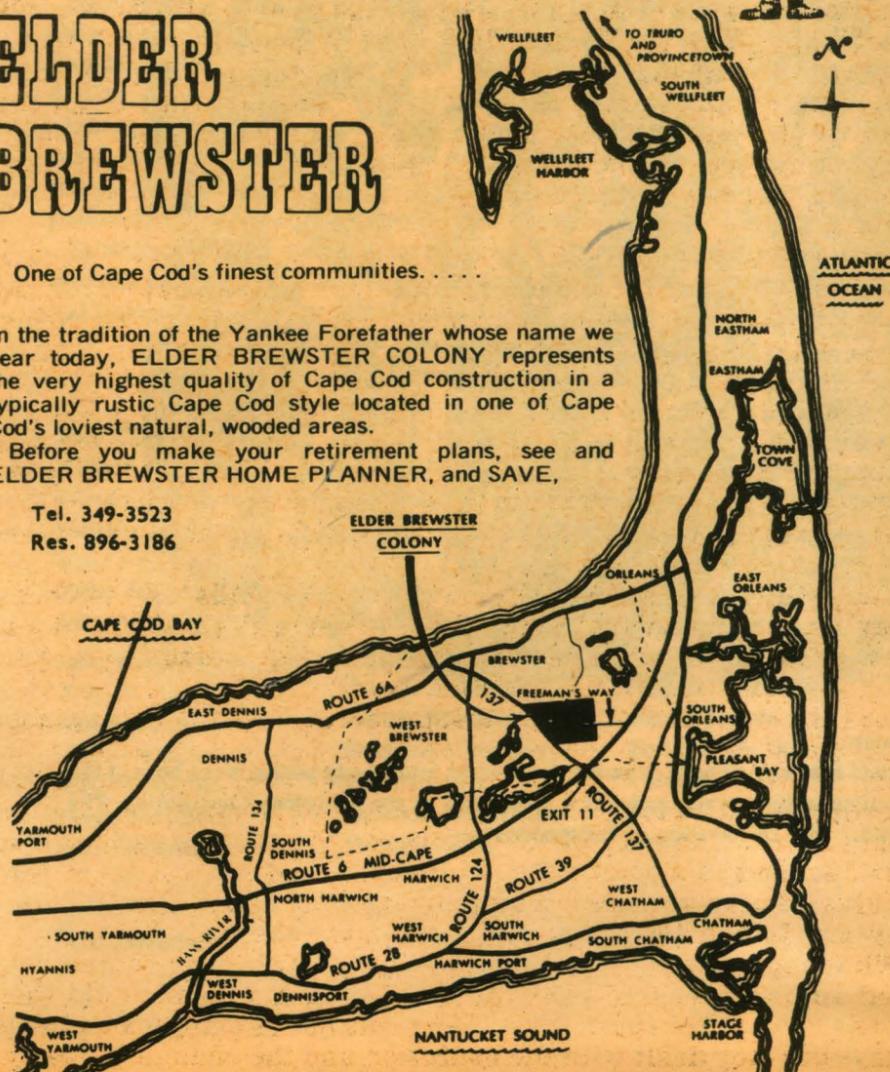
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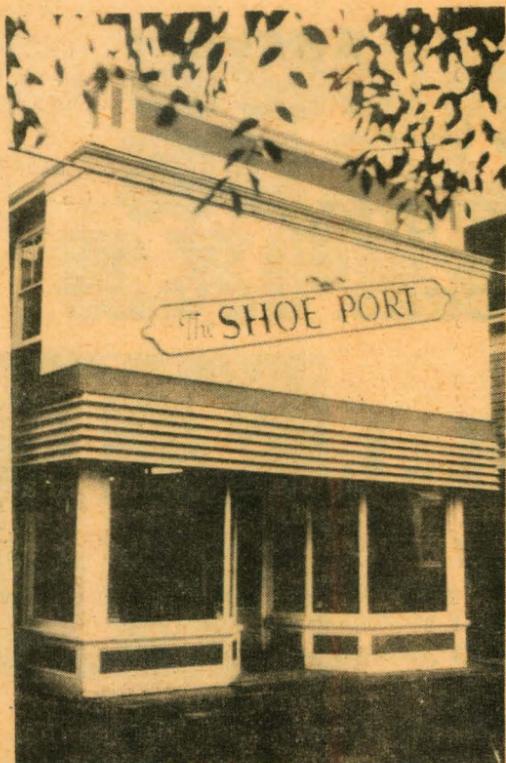


THE FIRST LANDFALL of TODAY'S PILGRIMS

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INDIAN VIEW continued

that before 50 years were to pass, the Wampanoags would no longer be a tribe.

What happened in those short 50 years? What has happened in the last 300 years? History gives us facts and information-- often contradictory. There were battles, there were atrocities, there were broken promises---and most of these centered around land ownership. Among ourselves we understood that there were boundaries-- but never before had we had to deal with fences and stone walls; with the white man's need to prove his worth by the amount of land that he owned. Only ten years later, when the Puritans came, they treated the Wampanoag with even less kindness in converting the soul of the so called savages. Although they were harsh to members of their own society, the Indian was pressed between stone slabs and hanged as quickly as any other "witch".

And so down through the years there is record after record of Indian lands being taken, and token reservations set up for him upon which to live. The Indian, having been stripped of his power, could but only stand by and watch-- while the white man took his land and used it for his personal gain. This the Indian couldn't understand, for to him, land was for survival, to farm, to hunt, to be enjoyed. It wasn't to be abused. We see incident after incident where the white sought to tame the savage and convert him to the Christian ways of life. The early settlers led the Indian to believe that if he didn't behave, they would dig up the ground and unleash the great epidemic again.

The white man used the Indians nautical skills and abilities. They let him be only a seaman--but never a captain. Time and time again, in the white man's society, we the Indians have been termed, "Low man on the Totem Pole".

Has the Wampanoag really disappeared? There is still an aura of mystery. We know there was an epidemic that took many Indian lives--- some Wampanoags moved west and joined the Cherokees and Cheyenne. They were forced to move. Some even went north to Canada! Many Wampanoags put aside their Indian heritage and accepted the white man's ways for their own survival. There are some Wampanoags who do not wish it known they are Indian for social and economic reasons.

What happened to those Wampanoags who chose to remain and lived among the early settlers? What kind of existence did they lead as civilized people? True, living was not as complex as life is today--but they dealt with the confusion and the change. Honesty, trust, concern, pride, and politics wove themselves in and out of their daily living. Hence he was termed crafty, cunning, rapacious and dirty.

History wants us to believe that the Indian was a savage, illiterate uncivilized animal. A history that was written by an organized, disciplined people, to expose us as an unorganized and undisciplined entity. Two distinctly different cultures met. One thought they must control life--- the other believed life was to be enjoyed, because nature decreed it. Let us remember, the Indian is and was just as human as the white man. The Indian feels pain, gets hurt and becomes defensive, has dreams, bears tragedy and failure, suffers from loneliness, needs to cry as well as laugh. He, too, is often misunderstood.

The white man in the presence of the Indian is still mystified by his uncanny ability to make him feel uncomfortable. This may be that the image that the white man created of the Indian--"his savageness"-- has boomeranged and it isn't mystery, it is fear, fear of the Indian's temperament.

High on a hill, overlooking the famed Plymouth Rock stands the statue of our great sachem, Massasoit. Massasoit has stood there many years in silence. We the descendants of this great Sachem have been a silent people. The necessity of making a living in this materialistic society of the white man has caused us to be silent. Today, I and many of my people are choosing to face the truth. We are Indians.

Although time has drained our culture, and our language is almost extinct, we the Wampanoags still walk the lands of Massachusetts. We may be fragmented, we may be confused. Many years have passed since we have been a people together. Our lands were invaded. We fought as hard to keep our land as you the white did to take our land away from us. We were conquered, we became the American Prisoners of War in many cases, and wards of the United States Government, until only recently.

Our spirit refuses to die. Yesterday we walked the woodland paths and sandy trails. Today we must walk the macadam highways and roads. We are uniting. We're standing not in our wigwams but in your concrete tent. We stand tall and proud and before too many moons pass we'll right the wrongs we have allowed to happen to us.

We forfeited our country. Our lands have fallen into the hands of the aggressor. We have allowed the white man to keep us on our knees. What has happened cannot be changed, but today we work towards a more humane America, a more Indian America where man and nature once again are important, where the Indian values of honor, truth and brotherhood prevail.

You the white man are celebrating an anniversary. We the Wampanoags will help you celebrate in the concept of a begin-

original American-- The American Indian.

These are some factors involved concerning the Wampanoags and other Indians across this vast nation. We now have 350 years of experience living amongst the white man. We can now speak his language. We can now think as the white man thinks. We can now compete with him for the top jobs. We're being heard; we are now being listened to. The important point is that along with these necessities of everyday living, we still have the spirit, we still have a unique culture, we still have the will and most important of all, the determination, to remain as Indians. We are determined and our presence here this evening is living testimony that this is only a beginning of the American Indian, particularly the Wampanoag, to regain the position in this country that is rightfully ours.

INDIANS continued

houses, and marking the sites of such dwellings today, were large piles of seashells, seafood being a significant part of the diet of a Nauset or a Pamet.

The cooking, as well as all the labor of the village, was done by the squaws. The men were responsible for hunting and the general safety of the village. The food was basically that of fish, wild fowl, game, corn, peas, squash, ground nuts, berries and acorns.

The squaws prepared these foods in a variety of ways, not really caring how the food looked when it was served. Bones and intestines were not removed before cooking. On the other hand, two of their basic dishes were later adopted by the white man--a combination of corn meal and currants boiled with water to a paste and served plain or fried, which was called samp, and succotash made from boiled corn, beans, and fat, with fish sometimes added.

Shellfish, crabs and lobster were prepared over hot stones and sea weed, similar to today's clambakes.

Determining the diet of the Wampanoag is relatively simple in contrast to figuring out the character of the Indian. Kittredge feels in many senses they were child-like, caring little for honor, showing an equal capacity for dishonesty and loyalty, and capable of acts of atrocity while at the same time showing "amazing friendliness to the white men," a friendliness Kittredge feels the white men had not necessarily earned.

Milton Travers, author of a history of the Wampanoags, calls the race "very simple and mild-mannered," and cites a sailor on one of Gosnold's early trips who wrote: "These people as they are exceedingly courteous, gentle of disposition, and well conditioned, excel all others that we have seen; so for shape of body and lovely favor, they excel all the other people of America."

But this excellence was eventually decimated by plague. In 1616, a disease, apparently some kind of malignant typhus, swept the Massachusetts coast from Penobscot to Provincetown. Wiping out whole villages, the plague seemed to be the result of filthy living conditions. The Cape suffered less than other parts of the mainland, because of the drainage afforded by the sand, but the graves Bradford found in Truro and Eastham suggest its effect.

Following the plague came King Philip's War, a war which the Wampanoags on the Cape stayed out of, for the most part. Kittredge resumes this to be as much a result of their tribal lack of energy and degeneration as it was of any love they might have held for the white settlers of the Cape.

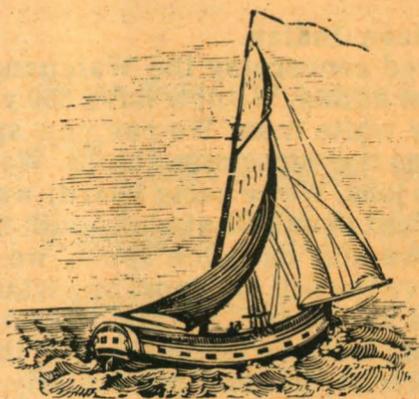
By 1639, when white settlers came and built their own towns beside the Indian villages, the Nausets and the Pamets and their brothers farther up the Cape knew the end was near. The whites were prospering where the Indians, for a long time, had not. The whites were assuming control of the lands, and were directing the area's economic growth. The whites had forced their Christian god on the Indians, but the Indians felt the Christian god to be too remote for them to communicate with. Rum, too, had been introduced to the once-proud braves.

Kittredge says: "The speed with which the Indians vanished was frightful. Before the plague, there had been upwards of two thousand adult Indians on the Cape. Eighty years or so later (in 1690) there were probably not more than one thousand. A little before the outbreak of the Revolution there were 515. Town after town saw its Indian population dwindle to a half-dozen wretched families in an isolated cluster of huts.

In 1764, only four Indians remained in Eastham, and 11 in Wellfleet. Nauhaught reported six wigwams in Yarmouth, near the mouth of Bass River, as late as 1767, but ten years later smallpox carried away most of their occupants, and their lands were sold, soon after the war. A few years later, all that remained of this village was a single wigwam occupied by a Negro and a squaw."

Today, the small town of Mashpee, which had been turned over to the Wampanoags in 1660 by Richard Bourne after the white men, for a few beads, had bought virtually all of the Sandwich-Mashpee area from the Wampanoags, stands as the last physical evidence of the Wampanoag Federation.

And now, 350 years after the white men first settled in America



EXPLORING

They claimed later that they intended some day to pay back the Indians for the corn they had stolen, but there is no record of the Pilgrims actually doing this. In fact, as soon as the shallop was repaired, the Pilgrims sailed back to take more corn. The site of this first Pilgrim theft is now known as Corn Hill. They dug up a total of ten bushels of the corn. They praised God for his bounty.

The righteous explorers also carried away anything they considered of value from some empty Indian huts they found near to the fields. The happy Pilgrims seriously considered settling at the site of their good fortune. But, luckily for the Pamet Indians, the explorers decided Corn Hill had too little water and would be difficult to defend.

The Pilgrims decided to search for a harbor one of the **Mayflower's** crewmen had visited before. On December 6, they set sail in the shallop with a freezing wind and icy seas chilling them to the bone. They sailed south into Wellfleet Harbor and spied a dozen Indians cutting up a blackfish on the beach. The Indians ran into the woods and the Pilgrims landed a short distance down the beach where they spent the night within sight of the fires of an Indian camp a few miles away.

The next day the party sailed south again and built a small fort in Eastham. That night as they slept behind their small walled-in camp the Pilgrims were awakened around midnight by hostile screams. The Pilgrims grabbed their muskets and stood ready to fire. However, they decided the howling was merely wolves.

But the next morning as they prepared to go aboard the shallop, the same cries they had heard in the night echoed again from the woods. This time it was obvious that the cries were human. Indians! There were a few minutes of confusion as the Pilgrims ran for the boat to get their guns. Once they had the guns there was no problem. A few blasts and the Indians retreated.

The Pilgrims continued along the coast to Plymouth which they found suitable as a place to settle. They reported their findings to

the others when they arrived back at the **Mayflower** in Provincetown Harbor. Three weeks later the **Mayflower** weighed anchor and the Pilgrims left their first landing place.

There were 16 men in the Pilgrim's first landing party. As they stepped ashore on the sands of Provincetown Harbor, those left aboard the **Mayflower** watched anxiously.

Muskets at the ready, the landing party ventured into the underbrush and woods that covered the shore. It took them some time to reach the ocean and discover they had landed on Cape Cod. Every step of the way they expected to come upon Indians. But they saw no sign of the native inhabitants, nor did they find water, which was badly needed aboard ship. The long voyage had nearly exhausted the **Mayflower's** water supply.

The next day was Sunday, which the Pilgrims spent in good Puritan fashion, staying aboard ship, praying, and discussing this strange land. The landing party had reported on its limited exploration. The high dunes reminded the Pilgrims of the dunes in Holland. They were relieved to learn that wood was plentiful and the topsoil, at least, fertile.

On Monday, the women were brought ashore to wash clothing, unwashed since they had left England. The men hauled the shallop, stored below deck on the **Mayflower**, onto dry land for repairs. During the voyage, the shallop was used to store supplies and had also served as a sleeping place for a number of the Pilgrims and their entourage. Her seams had opened and since further exploration of the shallow bay depended on her, the leaders decided no time was to be lost in making her seaworthy again.

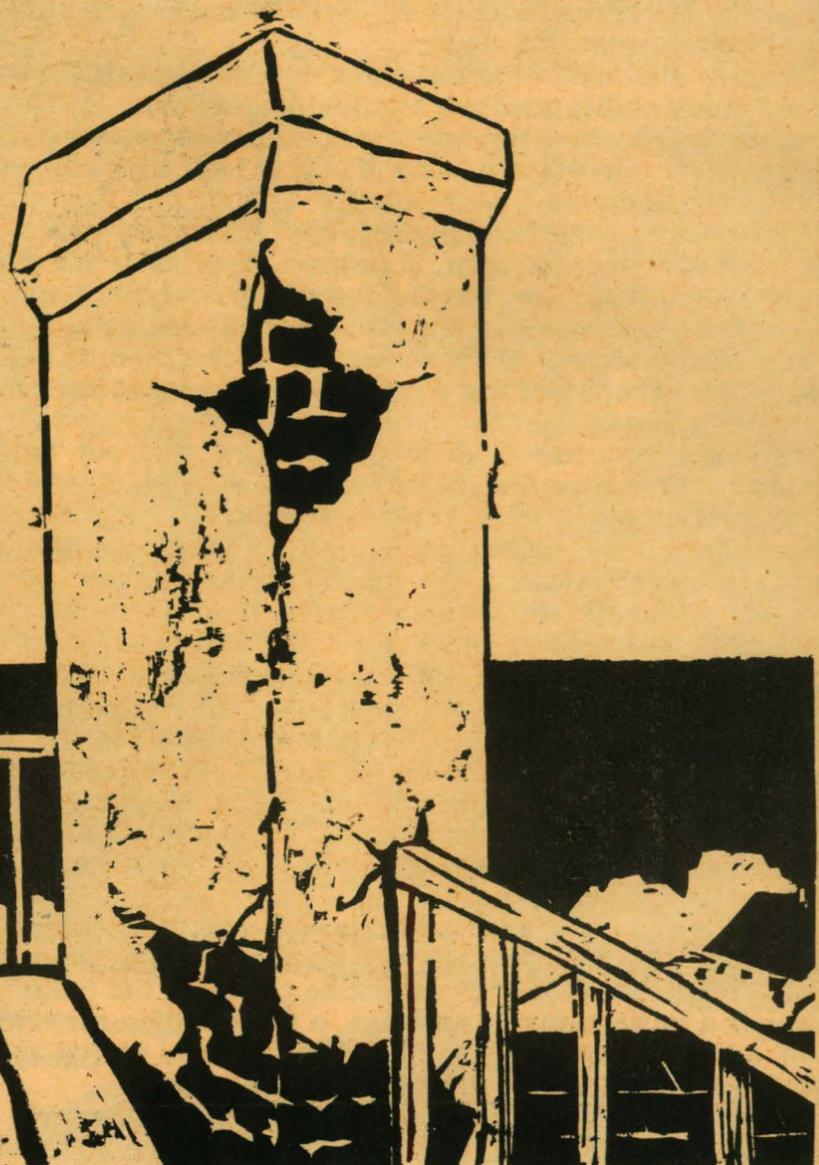
Those who had no assigned tasks scoured the tidal flats. They were rewarded with plentiful supply of shellfish. The shellfishermen found quohaugs, soft shell clams and mussels in abundance. Unfortunately, the records reveal, the mussels made them ill, possibly because they gathered them above the low

Many things have changed since 1620 But one thing remains the same:

The blood flowing in the veins of many of the people at Nickerson Lumber Co., (including the Nickersons, themselves) is the same blood that flowed in the veins of the Pilgrims. They are direct descendants. Like the Pilgrims the people at Nickersons are not afraid to venture, they are fair in their dealings, they have faith in the future.

The next 350 years may not see changes on Cape Cod as dramatic as the last 350 years. But for 75 years, now, the people at Nickerson Lumber Co. have been and will continue to be dedicated to keeping these changes in harmony with the changes since 1620, so that Cape Codders of the future will have a heritage such as the happy heritage we have now from those who were here before us.

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water line, something no present day mussel fancier would do. All the shore activity was scrutinized carefully by the sentries posted to guard against Indians.

The men working on the shallop were disappointed to find that the small boat required more extensive repairs than they first had thought. The rugged trip across the ocean had battered and tossed the craft ferociously. This meant that coastal exploration would have to wait.

Anxious to investigate their new country, the Pilgrims sent out another 16-man land party under the command of Myles Standish, the Pilgrims' military captain. He saw to it that his tiny force was heavily armed with muskets, swords and armor. They set off bravely down the white beach.

After walking for approximately a mile, the explorers saw their first Indians, who ran into the woods as soon as they saw the strangely-garbed group heading their way. The Pilgrims dashed after them, but the Indians had disappeared. Standish and his men finally found their trail and followed it.

After a night in the open, they continued to follow the trail the next day. The faint tracks finally faded away completely and the men became lost in heavy brush. In their wanderings they came across a spring. They drank greedily of the first fresh water they

had had since the Mayflower left port.

They emerged from the woods again in Truro and found themselves in a large clearing which the Indians used for a cornfield. The clearing was near the bay side. Excitedly, but cautiously reconnoitering, the white men noticed several piles of sand, covered over with straw matting. Digging into a mound, the men found a rotting bow and arrows, as well as an earthenware pot. Deciding that the mounds were used for burials by the Indians, the Pilgrims replaced articles they had found and restored the mound to its original appearance.

They then continued their exploration, pushing forward to the Pamet River before turning back toward Provincetown. On their way back to the Mayflower they again came across sandy mounds, this time at the foot of a large hill near the beach. One of the mounds appeared to have been constructed recently and the Pilgrims dug into it. Inside they found a basket of corn, which they decided to take back with them. The basket contained at least three bushels of varicolored Indian corn. They transferred most of the corn to an iron kettle they picked up along the way and stuffed their pockets with the rest. The kettle apparently had been left behind by Portuguese or Breton fishermen who often visited the Cape in those days.



Actually, Herman Robinson's Clothing store hasn't been in Provincetown quite that long, but no one knows the clothing needs of Pilgrims better (17th. century Pilgrims and 20th. century Pilgrims alike).

But if for any conceivable reason Herman doesn't have what you're looking for in men's, ladies' and children's apparel, his son Sumner at Watson's Orleans does.

Be like the Pilgrims, shop Provincetown and Orleans first.

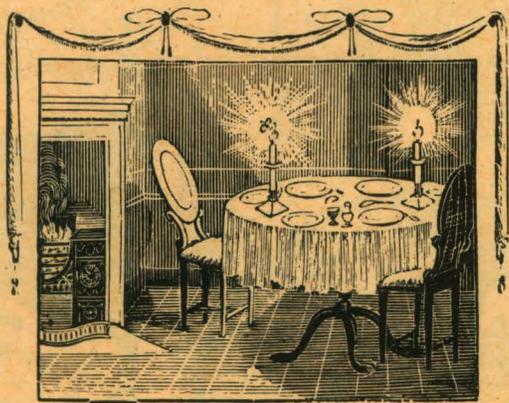
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MAYFLOWER COMPACT continued

munication, across the Atlantic was very slow. As a result the colonists were always just getting bits and pieces of news about new charters for the land, and new trade regulations and taxes for the business. Appeals on legal rulings were made to the courts and Privy Council in London. And while the rulings in London were the final word and the punishments for violators very severe, the colonies were also very far away and almost out of touch.

There was a tricky balance between the rule from England and the practicality of the situation in the New World. The flux between these two standards led to all sorts of intrigue, land-grabbing, and uprisings during the 1600's. The mutiny in Provincetown Harbor was the first taste of this. And probably neither the rebels on the *Mayflower* nor the masters, who were chartered with the power, were very sure of where they stood in the New World, which they regarded as a wilderness.

To clear up this uncertainty, the Pilgrim leaders drew up the Mayflower Compact. It wasn't something they had been planning on doing all the way across the ocean. The Pilgrims didn't have in mind creating a democracy in which their servants would be as important as they were. In fact, they wanted to keep their servants in their place. (It should be said in their defense that the idea of a "democracy" is simply unthinkable for that time in history.) The Mayflower Compact was something they were, more or less, forced to draw up. They did it to stop a mutiny.

The fact that everyone on the *Mayflower* put such faith in the document shows the regard they had for the written, legal-sounding word. The Mayflower Compact took the place, in one sense, of the charter which the Pilgrims had been given for northern Virginia. Its main purpose was to create a signed agreement that would keep the power in the hands of the Pilgrim leaders.

Much of the text of the Compact is believed to have been written by William Brewster. The ship's company of the *Mayflower* was gathered together on the ship to hear the Compact read. It was then signed first by John Carver, the wealthiest and hence most highly regarded man among them. He was followed by the other 11 aristocrats. Eight of them have streets in Provincetown named after them, including Carver, William Bradford, Edward Winslow, William Brewster, Isaac Allerton, Myles Standish, John

Alden, and John Howland. Then 27 of the goodmen signed it. And four servants were asked, or forced, to sign in order to represent the most potentially rebellious group.

The key words in the Compact, after you get through all the pledges of loyalty to the King and God, are that the Pilgrims agree to "combine ourselves together into a civil body politic." This is the basis of the government that will rule the Plymouth colony. Each man won't go off into the woods alone. All will be subject to the laws that the "civil body politic" decides will be drawn up.

And as a government, the group of Pilgrims felt they needed an officer to lead them. John Carver was elected to this post without much opposition or electioneering.

But whether or not the Pilgrims had intended to form a "government of the people" when they set out for the New World, they had come up with something that sounded like it in Provincetown Harbor. And in Provincetown had been signed an agreement that took as its premise that power to govern was not something inherited as much as it was an arrangement set up by the people who were going to feel the effects of that government. This idea was way ahead of its time. It is the idea that John Quincy Adams was trying to find in the Mayflower Compact when he resurrected it in 1802.

The idea also had repercussions throughout the whole way the Pilgrims established their colony here. It set the pattern by which the officers of the government were elected by regular annual elections among the members of the colony. Although it should be remembered that the right to vote was restricted to very few people based on wealth, property holdings, and a variety of other highly exclusive standards which reflected the political customs of the times. Women, of course, were looked upon as being subjects of their husbands and weren't allowed to vote or influence decision-making in any way, which also was the philosophy of the times.

George Willison, author of an account of the Pilgrims arrival, *Saints and Strangers*, writes that the Mayflower Compact was an "instrument to maintain the status quo" "in which the servants were kept under the thumbs of the masters. The Compact says that the "civil body politic" will be able to "frame such just and equal laws ... as shall be thought most meet and convenient for the general good of the Colony." But the idea of equality remained more an idea than a reality for the first few decades of the colonies. But at least it was established that this agreement among those to be governed was the basis of the government instead of the old-styled inherited power of kings and their granted charters.

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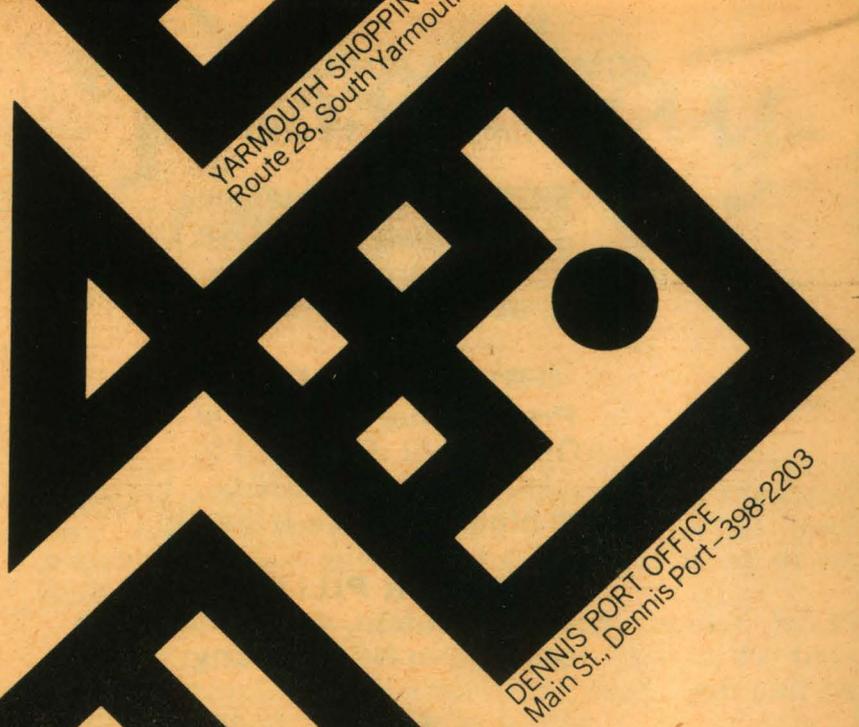
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PROVINCETOWN 350th COMMEMORATIVE MEDALLIONS

The limited edition of this Medallion, minted by the Orleans Medalarts Company of New Orleans, Louisiana, commemorates the Pilgrims' first landing and the signing of the Compact in Provincetown Harbor, November 21, 1620.

The Pilgrims came to America to escape religious persecution, setting sail in the "Mayflower" from Plymouth, England, September 16, 1620. After two months at sea they sighted the outer shores of Cape Cod. To avoid being wrecked on the treacherous shoals there they took refuge inside the Cape in what is now Provincetown Harbor, dropping anchor on November 21, 1620. Before going ashore 42 Pilgrims signed the Compact, considered by some to stand as a corner-stone of our present democracy.

The "Mayflower" remained in Provincetown Harbor while a searching party of 17 men set sail in the shallop to find a place for their permanent home. After suffering severe storms and intense cold they reached Plymouth on December 21st. Fresh water was there in abundance and land good for farming. They decided to settle there. Returning to Provincetown Harbor they boarded the "Mayflower" and sailed seventeen miles across Cape Cod Bay to land on Plymouth Rock on December 26, 1620.

These Medallions are 1½ inches in diameter, 10 gauge, in Silver in .999 fine, proof-like finish, and in Antique Bronze. The Silver edition is numbered and encased in plastic boxes which allow the Medallions to be viewed from both sides without removal from the box. The Antique Bronze Medallions are packaged in soft vinyl envelopes. Prices are: Silver—\$10.00, Antique Bronze—\$1.50, postage prepaid. They will be available from July 15 until December 31, 1970. Orders with remittance should be addressed to:

350th MEDALLION COMMITTEE, PROVINCETOWN, MASSACHUSETTS 02657

plants became numerous by 1890. There the fish was frozen and shipped out by train. Now refrigerator trucks take the daily fresh fish to city markets making the old "freezers" superfluous. Only one plant remains today. Fishing has always been the important industry of Provincetown, and with the recent organization of a fishermen's Co-op there is great promise of the industry's healthy expansion to accommodate the increasing demand for daily fresh fish by the New York and Boston markets.



There are three light houses in this area: Race Point Light, built in 1816, Long Point Light, built in 1826, and Wood End Light, built in 1879.

The United States Life Saving Service was established in 1872, and the stations at Race Point and Peaked Hill were built in that year. Wood End Station was built in 1897. Continuous watch was kept along the outer shore and many valiant rescues were made. From 1907 to 1917 there were 156 wrecks along Provincetown's outer beach alone, and it was because of those dangerous shoals that the "Mayflower" took refuge in Provincetown Harbor. It has been said that if all the ships wrecked on Cape Cod could be placed end to end the line would extend from Provincetown to Chatham, at the elbow of Cape Cod. Now that all the large ships have electronic safety devices the shore patrol is unnecessary. Race Point station is the last one in this area, being now equipped to aid small boats in distress.



Vacationers are attracted here each summer by the Cape Cod National Seashore Park. Two public beaches are maintained by them, one at Herring Cove and one at Race Point. There is a bicycle path, an out-door shell for lectures and concerts and an information center where nature walks are offered daily to visitors.

For over a hundred years artists and writers have found the atmosphere of Provincetown particularly suited to them. Henry Thoreau was probably the first writer to come here on his three walking trips in 1849, 1850 and 1855. His fascinating book, "Cape Cod", was published in 1865. Eugene O'Neill was here in 1915-16. His first play was produced by the Provincetown Players that winter before he went to New York with them to win recognition and fame. Charles W. Hawthorne, E. Ambrose Webster, Hans Hofmann, Franz Kline and many other well-known artists have made Provincetown their home. Musicians, students and craftsmen all find stimulation in this unusual town, adding to its rich culture.

The Provincetown Art Association, organized in 1914, is the foremost summer Art Association in the East.

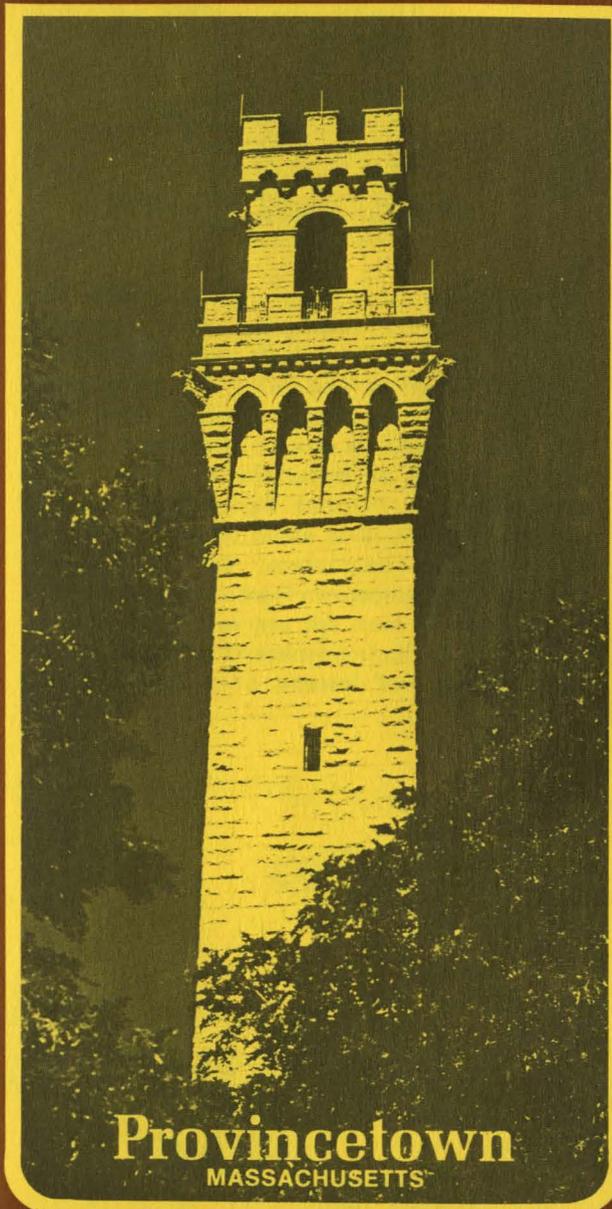


- The Monument, built by the Cape Cod Pilgrim Memorial Association, commemorates the first landing of the Pilgrims. The corner stone was laid by President Theodore Roosevelt on August 20, 1907, and the shaft was dedicated by President William H. Taft on August 5, 1910. It stands 252 feet high, 345 feet above sea level.



written and designed by
Barbara H. Malicoat

350 years



Provincetown
MASSACHUSETTS

a brief history



The Pilgrims came to America to escape religious persecution, setting sail from Plymouth, England, September 16, 1620. After two months at sea they sighted Cape Cod. To avoid being wrecked on the treacherous shoals there they took refuge in what is now Provincetown Harbor, dropping anchor on November 21, 1620. Before going ashore 42 Pilgrims signed the Compact, considered by some to stand as a corner-stone of our present democracy. The "Mayflower" remained in Provincetown Harbor while a searching party of 17 men set out in the Shallop to find a place for their permanent home. After suffering storms and intense cold they reached

"...350 years in Provincetown, Massachusetts — a brief history of the Pilgrims' first landfall in America"

Plymouth on December 21st. Finding fresh water in abundance and good farming land they decided to settle there. They returned to Provincetown Harbor, boarded the "Mayflower" and sailed across Cape Cod Bay to land on Plymouth Rock on December 26, 1620.

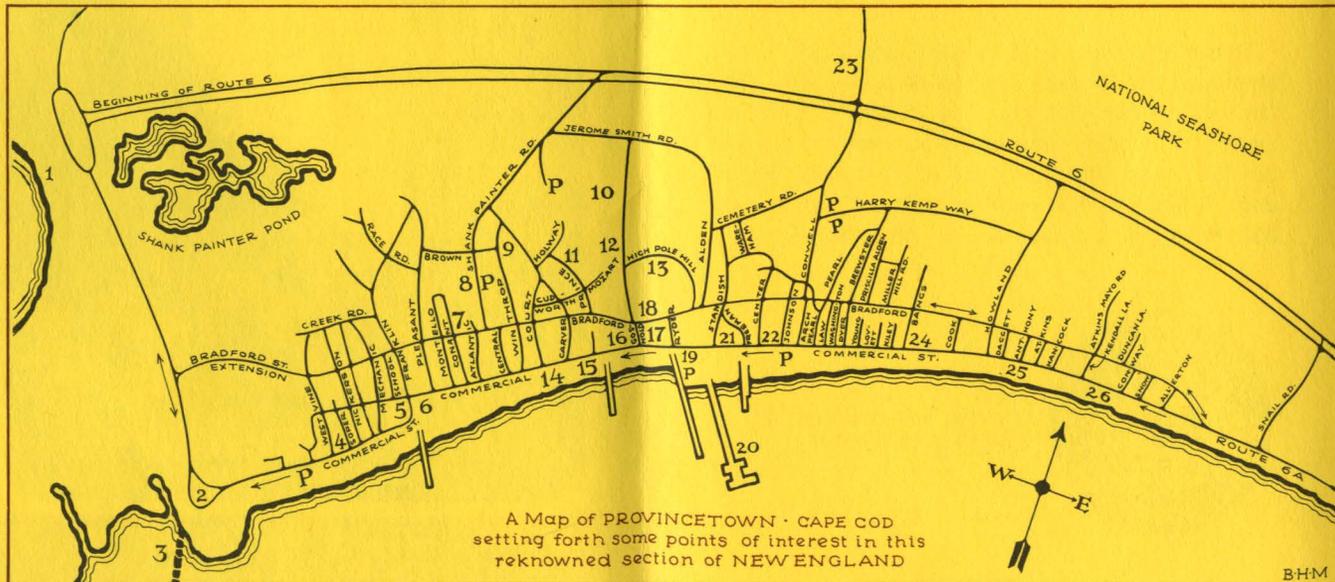
In 1650 the Governor of Plymouth Colony purchased from an Indian the land which is now Provincetown. The settlement became a precinct of Truro in 1714, and in 1727 the Township of Provincetown was incorporated.

Originally the beach was Provincetown's only street. In 1835 Commercial Street was laid out. Because one native refused to let them go through his salt works the street went around his property, making the turn at Commercial and Franklin Streets. Bradford Street was laid out in 1873.

By 1837 there were 78 salt works producing over 49,000 bushels of salt a year at \$1.00 a

bushel. A mill pumped sea water into vats eighteen inches deep and twenty feet square. 350 gallons of water made one bushel of salt. Later the discovery of salt in New York state made the industry unprofitable.

Provincetown Harbor has sheltered fishing fleets since the Norsemen came in 1003. Bartholomew Gosnold fished here in 1620, naming Cape Cod from the cod which he found here; and in 1616 Captain John Smith wrote of the "excellent harbor for all weather" and the abundance of fish. At first whaling was done from shore but as whales became scarce ships were fitted out. At one time 175 whaling vessels sailed from Provincetown. By 1875 Portuguese fishermen from the Azores and Portugal were immigrating to Provincetown with their families. The virility and the culture of these citizens have added immeasurably to the town's unique character. In the 1880's \$900,000 was invested in fishing. The fish were salted on board ship, later to be dried on flakes along the water front. Cold Storage



A Map of PROVINCETOWN · CAPE COD setting forth some points of interest in this renowned section of NEW ENGLAND

- | | |
|---|---|
| 1 Herring Cove Beach and Bath House — National Seashore Park | 12 Provincetown High School |
| 2 Plaque commemorating the spot where the Pilgrims first landed on November 21, 1620 | 13 Pilgrim Monument and Historical Museum |
| 3 Breakwater, built in 1911 | 14 Aquarium |
| 4 Oldest House now standing | 15 United States Post Office |
| 5 Approximate site, according to Mort's Relations, of the spring where the Pilgrim women did their first wash | 16 Universalist Church — Christopher Wren Tower |
| 6 Cape Cod Cold Storage — the last fish freezing plant | 17 Town Hall |
| 7 Provincetown Community Center | 18 Pilgrim Bas Relief |
| 8 Methodist Church | 19 Provincetown Chamber of Commerce |
| 9 Old cemetery with plaque honoring the four Mayflower passengers who died here before the Mayflower went to Plymouth | 20 McMillan Wharf — named after Rear Admiral Donald B. McMillan, USNR, famed arctic explorer and native of Provincetown |
| 10 Veteran's Memorial Elementary School | 21 Provincetown Public Library |
| 11 St. Peter, the Apostle, Roman Catholic Church | 22 Chrysler Museum |
| | 23 Road to National Seashore Information Center, Race Point Beach, Bath House and Coast Guard Station |
| | 24 Provincetown Art Association |
| | 25 St. Mary of the Harbor, Episcopal Church |
| | 26 Plaque on building where Eugene O'Neill once lived |



PILGRIM 350TH ANNIVERSARY

**A meeting of the 350th Anniversary Com-
mittee will be held on/ Monday, Feb. 16, 1970
at 8 p.m. at the Town Hall.**

**John C. Snow
Chairman**

Stamps

Pilgrim's Issue On November 21

By DAVID LIDMAN

THREE hundred and fifty years ago, come Dec. 21, a band of dissident Protestants ended a perilous journey from Plymouth, England, setting foot on a huge granite rock in a new and unknown land. The boulder, left on the shore more than likely by the retreating ice cap that had covered the area centuries before, is our Plymouth Rock, celebrated as the point at which the Pilgrims established the first permanent British community in New England, the second British community in North America. (The first British settlement was established in Jamestown, Va., in 1607. Both were pre-dated by Spain's establishment of a colony, now St. Augustine, Fla., more than 400 years ago, the first permanent European settlement in what is now the United States.

The landing, from a shallop, an open oared boat, was from their tiny (90 feet by 26 feet) craft, the Mayflower, which had brought them through an 81-day ordeal from Plymouth, England, which they had left on Sept. 6, 1620. The shallop had to make several trips from the offshore Mayflower, which had brought 102 persons from England. The hardy adventurers named their settlement for their point of departure—Plymouth.

Commemorating the event postally, the United States will not await the anniversary date, but will issue a 6-cent stamp on Nov. 21, the first-day ceremony being at the now-bustling Plymouth, Mass.

The vertical stamp, designed by Mark English of Georgetown, Conn., will depict the landing with a group of Pilgrims in the foreground; the Mayflower, her sails

furled, in the background. It is illustrated at right.

Earlier this year, Britain commemorated the departure of the Mayflower from Barbican Pier, Plymouth, England, with a multicolored 1 shilling 6 pence stamp, which depicted Pilgrims standing on the dock, their craft in the background. It was designed by Fritz Wegner.

This year's commemoration is the second for the Pilgrims, there having been a 3-stamp issuance in 1920, in observance of the tercentenary of their landing. The designs, by C. A. Huston, depicted the Mayflower (1 cent, green), apparently from a watercolor by Harrison Eastman; the Landing of the Pilgrims (2 cents, red) on the Rock, from an engraving that had been used on a \$5 Federal Reserve Note; and Signing of the Compact (5 cents, blue), from a painting by Edwin White.

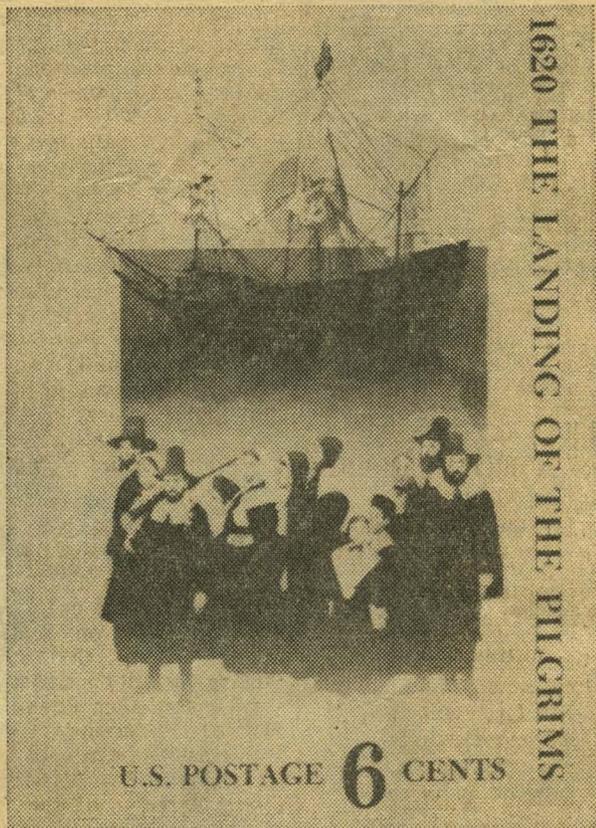
The Pilgrims were Separatists from the Church of England who had established Independent (Congregational) churches in several British communities, and were persecuted for their effort. Many fled to Amsterdam in 1608. Some years later, the Britons, who were not happy in Holland, decided to go to the new land, which had been settled in 1607 at Jamestown.

They left Delftshaven in July, 1620, for their homeland, departing from Southampton early in August, in two craft, the Mayflower and a smaller Speedwell.

Speedwell developed leaks and they turned back to Dartmouth, then tried again in September. But the Speedwell was unseaworthy, and both craft returned to Plymouth. Speedwell was abandoned. Several days later,



Britain in April observed the 350th anniversary of the departure of Pilgrims from Plymouth, England, Sept. 6, 1620, with this stamp, based on a design by Fritz Wegner.



The United States on November 21 will commemorate the arrival of the Pilgrims at Pilgrim Rock, with this 6c stamp, designed by Mark English of Georgetown, Conn.

the Mayflower departed with its 102 passengers and crew.

They sighted Cape Cod on Nov. 19, dropped anchor at what is now Provincetown, repaired their landing boat and explored the coast, discovering Plymouth harbor, which they decided was best for settlement. Before their arrival, and while off Cape Cod, those aboard signed the

Mayflower Compact establishing a "civil body politic." This compact was the colony's basic charter until 1691, when it was absorbed by Massachusetts.

Aboard the Mayflower were 41 men (some with families) who made American history, among them John Alden, William Bradford and Miles Standish.



TERCENTENARY—Designs of three United States stamps issued in 1920 to commemorate the 300th anniversary of the landing of the Pilgrims at Plymouth Rock. Created by C. A. Huston, they were the first of several United States stamps that have not had either the initials, "U.S." or the words "United States" as part of their design.

Ad appeal irks Cape-tip official

By NEIL G. NICKERSON
PROVINCETOWN — An advertising program, in connection with a street map on the town relative to the 350th Anniversary of the landing of the Pilgrims, is in no way connected with the 350th Anniversary Celebration Committee, the latter's general chairman, John C. Snow, said today.

Snow an attorney, expressed

concern that many local business persons who have been solicited for advertising have been given the erroneous impression that this publication is in connection with and will assist the 350th Anniversary Committee.

"This is not the case," he said. "It is a private commercial venture, being promoted by persons having no connection with the town

government, or the 350th Anniversary Committee."

"We are particularly concerned because the committee is planning certain publications including a map and brochure which will carry advertising, and the sponsorship of local business people will be requested," he said.

"This will be an official publication and those who assist the committee should

wait until they are solicited for official assistance. The official seal only will carry the approved seal adopted by the committee," he said.

The chairman said he has been approached by a number of people, asking if this is an official publication, and if by taking advertising they'll be helping the committee and the celebration.