

Chapter 1 : History of the Wampanoag Indians

Their intended destination was a region near the Hudson River, which at the time was thought to be part of the already established colony of Virginia. In , the would-be settlers joined a.

The word evokes images of football, family reunions, roasted turkey with stuffing, pumpkin pie and, of course, the Pilgrims and Wampanoag, the acknowledged founders of the feast. But was it always so? Read on to find out This article explores the development of our modern holiday. For information on food at the First Thanksgiving, go to Partakers of our Plenty. From ancient times, Native People of North America have held ceremonies to give thanks for successful harvests, for the hope of a good growing season in the early spring, and for other good fortune such as the birth of a child. Giving thanks was, and still is, the primary reason for ceremonies or celebrations. In , when their labors were rewarded with a bountiful harvest after a year of sickness and scarcity, the Pilgrims gave thanks to God and celebrated His bounty in the Harvest Home tradition with feasting and sport recreation. To these people of strong Christian faith, this was not merely a revel; it was also a joyous outpouring of gratitude. The arrival of the Pilgrims and Puritans brought new Thanksgiving traditions to the American scene. Florida, Texas, Maine and Virginia each declare itself the site of the First Thanksgiving and historical documents support the various claims. However, few people knew about these events until the 20th century. They were isolated celebrations, forgotten long before the establishment of the American holiday, and they played no role in the evolution of Thanksgiving. But as James W. Baker states in his book, *Thanksgiving: Our harvest being gotten in, our governor sent four men on fowling that so we might after a special manner rejoice together*â€. This published description of the First Thanksgiving was lost during the Colonial period. It was rediscovered in Philadelphia around Reverend Young saw a similarity between his contemporary American Thanksgiving and the Harvest Feast. On this occasion they no doubt feasted on the wild turkey as well as venison. Auspicious events, such as the sudden ending of war, drought or pestilence, might inspire a thanksgiving proclamation. It was like having an extra Sabbath during the week. Fasts and thanksgivings never fell on a Sunday. In the early s, they were not annual events. Simultaneously instituted in Plymouth, Connecticut and Massachusetts, Thanksgiving became a regular event by the middle of the 17th century and it was proclaimed each autumn by the individual Colonies. By the s, the emotional significance of the New England family united around a dinner table overshadowed the civil and religious importance of Thanksgiving. By the s, almost every state and territory celebrated Thanksgiving. In , she began a campaign to reinstate the holiday after the model of the first Presidents. She publicly petitioned several Presidents to make it an annual event. The President declared two national Thanksgivings that year, one for August 6 celebrating the victory at Gettysburg and a second for the last Thursday in November. Neither Lincoln nor his successors, however, made the holiday a fixed annual event. A President still had to proclaim Thanksgiving each year, and the last Thursday in November became the customary date. In a controversial move, Franklin Delano Roosevelt lengthened the Christmas shopping season by declaring Thanksgiving for the next-to-the-last Thursday in November. Two years later, in , Congress responded by permanently establishing the holiday as the fourth Thursday in the month. After , representations of the Pilgrims and the Wampanoag began to reflect a shift of interest to the harvest celebration. By the beginning of the 20th century, the Pilgrims and the Thanksgiving holiday were used to teach children about American freedom and how to be good citizens. Each November, in classrooms across the country, students participated in Thanksgiving pageants, sang songs about Thanksgiving, and built log cabins to represent the homes of the Pilgrims. Immigrant children also learned that all Americans ate turkey for Thanksgiving dinner. The last lesson was especially effective with the recollections of most immigrant children in the 20th century including stories of rushing home after school in November to beg their parents to buy and roast a turkey for a holiday dinner. Today, many Americans delight in giving regional produce, recipes and seasonings a place on the Thanksgiving table. In New Mexico, chiles and other southwestern flavors are used in stuffing, while on the Chesapeake Bay, the local favorite, crab, often shows up as a holiday appetizer or as an ingredient in dressing. In Minnesota, the turkey might be stuffed with wild rice, and in

Washington State, locally grown hazelnuts are featured in stuffing and desserts. In Indiana, persimmon puddings are a favorite Thanksgiving dessert, and in Key West, key lime pie joins pumpkin pie on the holiday table. Some specialties have even become ubiquitous regional additions to local Thanksgiving menus; in Baltimore, for instance, it is common to find sauerkraut alongside the Thanksgiving turkey. Most of these regional variations have remained largely a local phenomenon, a means of connecting with local harvests and specialty foods. However this is not true of influential southern Thanksgiving trends that had a tremendous impact on the 20th-century Thanksgiving menu. Corn, sweet potatoes, and pork form the backbone of traditional southern home cooking, and these staple foods provided the main ingredients in southern Thanksgiving additions like ham, sweet potato casseroles, pies and puddings, and corn bread dressing. Other popular southern contributions include ambrosia a layered fruit salad traditionally made with citrus fruits and coconut; some more recent recipes use mini-marshmallows and canned fruits , biscuits, a host of vegetable casseroles, and even macaroni and cheese. Unlike the traditional New England menu, with its mince, apple and pumpkin pie dessert course, southerners added a range and selection of desserts unknown in northern dining rooms, including regional cakes, pies, puddings, and numerous cobblers. Many of these Thanksgiving menu additions spread across the country with relocating southerners. Southern cookbooks of which there are hundreds and magazines also helped popularize many of these dishes in places far beyond their southern roots. Some, like sweet potato casserole, pecan pie, and corn bread dressing, have become as expected on the Thanksgiving table as turkey and cranberry sauce. The Sunday following Thanksgiving is always the busiest travel day of the year in the United States. Each day of the long Thanksgiving weekend, more than 10 million people take to the skies. Another 40 million Americans drive miles or more to have Thanksgiving dinner. The only references to the event are reprinted below: 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. For as some were thus employed in affairs abroad, others were exercised in fishing, about cod and bass and other fish of which they took good store, of which every family had their portion. All the summer there was no want; and now began to come in store of fowl, as winter approached, of which is place did abound when they came first but afterward decreased by degrees. 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. Which made many afterwards write so largely of their plenty here to their friends in England, which were not feigned but true reports. William Bradford, Of Plymouth Plantation:

Chapter 2 : Colonial America for Kids: The Pilgrims and Plymouth Colony

Pilgrim History The Pilgrims were a group of English people who came to America seeking religious freedom during the reign of King James I. After two attempts to leave England and move to Holland, a Separatist group was finally relocated to Amsterdam where they stayed for about one year.

Who were the Pilgrims? The people we know as Pilgrims have become so surrounded by legend that we are tempted to forget that they were real people. Against great odds, they made the famous voyage aboard the ship Mayflower and founded Plymouth Colony, but they were also ordinary English men and women. To understand them, it is important that we look beyond the legend. This story will help you get to know these people, now known as the Pilgrims, through their first years in New England. Although he and his daughter, Queen Elizabeth I reigned, changed some things that made the Church of England different from the Roman Catholic Church, a few people felt that the new Church retained too many practices of the Roman Church. They called for a return to a simpler faith and less structured forms of worship. In short, they wanted to return to worshipping in the way the early Christians had. They thought the new Church of England was beyond reform. This opinion was very dangerous; in England in the s, it was illegal to be part of any church other than the Church of England. The Separatist church congregation that established Plymouth Colony in New England was originally centered around the town of Scrooby in Nottinghamshire, England. Members included the young William Bradford and William Brewster. When they felt they could no longer suffer these difficulties in England, they chose to flee to the Dutch Netherlands. There, they could practice their own religion without fear of persecution from the English government or its church. The Pilgrims in Holland the Netherlands Although they had religious freedom, life in the Netherlands was not easy. The Separatists had to leave their homeland and friends to live in a foreign country without a clear idea of how they would support themselves. The congregation stayed briefly in Amsterdam and then moved to the city of Leiden. There they remained for the next 11 or 12 years. Most found work in the cloth trades, while others were carpenters, tailors and printers. Their lives required hard work. Even young children had to work. Some older children were tempted by the Dutch culture and left their families to become soldiers and sailors. Their parents feared that they would lose their identity as English people. To make matters worse, the congregation worried that another war might break out between the Dutch and Spanish. They decided to move again. The Move to America After careful thought, the congregation decided to leave Holland to establish a farming village in the northern part of the Virginia Colony. At that time, Virginia extended from Jamestown in the south to the mouth of the Hudson River in the north, so the Pilgrims planned to settle near present-day New York City. There they hoped to live under the English government, but they would worship in their own, separate church. The company of investors would provide passage for the colonists and supply them with tools, clothing and other supplies. The colonists in turn would work for the company, sending natural resources such as fish, timber and furs back to England. The colonists and investors had many disagreements, but eventually the Pilgrims were able to leave Europe for America. The entire congregation could not come to America together. Those who could settle their affairs in Leiden went first while the greater number, including their pastor John Robinson, remained behind. The congregation purchased a small ship, Speedwell, to transport them across the sea and to use for fishing and trading in America. At Southampton, a port in England, they were joined by a group of English colonists who had been gathered by the investors. Speedwell and Mayflower – a ship rented by the investors – departed for America together. After twice turning back to England because Speedwell leaked, they were forced to leave the ship. As a result, many families were divided when some passengers had to be turned back for lack of space. A month after first leaving England, on September 6, , Mayflower set out alone with passengers. For more information on the voyage of Mayflower and the Mayflower Compact, please visit Mayflower: Although the Pilgrims had originally intended to settle near the Hudson River in New York, dangerous shoals and poor winds forced the ship to seek shelter at Cape Cod. Because it was so late in the year and travel around Cape Cod was proving difficult, the passengers decided not to sail further and to remain in New England. It was here, in Cape Cod Bay, that most of the adult men on the ship signed the document that

we know as the Mayflower Compact. A party of the most able men began exploring the area to find a suitable place to settle. After several weeks, the exploring party arrived at what appeared to be an abandoned Wampanoag community. The plentiful water supply, good harbor, cleared fields, and location on a hill made the area a favorable place for settlement. Mayflower arrived in Plymouth Harbor on December 16, and the colonists began building their town. While houses were being built, the group continued to live on the ship. Many of the colonists fell ill. They were probably suffering from scurvy and pneumonia caused by a lack of shelter in the cold, wet weather. Although the Pilgrims were not starving, their sea-diet was very high in salt, which weakened their bodies on the long journey and during that first winter. As many as two or three people died each day during their first two months on land. Only 52 people survived the first year in Plymouth. When Mayflower left Plymouth on April 5, she was sailed back to England by only half of her crew. In March, they made a treaty of mutual protection with the Pokanoket Wampanoag leader, Ousamequin also known as Massasoit to the Pilgrims. The treaty had six points. Neither party would harm the other. If anything was stolen, it would be returned and the offending person returned to his own people for punishment. Both sides agreed to leave their weapons behind when meeting, and the two groups would serve as allies in times of war. Squanto, a Wampanoag man who had been taken captive by English sailors and lived for a time in London, came to live with the colonists and instructed them in growing Indian corn. In the fall of , the colonists marked their first harvest with a three-day celebration. Massasoit and 90 of his men joined the English for feasting and entertainment. In the s this famous celebration became the basis for the story of the First Thanksgiving. Over the next six years, more English colonists arrived and many of the people who had to stay behind in England or Holland when Mayflower left England were able to join their families. By , Plymouth Colony was stable and comfortable. Harvests were good and families were growing. In , about people lived in Plymouth Colony.

Chapter 3 : Pilgrim History â€” calendrierdelascience.com

Excerpt from The Pilgrims and Their History I have already made repeated acknowledgments in my previous books of my indebtedness to many foreign scholars and archivists, but I cannot close this preface without acknowledging once more, in this of all books, the influence upon me as a student Of Edward Charming.

But that they had to go somewhere became apparent soon enough. Theirs was the position of the Separatist: In one basic respect, the Pilgrims are a logical outcome of the Reformation. In its increasing dissemination of the Bible, the increasing emphasis on it as the basis of spiritual meaning, the subsequently increasing importance of literacy as a mode of religious authority and awareness, a growing individualism was implicit. This individualism may then have easily led to an atomization or dispersion of authority that the monarchy duly feared, and that later generations of Americans could easily label democratization. However much this might emphasize the democratic qualities of the Pilgrims, as dissenters they do suggest at some level the origins of democratic society, in its reliance upon contending and even conflicting points of view, and in its tendency toward a more fluid social structure. But theirs was a religious, not a political agenda; moral and theological principles were involved, and from their perspective, there could be no compromise. For them 2 Corinthians made it clear: To establish themselves as rightful interpreters of the Bible independent of an inherited social and cultural order, they removed from the Anglican Church in order to re-establish it as they believed it truly should be. This of course meant leaving the country, and they left for Holland in 1607. After 12 years, they decided to move again. Having gone back to England to obtain the backing of the Virginia Company, Pilgrims set out for America. The reasons are suggested by William Bradford, when he notes the "discouragements" of the hard life they had in Holland, and the hope of attracting others by finding "a better, and easier place of living"; the "children" of the group being "drawne away by evill examples into extravagance and dangerous courses"; the "great hope, for the propagating and advancing the gospell of the kingdom of Christ in those remote parts of the world" Wheelwright, In these reasons, the second sounds most like the Pilgrims many Americans are familiar with--the group that wants to be left alone and live in its own pure and righteous way. Behind it seems to lie not only the fear of the breakdown of individual families, but even a concern over the dissolution of the larger community. The concern seems to be that their split with England was now only effecting their own dissolution into Dutch culture. But it is also interesting to note the underlying traces of evangelism in, if not the first, certainly the last of the reasons. On the one hand, this strain would find its later expression and perversion in such portrayals of the Pilgrims as the Rotunda fresco, where the idea of conversion is baldly fashioned within the image of conquest; here, the Indian is shown as subdued before the word of the "kingdom" even as the Pilgrims are landing, and the Pilgrim is seen as an agent of domination, a superior moral force commanding by its sheer presence. On the other hand, such a portrayal suggests an uneasy tension with the common and seemingly accurate conception of the Pilgrims as a model of tolerance. Indeed, the first of their reasons for sailing to America is fairly passive--they want to "draw" others by the example of their prosperity, not necessarily go conquer and actively convert. Such an idea reflects the one that would be expressed explicitly by the Puritan John Winthrop, where the New World would become a beacon of religious light, a model of spiritual promise, a "citty upon a hill. Thus, in a remarkable instance when a "proud and very profane yonge man" who "would curse and swear most bitterly" falls overboard from the Mayflower and drowns, it is seen as "the just hand of God upon him" Wheelwright, So too when a member of their party is saved from drowning, or when the initial landing party finds the corn and beans for seed, or with their safe arrival at Plymouth Bay in general, is the "spetiall providence of God" evinced. This is an emphasis that will serve histories and memories alike, especially in viewing the Revolution and the increased democratization of the United States as some necessary fulfillment of the Pilgrim promise. In the name of God, Amen. We whose names are underwritten, by the loyall subjects of our dread soveraigne Lord, King James, by the grace of God, of Great Britaine, Franc, and Ireland king, defender of the faith, etc. Haveing undertaken, for the glorie of God, and advancemente of the Christian faith, and honour of our king and countrie, a voyage to plant the first colonie in the Northerne parts of Virginia, doe by these presents solemnly and mutually in the presence of

God, and one another, covenant and combine our selves together into a civill body politick, for our better ordering and preservation and furtherance of the ends aforesaid; and by vertue hereof to enacte, constitute and frame such just and equall lawes, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meete and convenient for the generall good of the Colonie, unto which we promise all due submission and obedience. In witnes whereof we have hereunder subscribed our names at Cap-Codd the.

Michael Kammen, however, notes a "tradition" in the early 19th century "in which the Compact was viewed as part of the repudiation of English domination" Kammen, Surely there are evident democratic tendencies in the text, wherein a code established from the consent of the people becomes the underpinning of a society of "just and equall lawes," where the officials and figures of authority are all elected. But as "loyall subjects" to the "dread sovereigne Lord, King James," their task is twofold: The misreadings that Kammen notes will be discussed further in following sections. Half of their members perished: Regardless of how far removed one may be now or even may have been when it was established as a national holiday in , the sense of Providence had undoubtedly been heightened to an extreme pitch for the Pilgrims. After such devastating sickness, everyday survival itself was probably seen as cause for gratitude, but when given a full and prosperous harvest with the help and instruction of Native Americans such as Squanto , the previous ordeal could be understood as a trial by God, a test of faith, the heavenly reward prefigured by an earthly one. First of all, there is the initial landing party, with its description of the men led by Captain Miles Standish, firing shots into the darkness at "a hideous and great crie. And when Samoset, the first representative of the Indians, comes to speak in "broken English" with the Pilgrims, "he came bouldly amongst them" emphasis added ; and having had previous contact with Europeans, he presumably knew as much or more about the Pilgrims than they about him. Squanto, who had been to England and could communicate well with the colonists, and who taught them "how to set their corne, wher to take fish, and to procure other commodities," is understood by the Pilgrims as "a spetiall instrument sent of God for their good beyond their expectation" Wheelwright, Regardless of the sense of utility in such an expression all things being for them the effect or instrument of God , there is an undeniable gratitude, and even the sense of dependence that those must have before one who would provide aid and instruction. The treaty with Massasoit was initiated not by the Pilgrims but by the sachem himself, who had already made an equivalent pact with earlier explorers. That neither he Massasoit nor any of his, should injurie or doe hurt to any of their peopl e. That if any of his did any hurte to any of theirs, he should send the offender, that they might punish him. That if any thing were taken away from any of theirs, he should cause it to be restored; and they should do like to him. If any did unjustly warr against him, they would aide him; if any did warr against them, he should aide them. He should send to his neighbours confederates, to certifie them of his, that they might not wrong them, but might be likewise comprised in the conditions of peace. The Puritans were nonconformists as were the Pilgrims, both of which refusing to accept an authority beyond that of the revealed word. But where with the Pilgrims this had translated into something closer to an egalitarian mode, the "Puritans considered religion a very complex, subtle, and highly intellectual affair," and its leaders thus were highly trained scholars, whose education tended to translate into positions that were often authoritarian. There was a built-in hierarchism in this sense, but one which mostly reflected the age: Of course, while the Puritan emphasis on scholarship did foster such class distinction, it nevertheless encouraged education among the whole of its group, and in fact demanded a level of learning and understanding in terms of salvation. Thomas Hooker stated in *The Application of Redemption*, "Its with an ignorant sinner in the midst of all means as with a sick man remaining in the Apothecaries shop, ful of choycest Medicines in the darkest night: Knowledge of Scripture and divinity, for the Puritans, was essential. Johnson, whose thematic anthology, *The Puritans* , , became a key text of revisionist historicism, standing as an influential corrective against the extreme anti-Puritanism of the early twentieth century. Following Samuel Eliot Morison, they noted that the emphasis on education saw the establishment, survival, and flourishing of Harvard College--which survived only because the entire community was willing to support it, so that even the poor yeoman farmers "contributed their pecks of wheat" for the continued promise of a "literate ministry" Miller, I: And again, to their credit, Puritan leaders did not bolster the knowledge of its ministry simply to perpetuate the level of power of the ruling elite. A continuing goal was to further education among the laity,

and so ensure that not only were the right and righteous ideas and understandings being held and expressed, but that the expressions were in fact messages received by a comprehending audience. An Act passed in Massachusetts in required "that every town of one hundred families or more should provide free common and grammar school instruction. For all the accusations of superstition and narrow-mindedness, the Puritans could at least be said to have provided their own antidote in their system of schools. As John Cotton wrote in *Christ the Fountaine of Life*, "zeale is but a wilde-fire without knowledge" qtd. The Puritans who, in the s, first began to be contemptuously referred to as such, were ardent reformers, seeking to bring the Church to a state of purity that would match Christianity as it had been in the time of Christ. This reform was to involve, depending upon which Puritan one asked, varying degrees of stripping away practices seen as residual "popery"--vestments, ceremony, and the like. But many of the ideas later associated strictly with the Puritans were not held only by them. The Calvinist doctrine of predestination, with which Puritanism agreed, was held by the Pilgrims as well: As Perry Miller points out, they inherited Renaissance humanism just as they inherited the Reformation, and so held an interesting place for reason in their overall beliefs. The Puritan idea of "Covenant Theology" describes how "after the fall of man, God voluntarily condescended The doctrine was not so much one of prescription as it was of explanation: As with the Pilgrims, the world, history, everything for the Puritan became a text to be interpreted. And of course, one had the key, the basis of spiritual understanding, the foundational text and all-encompassing code, the Bible. Of course, as Thomas H. Johnson writes, the belief in witches was generally questioned by no one--Puritan or otherwise--"and even as late as the close of the seventeenth century hardly a scientist of repute in England but accepted certain phenomena as due to witchcraft. The laity read and took in such readings or demonstrations of Providence, and the ministry felt compelled by a sense of official responsibility to offer their interpretations and explain the work of God in the world Miller, II: This would prove both fire and tinder for Salem Village, so that "by September, twenty people and two dogs had been executed as witches" and hundreds more were either in jail or were accused Miller, II: Yet to envision the Puritan community at this point simply as a mob of hysterical zealots is to lose sight of those prominent figures who stood against the proceedings. Granted that they did not speak out too loudly at the height of the fervor, but then to do so would be to risk exposure to a confusion of plague-like properties, where the testimony of an alleged victim alone was enough to condemn a person. But it was the injustice of this very condition against which men such as Thomas Brattle and Increase Mather wrote. His was an argument which seemed wholly reasonable to many, but it led Brattle to the fear "that ages will not wear off that reproach and those stains which these things will leave behind them upon our land" In Miller, II: Beyond this is as well is the journal of Samuel Sewall, which records his fascinating approach to what had happened. On Christmas Day, , one reads the terse opening, "We bury our little daughter. It relates that "Samuel Sewall, sensible of the reiterated strokes of God upon himself and family This is once again an interpretation of the "reiterated strokes of God" which has brought the sense of shame to his consciousness, and it suggests that, at least for Puritans such as Sewall, these readings of nature and events are not merely those of convenience or self-justification. There is at least the indication here that if some Puritans stood ready to see the guilt in others, some of those same people at least made their judgments in good faith and with honesty, giving credence to their understanding of the ways of God, even when they themselves were the object of judgment. While the natural world may be studied and interpreted in order to gain a sense of His will, He is not the world itself, and does not instill Himself directly into human beings by means of visitations or revelations or divine inspirations of any sort Miller, I: The antinomian crisis involving Anne Hutchinson focused on this issue. John Winthrop records it in his journal: Hutchinson, a member of the church of Boston, a woman of ready wit and bold spirit, brought over with her two dangerous errors: That the person of the Holy Ghost dwells in a justified person. That no sanctification can help to evidence to us our justification It was not simply a matter of letting Hutchinson spread her ideas freely--not when those ideas could carry the Puritan conception of grace to such an extreme that it translated into an overall abandonment of any structured church, which is to say, the basis of a Puritan society. Miller states how the followers of Hutchinson became caught up in a "fanatical anti-intellectualism" fed by the original Puritan "contention that regenerate men were illuminated with divine truth," which was in turn taken indicate the irrelevance of scholarship and study of the

Bible. Both possibilities were potentially destructive to the Massachusetts Bay colony, and both only carried out Puritan ideas further than they were meant to go. Miller, I: This Puritan individualism had survived especially in the habit of judging others by their characters of mind and will, rather than rank, sex, or race. But Hutchinson and her followers were banished, after all, and while Puritanism did substitute the more simplified approach of Ramean logic to replace the overly recondite and complicated mediaeval scholasticism, and while it fostered a more personal mode of religion with its emphasis on individual faith and access to Scripture instead of the structured ritualism and mediation of the Catholic church, it nevertheless took for granted a society and state which relied upon what was only a translated form of class division, and which depended upon a hierarchy where the word of God would not become dispersed and so, altered into a kind of religious precursor to democracy. The Puritans had themselves suffered repeatedly under a society which had seemed to evince the potentially ominous side of the relation of church and state. The king was the leader of the church, and the state decided how the church was to function, and in when Charles I dissolved parliament, the people found that they no longer had any political representation, any means to act legislatively. Their secular agency had then become a measure of their religious agency; the removal to Massachusetts in turn was a way to gain a political voice, to create a state that would develop according to their own beliefs and fashion itself harmoniously with the church. It was not an effort to establish a society wherein one might unreservedly express what one wished to express and still hope to have a say in communal affairs. If religion was to come to bear on the governance of the society, to what good would a more egalitarian, democratic form come? One who stated the problems which would ultimately unravel Puritanism as a dominant political force was Roger Williams. The primary point of contention for Williams began in when he declared that the church in New England was, in its failure to fully separate from the English church, inadequate, and tainted. He removed to Plymouth, where he remained for a year.

Chapter 4 : Who were the Pilgrims? | Plimoth Plantation

*The Pilgrims and Their History [Usher Roland G.] on calendrierdelascience.com *FREE* shipping on qualifying offers. Unlike some other reproductions of classic texts (1) We have not used OCR(Optical Character Recognition).*

History[edit] Pilgrims and the making of pilgrimages are common in many religions , including the faiths of ancient Egypt , Persia in the Mithraic period , India , China , and Japan. The Greek and Roman customs of consulting the gods at local oracles , such as those at Dodona or Delphi , both in Greece , are widely known. In Greece , pilgrimages could either be personal or state-sponsored. While many pilgrims travel toward a specific location, a physical destination is not always a necessity. One group of pilgrims in early Celtic Christianity were the Peregrinari Pro Christ, Pilgrims for Christ , or "white martyrs", who left their homes to wander in the world. These travels often resulted in the founding of new abbeys and the spread of Christianity among the pagan population in Britain and in continental Europe. Modern era[edit] Many religions still espouse pilgrimage as a spiritual activity. The great Islamic pilgrimage to Mecca now in Saudi Arabia , is an obligatory duty at least once for every Muslim who is able to make the journey. Other Islamic devotional pilgrimages, particularly to the tombs of Shia Imams or Sufi saints, are also popular across the Islamic world. As in the Middle Ages, modern Christian pilgrims may choose to visit Rome , where according to the New Testament the church was established by St. Tibetan pilgrim, Rewalsar Lake , Himachal Pradesh , India Places of pilgrimage in the Buddhist world include those associated with the life of the historical Buddha: Others include the many temples and monasteries with relics of the Buddha or Buddhist saints such as the Temple of the Tooth in Sri Lanka and the numerous sites associated with teachers and patriarchs of the various traditions. Hindu pilgrimage destinations may be holy cities Varanasi , Badrinath ; rivers the Ganges , the Yamuna ; mountains several Himalayan peaks are sacred to both Hindus and Buddhists ; caves such as the Batu Caves near Kuala Lumpur , Malaysia ; temples; festivals, such as the peripatetic Kumbh Mela , in the biggest public gathering in history; [3] or the tombs and dwelling places of saints Alandi , Shirdi. Beginning in , Christian ministers under the direction of Charles Taze Russell were appointed to travel to and work with local Bible Students congregations for a few days at a time; within a few years appointments were extended internationally, formally designated as "pilgrims", and scheduled for twice-yearly, week-long visits at each local congregation. A modern phenomenon is the cultural pilgrimage which, while involving a personal journey, is secular in nature. Destinations for such pilgrims can include historic sites of national or cultural importance, and can be defined as places "of cultural significance: Destinations for cultural pilgrims include Auschwitz concentration camp , Gettysburg Battlefield or the Ernest Hemingway House. James , with the perspective of making it a historic or architectural tour rather than a€” or as well as a€” a religious experience. Such visits were sometimes state-sponsored. Sites such as these continue to attract visitors. The distinction between religious, cultural or political pilgrimage and tourism is not necessarily always clear or rigid. Many national and international leaders have gone on pilgrimages for both personal and political reasons.

Chapter 5 : Pilgrims and Puritans: Background

EMBED (for calendrierdelascience.com hosted blogs and calendrierdelascience.com item tags).

Original funding for this program was provided by Liberty Mutual Insurance Corporation for Public Broadcasting National Endowment for the Humanities Any views, findings, conclusions or recommendations expressed in this film do not necessarily represent those of the National Endowment for the Humanities. Now faith is the substance of things hoped for; the evidence of things not seen. By faith the elders obtained good report, and through faith we understand that the worlds were framed by the word of God. These all died in faith; not having received the promises, but having seen them afar off -- and being persuaded of them, and embracing them -- and confessing that they were but strangers and pilgrims on the Earth. For they that say such things declare plainly that they seek another country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to return. But they desired a better country -- that is, a heavenly one: Susan Hardman Moore, Historian: I think William Bradford knew they were on a journey in this world towards heaven. And they were on a journey towards purity: And most English people thought that they were well rid of them. They want to transform a nation-state into something that resembles what they take to be a Godly kingdom. They were not emissaries of a foreign government. They were not particularly well provided with supplies. And at least half of them were Separatists -- that is to say, radical Protestants who were religious exiles who had been living in Leiden in the Dutch Republic. They were in many ways the least likely of task forces for establishing a permanent English presence in the New World. Fewer than 50 of the passengers were adult men -- many well past their physical prime -- at least 30 were children -- and nearly 20 were women -- including three expectant mothers. By the time they set sail, England had still not succeeded in establishing a truly viable colony on the shores of the New World -- and their chances of survival, let alone success, were all but nil. The death rate was awful. The fascinating thing, then, about the Pilgrim story is how this tiny group of people managed to get by, and managed to tell the story in such a way as to erase that whole other history. Kathleen Donegan, Literary Critic: If you ask people, "Where does America start? It became our story of national origins. Somehow with the passage of time, the arrival of this frail unlikely band would come to be seen as the true founding moment of America -- and the story of their coming enshrined as the quintessential myth of American origins: We need that beginning moment, and the Pilgrims serve that purpose. These were normal people, under extraordinary circumstances, and they were making it up as they went along. And it ends up being as much a story of survival as it is a story of origins. Or how utterly their quest for a godly republic would transform the world they were sailing towards -- the searchers themselves -- and the nation that would rise up long after they were gone -- consecrated to their memory. What it was about these people, what it was about their history that we wanted to see reflected in our own national image. You know, that memory is very selective. The difference is Bradford. Not simply because he was the governor for many, many years, but because of his personal qualities. He was a person of very delicate sensibilities and very keen perceptions, and he watched the flutterings of their little conventicle, and its ups and downs, with the greatest concern, and registered it in this wonderful prose. To a remarkable degree, we would scarcely remember the Pilgrims at all, and certainly not remember them as we do, were it not for the unusual man who came to lead them in the New World and the unusual book he left behind -- a luminous text unlike any other account of early American settlement, extraordinary both in what it says and in what it passes over in silence. That book, more than anything, is a kind of bible in its own way. But when it comes to the history of Plymouth Colony, it is the text. He labored over the manuscript for more than 20 years -- "scribbled writings," he said, "pieced up in times of leisure," stolen from his duties as governor, and written in the third person as if to a far distant future. He left the manuscript to his sons and heirs the day he died in along with a handful of simple poems, written in the first person. The book itself almost never came down to posterity. He gets to write for posterity; he gets to shape the story. Bradford is clearly writing for a future. William Bradford Roger Rees: In wilderness he did me guide, And in strange lands for me provide. In fears and wants, through weal and woe, A pilgrim passed I, to and fro. In England, the place that is most closely associated with the

origins of the Pilgrims is a village called Scrooby -- which is right at the northern corner of the county of Nottinghamshire. It was an area where religious divisions were particularly conspicuous, where there was still quite a large number of lingering Roman Catholics, an area which had recently been evangelized by radical Protestantism. You have the right people, at the right time, in the right area, with the same ideas. Got John Robinson at Gainsborough. You have Richard Clifton here at Babworth. You have William Bradford in Austerfield, so spiritually strong and so young. They supported each other, and I think that is why it took off here, and maybe not in other places. He was born in the tiny village of Austerfield, in south Yorkshire, and baptized, on March 19th, in the ancient stone church of St. With farmland of their own and a sturdy house, his family though far from wealthy were a far from poor -- especially compared with their neighbors -- tenant farmers and landless field hands, for the most part. But his childhood would be blighted by the death of virtually everyone close to him: His grandfather, William, when he was six. His mother, Alice, when he was seven. His sister, Alice, and his grandfather, John Hanson, when he was He was sent to live with his uncle, Robert, who hoped he would prove useful working in the fields. The standard of living of the average English laborer was rapidly declining. There was something very close to famine. So it was a very uncertain world, in which even people from the yeomanry -- as the Pilgrims were -- were always worried they were about to slip back into this state of near-destitution in which many people lived. Lonely and intelligent, in a world that felt increasingly precarious and unmoored to him, he fell ill when he was 12, with what he called a "long sickness" -- which took him from the fields -- kept him bedridden for months -- and drove him to seek solace in the Bible. The reading of scriptures he said, made a great impression upon him, and the more he read, the more troubled he became at the gulf between the world he saw around him, and the simplicity and purity of the gospel. Young William Bradford Josh Webb: Our father, who art in heaven, hallowed be thy nameâ€ Nathaniel Philbrick, Writer: He had this profound sense as a year-old that the congregation he was a part of was corrupt, that the Church was moving them in a direction that was not right, that they prayed to the depraved beliefs of mortal men that were moving them away from God. And so this was a deep conviction. And I think there you have the beginnings of a very complex, inward-looking person who was improbably preparing for the ultimate journey. Not long after, he found his way down Low Common Lane, to the home of William Brewster -- the warm-hearted Cambridge-educated postmaster and bailiff of Scrooby Manor -- where he came to feel he had found a spiritual home -- and where each week, a private congregation gathered to hear Richard Clyfton -- and another charismatic minister, named John Robinson -- preach on the need to purify worship of everything worldly -- of anything not contained in scripture. I think the sense of faithfulness to Scripture is at the heart of it. They want to go right back to the roots and strip away all the human accretions that have come into the worship and the life of the Church, and get back to a primitive purity. Nothing he read made a deeper impression on him than a passage from the book of St. Matthew, in which Christ explains to his disciples where the true church lies. For where two or three are gathered together in my name, there am I in the midst of them. And that prayer, conversion, commitment is enough for the presence of Christ. The Bible is your window in. And to have a bishop or a pope telling you what to do is just getting in the way, is so much fallen static. By , he was fully committed to the radical idea that the true love of God might mean separating from the Church of England altogether. Bottom line, what was at stake? You can punish somebody. For not attending a church, you can be fined. If you persisted, then you could be imprisoned, so you could think about it. And Elizabeth, after the Act Against Puritans in , had made the next step banishment. But I think, with James, the next step could have been death for these people. He was newly to the throne -- not popular. So I really think that these folk were risking everything. And in areas like this, where people had been, perhaps, able to get away with things, there was a new drive to make sure that everyone conformed to the Church of England. Ministers should not convene private groups of people. These conventicles were judged illegal and subversive to order in the realm. And for that reason, a network of people here came to feel that they were under pressure. In the fall of , when William Brewster himself was fined, and threatened with imprisonment -- it was clear that only one option remained. To worship God as they saw fit, they must separate not only from the English church, but from England altogether. Holland had emerged as the Protestant part of the Netherlands opposed to Catholic rule in the South. It was a place of refuge for evangelicals in a time of threat

and challenge. So you can see the attraction. From here to the Humber Estuary and to Amsterdam is not very far. Because you needed permission to pass port. A first desperate attempt to flee ended in disaster when the English sea captain they had hired betrayed them to the authorities. Eight months later, on a cloud-darkened evening in the spring of , they tried again -- some fleeing by barge down the Trent and the Humber towards Hull -- where this time 16 of the men -- including year-old William Bradford -- managed to board a Dutch ship and get away to sea -- one step ahead of the searchers in pursuit -- who arrested the terrified women and children, and carted them off to jail.

Chapter 6 : Pilgrims and Indians: Two First Encounters : We're History

History of the Pilgrims and Puritans Their Ancestry and Descendants, Basis of Americanization by Joseph Dillaway Sawyer The Beginning of America A Discourse Delivered Before the New-York Historical Society on Its Fifty-Ninth Anniversary, Tuesday, November 17, by Erastus C. Benedict.

They established the Plymouth Colony in [Wikimedia Commons](#) Why did the Pilgrims travel to America? The Pilgrims traveled to America in search of a new way of life. Many of the Pilgrims were part of a religious group called Separatists. They were called this because they wanted to "separate" from the Church of England and worship God in their own way. They were not allowed to do this in England where they were persecuted and sometimes put in jail for their beliefs. Other Pilgrims were hoping to find adventure or a better life in the New World. However, not long after leaving England, the Speedwell began to leak and the Pilgrims had to return to port. Once back at port, they crowded as many of the passengers as possible onto the Mayflower and set sail once again for America on September 6, They managed to fit total passengers on the Mayflower, but they had to leave 20 of the original Speedwell passengers behind. In addition to the passengers, there were between 25 and 30 crewmen onboard the ship. Voyage on the Mayflower The voyage across the Atlantic Ocean was long and difficult. The extra people on the ship made the trip even worse. They ran out of fresh water and many people became sick. Storms also hit the ship very hard causing one of the main beams to crack. Two people died during the voyage. At one point, they considered turning back, but decided to stick it out. After two long months at sea, the Pilgrims finally reached land. Signing the the Mayflower Compact by Jean Leon Gerome Ferris Mayflower Compact When the Pilgrims arrived in New England, they decided they needed to make an agreement on how issues would be settled and the colony would be run. They signed a document that is today called the Mayflower Compact. The compact declared that the colonists were loyal to the King of England, that they were Christians who served God, that they would make fair and just laws, and that they would each work for the good of the colony. The Mayflower Compact was signed by 41 of the Pilgrim men the women were not allowed to sign. The men also voted John Carver to be the first governor of the colony. Plymouth Colony After arriving in America, the Pilgrims searched the coast of New England for a good place to build a settlement. They eventually found a location called Plymouth. It had a calm harbor for their ship, a river for fresh water, and flat lands where they could plant crops. It was here that they built their village and established the Plymouth Colony. They were not prepared for the cold winter. They quickly built a main common house and then began to build small houses for each of the families. For a time, some people slept on the Mayflower. Many people got sick and died over the first winter. At one point there were only around six people well enough to continue working. By the end of winter, only 47 out of the original settlers were still alive. The chief of the Wampanoag, Massasoit, made contact with the Pilgrims. They established a peace treaty and agreed to trade for animal furs. One Wampanoag man, Squanto , had traveled to Europe and could speak some English. He agreed to stay with the Pilgrims and teach them how to survive. He taught them how to plant corn, where to hunt and fish, and how to survive through the winter. Thanksgiving The Pilgrims held a feast after their first harvest in They invited some of the local Wampanoag people to join them. This feast is sometimes called the first Thanksgiving. They continued this tradition and, in , when they were celebrating the end of a long drought, they began to call the feast "Thanksgiving. William Bradford was governor of Plymouth colony for around thirty years. There is a famous rock where the Pilgrims landed at Plymouth called Plymouth Rock. Activities Take a ten question quiz. Listen to a recorded reading of this page: Your browser does not support the audio element. To learn more about Colonial America:

Although the Pilgrims were not starving, their sea-diet was very high in salt, which weakened their bodies on the long journey and during that first winter. As many as two or three people died each day during their first two months on land.

Visit Website Did you know? Bradford and the other Plymouth settlers were not originally known as Pilgrims, but as "Old Comers. Some of the most notable passengers on the Mayflower included Myles Standish, a professional soldier who would become the military leader of the new colony; and William Bradford, a leader of the Separatist congregation who wrote the still-classic account of the Mayflower voyage and the founding of Plymouth Colony. After sending an exploring party ashore, the Mayflower landed at what they would call Plymouth Harbor, on the western side of Cape Cod Bay, in mid-December. During the next several months, the settlers lived mostly on the Mayflower and ferried back and forth from shore to build their new storage and living quarters. More than half of the English settlers died during that first winter, as a result of poor nutrition and housing that proved inadequate in the harsh weather. Leaders such as Bradford, Standish, John Carver, William Brewster and Edward Winslow played important roles in keeping the remaining settlers together.

Relations with Native Americans The native inhabitants of the region around Plymouth Colony were the various tribes of the Wampanoag people, who had lived there for some 10, years before the Europeans arrived. Soon after the Pilgrims built their settlement, they came into contact with Tisquantum, or Squanto, an English-speaking Native American. Meant for slavery, he somehow managed to escape to England, and returned to his native land to find most of his tribe had died of plague. In addition to interpreting and mediating between the colonial leaders and Native American chiefs including Massasoit, chief of the Pokanoket, Squanto taught the Pilgrims how to plant corn, which became an important crop, as well as where to fish and hunt beaver. In the fall of 1621, the Pilgrims famously shared a harvest feast with the Pokanokets; the meal is now considered the basis for the Thanksgiving holiday. Over the next decades, relations between settlers and Native Americans deteriorated as the former group occupied more and more land. By the time William Bradford died in 1657, he had already expressed anxiety that New England would soon be torn apart by violence. Philip was the English name of Metacomet, the son of Massasoit and leader of the Pokanokets since the early 1640s. That conflict left some 5, inhabitants of New England dead, three quarters of those Native Americans. Three more ships traveled to Plymouth after the Mayflower, including the Fortune, the Anne and the Little James both Winthrop soon established Boston as the capital of Massachusetts Bay Colony, which would become the most populous and prosperous colony in the region. Compared with later groups who founded colonies in New England, such as the Puritans, the Pilgrims of Plymouth failed to achieve lasting economic success. After the early 1630s, some prominent members of the original group, including Brewster, Winslow and Standish, left the colony to found their own communities. Less than a decade after the war King James II appointed a colonial governor to rule over New England, and in 1774, Plymouth was absorbed into the larger entity of Massachusetts.

Chapter 8 : The Pilgrims - HISTORY

The Pilgrims or Pilgrim Fathers were the first English settlers of the Plymouth Colony in Plymouth, calendrierdelascience.com leadership came from the religious congregations of Brownist Puritans who had fled the volatile political environment in England for the relative calm and tolerance of 17th-century Holland in the Netherlands.

This congregation held Puritan beliefs comparable to other non-conforming movements groups not in communion with the Church of England led by Robert Browne , John Greenwood , and Henry Barrowe. As Separatists, they also held that their differences with the Church of England were irreconcilable and that their worship should be independent of the trappings, traditions, and organization of a central church—unlike those Puritans who maintained their allegiance to the Church of England. The penalties included imprisonment and larger fines for conducting unofficial services. Under this policy, Robert Browne and his followers the Brownists were repeatedly imprisoned in Southwark and the City of London during the s, and Henry Barrowe, John Greenwood, and John Penry were executed for sedition in Penry urged the Separatists to emigrate in order to escape persecution; some went to Holland and some to Newfoundland, but those in Nottinghamshire remained. The Puritans though they differ in Ceremonies and accidentes, yet they agree with us in substance of religion, and I thinke all or the moste parte of them love his Majestie, and the presente state, and I hope will yield to conformitie. But the Papistes are opposite and contrarie in very many substantiall pointes of religion, and cannot but wishe the Popes authoritie and popish religion to be established. Following the Conference in , Clyfton was declared a non-conformist and stripped of his position at Babworth. Brewster invited him to live at his home. Archbishop Hutton died in and Tobias Matthew was appointed as his replacement. Disobedient clergy were replaced, and prominent Separatists were confronted, fined, and imprisoned. He is credited with driving people out of the country who refused to attend Anglican services. He was living in the Scrooby manor house while serving as postmaster for the village and bailiff to the Archbishop of York. Services were held beginning in with Clyfton as pastor, John Robinson as teacher, and Brewster as the presiding elder. Shortly after, Smyth and members of the Gainsborough group moved on to Amsterdam. He wrote concerning this time period: They lived in Leiden , Holland, a city of , inhabitants, [13] residing in small houses behind the "Kloksteeg" opposite the Pieterskerk. The success of the congregation in Leiden was mixed. Leiden was a thriving industrial center, [14] and many members were able to support themselves working at Leiden University or in the textile, printing, and brewing trades. Others were less able to bring in sufficient income, hampered by their rural backgrounds and the language barrier; for those, accommodations were made on an estate bought by Robinson and three partners. There he participated in a series of debates, particularly regarding the contentious issue of Calvinism versus Arminianism siding with the Calvinists against the Remonstrants. They found the Dutch morals much too libertine, and their children were becoming more and more Dutch as the years passed. The congregation came to believe that they faced eventual extinction if they remained there. Bradford noted that many members of the congregation were showing signs of early aging, compounding the difficulties which some had in supporting themselves. A few had spent their savings and so gave up and returned to England, and the leaders feared that more would follow and that the congregation would become unsustainable. The employment issues made it unattractive for others to come to Leiden, and younger members had begun leaving to find employment and adventure elsewhere. Also compelling was the possibility of missionary work in some distant land, an opportunity that rarely arose in a Protestant stronghold. In addition to the economic worries and missionary possibilities, he stressed that it was important for the people to retain their English identity, culture, and language. They also believed that the English Church in Leiden could do little to benefit the larger community there. There were fears that the native people would be violent, that there would be no source of food or water, that they might be exposed to unknown diseases, and that travel by sea was always hazardous. Balancing all this was a local political situation which was in danger of becoming unstable. Virginia was an attractive destination because the presence of the older colony might offer better security and trade opportunities; however, they also felt that they should not settle too near, since that might inadvertently duplicate the political environment back in

England. The London Company administered a territory of considerable size in the region, and the intended settlement location was at the mouth of the Hudson River which instead became the Dutch colony of New Netherland. This plan allayed their concerns of social, political, and religious conflicts, but still promised the military and economic benefits of being close to an established colony. Weston did come with a substantial change, telling the Leiden group that parties in England had obtained a land grant north of the existing Virginia territory to be called New England. This was only partially true; the new grant did come to pass, but not until late in when the Plymouth Council for New England received its charter. It was expected that this area could be fished profitably, and it was not under the control of the existing Virginia government. New investors had been brought into the venture who wanted the terms altered so that, at the end of the seven-year contract, half of the settled land and property would revert to the investors. Also, there had been a provision which allowed each settler to have two days per week to work on personal business, but this provision had been dropped from the agreement without the knowledge of the Puritans. In , King James had promulgated the Five Articles of Perth which were seen in Scotland as an attempt to encroach on their Presbyterian tradition. Brewster published several pamphlets that were critical of this law, and they were smuggled into Scotland by April These pamphlets were traced back to Leiden, and the English authorities unsuccessfully attempted to arrest Brewster. English ambassador Dudley Carleton became aware of the situation and began pressuring the Dutch government to extradite Brewster, and the Dutch responded by arresting Thomas Brewer the financier in September. Meanwhile, Brewer was sent to England for questioning, where he stonewalled government officials until well into He was ultimately convicted in England for his continued religious publication activities and sentenced in to a year prison term. Many members were not able to settle their affairs within the time constraints, and the budget was limited for travel and supplies, and the group decided that the initial settlement should be undertaken primarily by younger and stronger members. The remainder agreed to follow if and when they could. Robinson would remain in Leiden with the larger portion of the congregation, and Brewster was to lead the American congregation. The church in America would be run independently, but it was agreed that membership would automatically be granted in either congregation to members who moved between the continents. With personal and business matters agreed upon, the Puritans procured supplies and a small ship. Speedwell was to bring some passengers from the Netherlands to England, then on to America where it would be kept for the fishing business, with a crew hired for support services during the first year. The larger ship Mayflower was leased for transport and exploration services. The Speedwell was originally named Swiftsure. It was built in at sixty tons, and was part of the English fleet that defeated the Spanish Armada. It departed Delfshaven in July with the Leiden colonists, after a canal ride from Leyden of about seven hours. There it was inspected for leaks and sealed, but a second attempt to depart also failed, bringing them only as far as Plymouth , Devon. William Bradford observed that the Speedwell seemed "overmasted", thus putting a strain on the hull; and he attributed her leaking to crew members who had deliberately caused it, allowing them to abandon their year-long commitments. Passenger Robert Cushman wrote that the leaking was caused by a loose board. Of these, about half had come by way of Leiden, and about 28 of the adults were members of the congregation. Initially the trip went smoothly, but under way they were met with strong winds and storms. One of these caused a main beam to crack, and the possibility was considered of turning back, even though they were more than halfway to their destination. However, they repaired the ship sufficiently to continue using a "great iron screw" brought along by the colonists probably a jack to be used for either house construction or a cider press. One crew member and one passenger died before they reached land. A child was born at sea and named Oceanus. Displayed in the White House place names mentioned by Bradford Land was sighted on November 9, The passengers had endured miserable conditions for about 65 days, and they were led by William Brewster in Psalm as a prayer of thanksgiving. An attempt was made to sail the ship around the cape towards the Hudson River , also within the New England grant area, but they encountered shoals and difficult currents around Cape Malabar the old French name for Monomoy Island. Some of the passengers, aware of the situation, suggested that they were free to do as they chose upon landing, without a patent in place, and to ignore the contract with the investors. It was ratified by majority rule , with 41 adult male Pilgrims signing [39] for the passengers 73 males and 29 females. Included in the company were 19 male

servants and three female servants, along with some sailors and craftsmen hired for short-term service to the colony. It was Carver who had chartered the Mayflower and his is the first signature on the Mayflower Compact, being the most respected and affluent member of the group. Small parties, however, waded to the beach to fetch firewood and attend to long-deferred personal hygiene. Exploratory parties were undertaken while awaiting the shallop, led by Myles Standish an English soldier whom the colonists had met while in Leiden and Christopher Jones. Farther along, a similar mound was found, more recently made, and they discovered that some of the burial mounds also contained corn. The colonists took some of the corn, intending to use it as seed for planting, while they reburied the rest. Without permission they took more corn, and beans of various colours. These they brought away, intending to give them full satisfaction payment when they should meet with any of them, as about six months afterwards they did. And it is to be noted as a special providence of God, and a great mercy to this poor people, that they thus got seed to plant corn the next year, or they might have starved; for they had none, nor any likelihood of getting any, till too late for the planting season. By December, most of the passengers and crew had become ill, coughing violently. Many were also suffering from the effects of scurvy. There had already been ice and snowfall, hampering exploration efforts; half of them died during the first winter. The shallop party headed south along the cape, consisting of seven colonists from Leiden, three from London, and seven crew; they chose to land at the area inhabited by the Nauset people the area around Brewster , Chatham , Eastham , Harwich , and Orleans where they saw some people on the shore who fled when they approached. Inland they found more mounds, one containing acorns, which they exhumed and left, and more graves, which they decided not to dig. They remained ashore overnight and heard cries near the encampment. The following morning, they were attacked by Indians who shot at them with arrows. The colonists retrieved their firearms and shot back, then chased them into the woods but did not find them. There was no more contact with Indians for several months. In the Cape Cod area, relations were poor following a visit several years earlier by Thomas Hunt. Hunt kidnapped 20 people from Patuxet the site of Plymouth Colony and another seven from Nausett, and he attempted to sell them as slaves in Europe. One of the Patuxet abductees was Squanto , who became an ally of the Plymouth Colony. The Pokanokets also lived nearby and had developed a particular dislike for the English after one group came in, captured numerous people, and shot them aboard their ship. But during one of the captures by the English, Squanto escaped to England and there became a Christian. When he came back, he found that most of his tribe had died from plague. The star is the approximate location of the Plymouth Colony. They rowed for safety, encountering the harbor formed by Duxbury and Plymouth barrier beaches and stumbling on land in the darkness. They remained at this spot for two days to recuperate and repair equipment. This land was especially suited to winter building because it had already been cleared, and the tall hills provided a good defensive position. The cleared village was known as Patuxet to the Wampanoag people and was abandoned about three years earlier following a plague that killed all of its residents. The "Indian fever" involved hemorrhaging [48] and is assumed to have been fulminating smallpox.

Chapter 9 : Voyage as calendrierdelascience.com

The Mayflower Pilgrims and their fellow travelers were authors of the first true governing document created in a New World colony. The Mayflower Compact is considered to have set the stage for the Constitution of the United States.