

# Lusophone Diaspora

## Go West Young Man

Point Loma in San Diego was discovered by the Portuguese navigator João Rodrigues Cabrilho in 1542 when he sailed there from Mexico to lead an exploratory expedition to explore the Pacific coast for the Spanish crown. This was the first landing by a European in present-day California. The whaleship *Rebecca* of New Bedford returned in 1793 from a voyage around Cape Horn and reported large pods of sperm whales off the coast of Chile, ushering in the great age of Yankee Whaling in the Pacific.

After 1849 the Gold Rush, accessed via the port of San Francisco, had become an irresistible magnet to sailors, so much so that New Bedford whaleship owners instructed the masters of their vessels to avoid San Francisco when outfitting for refreshments or repairs. They encouraged their captains to visit Hawaii instead, because the chance of desertion was less attractive in the middle of the Pacific. Thus Azorean and Cape Verdean communities developed early in Hawaii, and one of the first Portuguese fraternal organizations was formed there in 1878. Beginning that same year, large-scale agriculture of sugar and later pineapples drew laborers from the Azores and Madeira. Among the most significant cultural adaptations resulting from the influx of Portuguese islanders was the iconic Hawaiian musical instrument, the ukelele. The ukelele's origins stem from the Madeiran instrument, the *cavaquinho*. There is a version of this instrument also in northern Portugal, but it was the Madeiran sugar workers who brought it to Hawaii.

The War with Mexico (1846-48) helped to consolidate American influence in California; shore whaling was about to begin along its coast and San Francisco Bay was poised to become the terminus of the trans-continental railroad. These opportunities helped to create a welcoming environment for a host of immigrants, from Azorean and Cape Verdean whalers to Chinese laborers, East Coast fortune hunters and opportunistic merchants by the thousands.

Touching the shores of every ocean and port, crewmen on American whaleships came and went and, as ports like San Francisco, San Diego, and Honolulu grew to be important cities, the diversity of their settlements expanded. Atlantic islanders, largely following kinship patterns and hopes for economic prosperity, moved west, greatly aided by the transcontinental railroad that was complete by 1869.

Former whalers who had ventured inland for the Gold Rush, later settled in the fertile valleys of California as cowboys and ranchers. By the 1970s, roughly half of all dairy farms in the San Joaquin Valley were owned and operated by Portuguese Americans and contributed to making California the number one dairy producing state in the nation. Evidence of this exists today in that many of the dairy farms of the San Joaquin and Central Valleys abound with families of Portuguese ancestry. In the 20th century the important tuna fishery based in San Diego was dominated by Portuguese and Portuguese Americans.



**Background:**  
John Stobart, *San Francisco, The Gold Rush Harbor* by Moonlight in 1851, oil on canvas, 2009. Courtesy of Kensington Galleries.

**Far-left:**  
Broadside advertisement for gold mining opportunities, c. 1898.

**Left-center:**  
*Californie - Vue generale de la ville de San-Francisco*, early scene of San Francisco and the surrounding mountains as well as the harbor to the right by Louis Le Breton, 19th century.

**Center:**  
Luau Scene, Hawaii, ca. 1880.

**Top-center:**  
Postcard of oil casks at Curing Yard of an Olive Packing Plant at Corning, California, ca. 20th century.

**Top-right:**  
Mike Noon, one of the last whalers of Monterey Bay, sitting on a pile of whale bones with coastline in the background, ca. 1880-1895.

**Center-bottom (long):**  
1849 view of San Francisco drawn on the spot by Henry Firks for W.H. Jones, Esq.

**Right-bottom:**  
Fields Landing Whaling Station on Humbolt Bay, California, ca. 1940's.

# Nha Terra

## A Proud Young Nation



Cabo Verde is comprised of 10 volcanic islands in the Atlantic Ocean, 3,300 miles southeast of New Bedford and 300 miles off the westernmost point of Africa. The active volcano on the island of Fogo reaches 9,281 feet. A major eruption in 1675 was followed by two smaller events in 1847, and another as recently as 1995.

Strategically located between the continents of North America, Europe, Africa and South America and along wind and current-driven routes, the archipelago of Cabo Verde (the “Green Cape”) seemed “expressly placed to facilitate navigation by offering to vessels supply and refreshment,” according to British Admiral Arthur Phillip in 1789. For centuries Cabo Verde served as a port of call for traders, each contributing over time to island culture.

A strong Creole identity developed – marked by the unique Crioulo language, music, food, and other distinctive traditions. As a Creole society, the Cape Verdean people have a unique cultural and ethnic heritage influenced by the varied cultures coming to the islands and spread by the worldwide reach of whaling.

Settled around 1460, Ribeira Grande (known today as Cidade Velha) on the island of Santiago was the first European colonial outpost in the tropics. Eight other islands were subsequently populated. Slave traders found the central location of the islands optimal, in particular the island of Santiago. Many thousands of Africans passed through, leaving a major imprint on the culture of Cabo Verde, long past an 1836 Portuguese law abolishing

the slave trade. As a result of frustrations with colonization, Amilcar Cabral founded the PAIGC party (African party for the Independence of Guinea and Cabo Verde) in Guinea-Bissau. After years of war in western Africa, Cabo Verde declared its independence from Portugal on July 5, 1975.

The islands of Cabo Verde are diverse. Santo Antão is made up entirely of volcanic material and a mountain range separates the island into northern and southern regions. On the island of São Vicente, Monte Cara (Portuguese for “face mountain”) got its name because the peaks resemble a person’s profile. The mountainous island of São Nicolau has an agricultural economy. Originally named Ilana, the island of Sal (Portuguese for “salt”) underwent its name change when salt deposits were found in the mines of Pedra de Lume. The sand dunes and beaches of Boa Vista are growing in popularity as tourist destinations, while Maio is most popular for its beaches and forests. Santa Luzia still remains uninhabited due to its arid climate. While Brava was once a major port of call for Yankee whalers, today agriculture and fishing are its primary industries.

“If you forget me, I will forget you. Until the day you come back...”

—*Saudade*, lyrics by Armando Zeferino Soares and popularized by Cesaria Evora



Background Image Left: Clifford W. Ashley view of a street scene in Ribeira Brava, São Nicolau in Cabo Verde, early 20th century.

Background Image Right: Clifford W. Ashley view of Rua Ponta de Chada, Brava, Cabo Verde, early 20th century.

Image Captions:  
View of Monte Cara (Face Mountain). Can you make out the silhouette of a person? Courtesy of Tchitché Lima.  
Contemporary view of a port in the island of Sal, Cabo Verde. Courtesy of Patricia Andrade.  
Contemporary view of Mount Fogo, the highest point in Cabo Verde. Courtesy of ©Ron Barboza 2013.  
Man and woman standing in front of a house in São Vicente, Cabo Verde, ca. 1899.  
Map of the world by Petrus Plancius, Dutch cartographer, ca. 1640.

# Cape Verdean New Bedford

Cape Verdean cultural attributes in New Bedford are preserved and celebrated by a close-knit parish community and social network, as they have been for over a century.

Built in 1905, Our Lady of the Assumption was the first Cape Verdean Catholic Church in the country. In 1910 the O Grémio Cabo Verdiano was established in city's South Water Street commercial district, the first Cape Verdean American organization in the country and a sign of a growing Cape Verdean community identity. The Cape Verdean Beneficente Association soon followed. Cape Verdean groups have worked for over 100 years to maintain the culture of the "Old Country" through Cape Verdean language classes, genealogy workshops, debutante balls, carnival celebrations, concerts and dances. Cape Verdean traditional dishes such as Jagacida (rice and beans) and Manchupa or Katxupa are favorites among locals and visitors, and are offered in several family establishments. Confections made from candied coconut and papaya provide a taste of authentic island delicacies.

In summer, Cape Verdean *festas* welcome visitors to experience the joy of rich traditions. Several groups work to retain unique aspects of their homeland culture. Organizations such as the Bisca Club, the Cape Verdean Recognition Committee, the Cape Verdean American Veteran Association, and the Cape Verdean Association remain active players in maintaining Cape Verdean culture. The only Cape Verdean parade in Massachusetts is the Cape Verdean Recognition Parade, held in early July in tandem with Fourth of July festivities.

Cape Verdeans continue to celebrate and share their cultural heritage, strengthening the historic bonds between Cabo Verde and the United States.



#### Image Captions:

View of Our Lady of Assumption Church, the first Cape Verdean church in the U.S. Courtesy of OLOA.  
Front page of *Standard Evening Times*, October 1928.  
1907 view of South Water Street, New Bedford.  
Sabastiao Rozario in formal dress. Courtesy of OLOA.  
Ceremony on the steps of Our Lady of Assumption Church. Courtesy of OLOA.  
Our Lady of Assumption Church march through New Bedford streets. Courtesy of OLOA.  
Pardon B. Gifford portrait of Captain Philip Cruz, Master of the *E.M. Story*, 1908.

#### Background Image:

Clifford W. Ashley painting of a Cape Verdean packet vessel docked at a New Bedford pier, ca. 1899.

# The Packet Trade and the *Ernestina*

As whaling declined, Cape Verdean mariners recognized opportunity. Entrepreneurs purchased and repurposed oceangoing vessels, often former whaleships, and developed a strong packet trade between the islands and New England. Regularly scheduled routes carried cargo and passengers, strengthening cultural bonds through the exchange of goods and the transportation of thousands of immigrants to New England. These packet ships returned to Cabo Verde laden with care packages from America.

For many, the American experience began upon boarding a packet vessel such as the *Coriolanus*, *Arcturus*, *Amos Pegs*, *Savoia*, *Bradford E. Jones*, or *Ernestina*. Of all Cape Verdean immigrants to the U.S. between 1800 and 1921, more than 70% arrived via the Port of New Bedford.

The Schooner *Ernestina* was the last sailing vessel to bring immigrants to the United States from Cabo Verde. This vessel has served many purposes since it was originally launched in 1894 as the *Effie M. Morrissey* under the command of Captain Clayton Morrissey. The *Effie M. Morrissey* was retrofitted in New Bedford and renamed *Ernestina* after the daughter of Cape Verdean Captain Henrique Mendes. She completed dozens of packet voyages between New England and Cabo Verde.

In 1982, a combined Cape Verdean and American crew sailed the *Ernestina* on its return voyage to New England. It was gifted to the U.S. by the newly independent Republic of Cabo Verde with the support of its first president Aristides Pereira. She is 120 years old in 2014.

The schooner *Ernestina*, in the custody of the Commonwealth of Massachusetts, is the official vessel of the state and a National Historic Landmark as designated by the U.S. Dept. of the Interior. The *Ernestina* is berthed within the New Bedford Whaling National Historical Park and can be appreciated dockside.



## Did You Know?

- Over a period of 105 years, Cape Verdean Americans captained 890 (7%) of packet trade voyages.
- Moreover, in 250 of these voyages (41%), the vessel was owned by Cape Verdean Americans.
- A total of 487 voyages (38.5%) involved Cape Verdean Americans in the dual role of captain and owner.
- The dominant involvement of entrepreneurial packet ship captains and owners in Cape Verdean immigration to the U.S. is both unprecedented and important.
- No other group with an African heritage was able to develop and control their means of transport to this country during the 19th and early-20th centuries.



**Image Captions:**  
Starboard view of the schooner *Ernestina* under full sail in calm seas.  
Image courtesy of Waltraud "Taudi" Coli M.A., M.B.A.  
Schooner *Ernestina* Captain Alexandre Corsino Fortes.  
Image courtesy of Waltraud "Taudi" Coli M.A., M.B.A.  
1960's deck view of the *Ernestina*, owned and operated by Cape Verdeans.  
Image courtesy of Waltraud "Taudi" Coli M.A., M.B.A.  
**Background Image:**  
Cape Verdean immigrants aboard the *Savoia* enroute to the U.S., 1914.  
Data courtesy of Waltraud "Taudi" Coli M.A., M.B.A.

# Window on “The Old Country”

## The Azores

In the days of sail, the best route to the whaling grounds was to ride the prevailing Trades Winds from New Bedford directly to the Azores. The Azores are a group of nine islands located in the middle of the North Atlantic that were settled by the Portuguese in the 15th century. The Azorean archipelago was developed under an agricultural plantation system. Grain, sugar cane, and grapes were grown for sustenance and commercial sale. Portuguese settlers inhabited the islands and brought with them domesticated animals.

As early as 1768, whalers were successfully harvesting sperm whales near the Azores. The ships visited Azorean ports for food and water, and to make repairs. Many islanders joined whaleship crews and sailed to whaling grounds around the world, climbing the ranks in the ship's hierarchy.

Meanwhile Azorean shore-based whaling developed into an industry important to the island economy. The first whaling-related structures in the Azores were coastal whaling stations founded around 1860 by whalers who were familiar with Yankee whaling techniques. Shore whaling soon spread throughout the archipelago, becoming a characteristic industry of the islands, and one greatly influenced by Yankee methods.

Whale spotters kept watch for flukes and spoutings, calling the whalers by rocket (later radio) to the boathouses to drag their whaleboats to shore and begin the hunt when whales were sighted. Once caught, the animals were brought to one of several whale factories for flensing, rendering and further processing. Whaling was a profitable enterprise in the Azores well into the 20th century.

Whaling in the Azores ended in the 1980s, beginning with the dissolution of the Grémio dos Armadores da Pesca da Baleia (Whaling Ship-owners Guild) in 1982 and the closing of the São Roque Whaling Station, Pico in 1984. In 1987, a 20 ton, 15 meter sperm whale killed off the coast of Lajes do Pico, was the last whale captured in the Azores.

The Azores has remained a strategic crossroads in the Atlantic well beyond Yankee whaling. The island of Terceira was chosen as the seat for the government in exile during the Portuguese Civil War, 1828-1834. Barbary pirates often raided Azorean islands for supplies as they sailed the Atlantic Ocean. In 1919, the NC-4 was the first plane to cross the Atlantic and it landed in Faial to refuel.

In 1941, President Roosevelt requested a draft war plan to occupy the Azores, but this plan was set aside when intelligence sources provided evidence that Nazi Germany was not planning to invade Spain or Portugal.

Early in WWII, the German Navy used the islands to refuel and replenish. In 1943, the Portuguese dictator Salazar switched policy and leased bases in the Azores to British forces. In turn the Allies flew U-Boat-spotting missions thereby closing the “Mid-Atlantic Gap” and tilting the Battle of the Atlantic against the Nazis.

In 1944, the Lajes Field air base was constructed on Terceira by the U.S. military. During the Cold War, operations on the base expanded. Since 1976, the Azores has functioned as an autonomous region of Portugal and continues to serve as a strategic meeting place, evidenced by the summit held there among U.S., Portuguese, Spanish, and British leaders before the commencement of the Iraq War in 2003.



**Background left:**  
Azorean whaleboat regatta in the Azores, photograph by John Robson, 2005.

**Background right:**  
Shore side boathouse in the Azores, ca. mid-20th century.

**Center:**  
Two women wearing traditional capotes in Faial, Azores, photograph by Jose Goulart, ca. early 20th century.

**Top-right:**  
Boatheader Jose Cardosa Pinheiro and his crew whaling off Capelo, Faial, Azores, ca. mid-20th century.

The Azores remains a strategic crossroads in the Atlantic a century after the end of Yankee whaling.

# Azorean New Bedford

Between the 1820s and the mid-1900s, Azorean immigrants, largely because of the whaling industry, created a strong community in New Bedford, Fall River and other nearby towns. The first Portuguese Catholic parish in the U.S., St. John the Baptist, was established in New Bedford in 1871. The Portuguese became an integral part of the cultural, business, industrial and social community of New Bedford. Today the Portuguese community remains strong in the region, with about 60% of New Bedford's population claiming Portuguese descent.

Many in New Bedford trace their roots to the Azoreans who excelled at whaling and maritime trades, where Azorean community members supported one another. Antone L. Sylvia, who owned shares in many vessels and managed numerous whaling voyages, demonstrates the point. The Bark *Greyhound*, of which he was part owner, was the unofficial "school-ship" for Azorean officers. Azoreans who later became ship masters served at one time onboard the *Greyhound*. Sylvia also owned property all over the city including a cigar manufacturing firm. He owned and managed packet ships including the *Veronica* and the *Moses B. Tower*, trading goods among New Bedford, the Azores and Madeira, returning with passengers, and employing other Azoreans.

Cultural traditions continue. Legacy and pride in the descendants of whalers and other maritime families remain strong with Portuguese festivals

and the Azorean Whaleboat Regatta, held alternately in the Azores and New Bedford, a clear public sign of the important Azorean role in the community. *Casa dos Botes* (boat house) at the New Bedford Whaling Museum houses Azorean whaleboat replicas built by Azorean boatbuilder João Tavares.

Azoreans play a prominent role in the community from elected government officials, to judges, to successful and influential businessmen. Yet the connections to the Azores remain a strong aspect of self-definition, many still speaking Portuguese and continuing to enjoy together the history and traditions of their homeland.

The connections to the Azores remain a strong aspect of self-definition through cultural traditions and the legacy of maritime culture.

WHALING BULLETIN	
VESSEL	MASTER SAILED REPORTED DATE AWARDED
DAVID	EDWARD BAZZANO
GRACE	...
ANTHONY	...
MARY	...
MARGARET	...
FRANK	...
WYNOLUB	...
PEDRO	...
SWIFT	...
SARAH	...
MARSH	...
MOSEBY	...
...	...



Far left-top: Whaling Bulletin blackboard, ca. 1919-1949.

Left-below: Portuguese-American Passport, ca. 20th century.

Left-bottom-center: Captain Antonio C. Corvello and wife, ca. 1913.

Center-top: Bow view of the bark *Greyhound*, photograph by Clifford W. Ashley, ca. early 20th century.

Center-left: Portrait of Antone L. Sylvia, Captain of the bark *Greyhound*, date unknown.

Center: Bark *Greyhound* deck scene, ca. 20th century.

Far right-top: Igreja de São João Batista, Joseph L. Jones and George H. Walker and Co., ca. 1875.

Right-center (paintings): Attributed to William Allen Wall, *Portrait of Joseph Vera*, ca. 1867.

Attributed to William Allen Wall, *Portrait of Ann Rose Donovan Vera*, ca. 1867.

Right-bottom: Men stand outside building covered in flags for a welcome home party.

Background: Azorean whaleboat, photograph by John Robson, 2007

# Portuguese Legacies of Bristol County

The Portuguese have had a profound influence on the development of the region, bringing rich traditions in music, dance, literature and cuisine, which add zest to the cultural landscape. In addition, the self-acknowledged national characteristic of the Portuguese known as *Saudade* – a nostalgic longing for things past – have motivated many groups to establish institutions that preserve their Portuguese cultural heritage, contributing to the region's vibrancy and its broad appeal to visitors.

The Portuguese have been generous in their gifts of public monuments and educational resources. The City of Fall River in 2004 received from Ponta Delgada the "Portas da Cidade," a replica of its monumental city gate as an enduring symbol of friendship from the capital of the Azores.

A singular symbol of faith and solidarity which unites the nine islands of the Azorean Archipelago, the Holy Ghost is represented by a silver crown, recalling Portugal's Queen Saint Isabel (1271-1336). The Holy Ghost or Holy Spirit, symbolized by a dove, represents the Third Person of the Trinity in Roman Catholic dogma and was venerated throughout medieval Europe. Its following decreased in southern Europe but remained strong in the Azores, perhaps due to the isolation felt by the islanders, the unpredictability of the sea and the ever-heaving volcanic land beneath them. The Holy Ghost – *Paracletus* (Latin) – means "advocate, helper, and comforter." Throughout the Azorean Diaspora, these revered objects were carried to newly established communities and represent a central aspect of Azoreans' spiritual and cultural life. Today, they remain at the center of numerous Holy Ghost Feasts or *Festas do Espírito Santo* held throughout the region during the spring and summer months.

The Prince Henry Society of Massachusetts, with chapters in New Bedford, Fall River and Taunton, Massachusetts, carries out philanthropic activities which include scholarships and humanitarian relief efforts. In 1994, the society erected a monument honoring its namesake, Prince Henry the

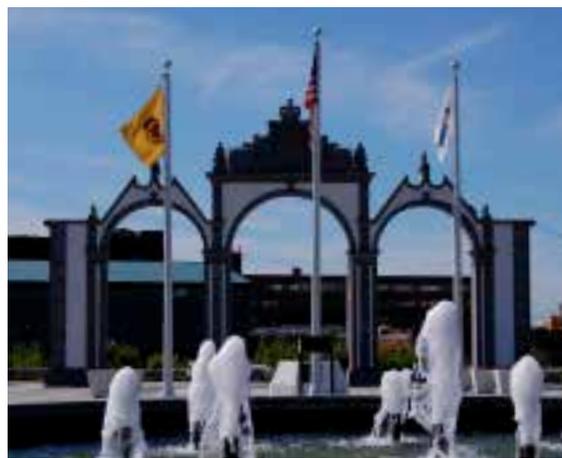
Navigator. A gift to the city of New Bedford from the society and the government of Portugal, the 25-foot bronze statue pays homage to the father of modern celestial navigation. With chart in hand he gazes seaward toward the Azores. Fall River boasts its own tribute to this esteemed son of Portugal with a bronze by Aristide Berto Cianfarani, erected in 1940 in the city's historic Flint section.

The century-old Madeiran Feast of the Blessed Sacrament, purported to be the oldest and largest Portuguese festival in North America, is also held every August in New Bedford's North End. Adjacent the feast grounds, the Museum of Madeiran Heritage is the only museum dedicated to the history and heritage of the islands of Madeira as seen through its collections of art, embroidery, lace, pottery, weaving and traditional costumes of Folkloric dancers.

Throughout Bristol County, family owned restaurants, cafés and bakeries specialize in Portuguese cuisine both continental and Azorean, attracting visitors year round. Their reputation for culinary excellence and value extends far beyond the region. National Geographic Traveler proclaimed, "It's hard not to get a hearty meal here... You don't have to cross the ocean to tuck into a dish of *bacalhau*. Just come to New Bedford, Massachusetts."

THE NEW BEDFORD WHALING MUSEUM

The cultural tapestry of southern New England is woven with the myriad threads of Lusophone immigrants.



**Background:**  
Day of Portugal Parade performance in front of the New Bedford Whaling Museum, 2013.

**Left:**  
Sister Cities monument in Fall River, Massachusetts, *Portas da Cidade* arch replica gift from Ponta Delgada, Azores.

**Right-top:**  
Holy Ghost crown and scepter that serves as a religious unifying symbol for the nine islands of the Azores, ca. 1910. Courtesy of *Mi. Carmel Church*

**Right-bottom:**  
Prince Henry the Navigator Park in New Bedford, Massachusetts, photograph by Aaron Sherman, 2006.

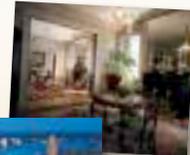


# The City That Lit the World

New Bedford Whaling National Historical Park is a compelling destination that preserves and interprets the American whaling industry and its global influence through an exemplary national model of partnership and community collaboration. The National Park Service and its local partners invite visitors to meet the people who are part of the New Bedford story, share the legacy of the city's whaling past and maritime present, and experience the energy of a vibrant seaport community.

## New Bedford Historical Society

One of the most significant expressions of the American civil rights movement, the Underground Railroad brought tens of thousands of southern slaves to the free northern states and Canada before the Civil War. Many agreed with whaling merchant Charles W. Morgan when he called New Bedford "one of the greatest asylums of the fugitives." In 1838 the fugitive Frederick Douglass and his free wife Anna found their first home in freedom in New Bedford with Nathan and Polly Johnson, African American entrepreneurs, whose home is now a National Historic Landmark. New Bedford and the whaling industry provided many opportunities for fugitive slaves to escape to the sea and reinvent themselves as free men in New Bedford.



## The Rotch-Jones-Duff House & Garden Museum

Built in 1834 for whaling merchant William Rotch Jr., this Greek Revival mansion located on a full city block of formal gardens, is a premier example of the "brave houses and flowery gardens" described by Herman Melville in *Moby-Dick*. Furnished period rooms chronicle 150 years of economic and social life in the city, as reflected in the stories of those who lived and worked at the property (1834 – 1981). The Rotch-Jones-Duff House & Garden Museum offers permanent and changing exhibits, concerts, lectures series, horticultural workshops and curriculum-based educational programming for area students. This Historic Landmark joins the city's educational and cultural institutions in embracing, celebrating and learning from the rich history of this maritime community.



## Seaman's Bethel

Founded in 1830, the New Bedford Port Society maintains the historic Seaman's Bethel and Mariner's Home, and has served the maritime community for over 175 years. In the late 1820s, a number of the city's leading citizens gave their deep consideration to the 'character building' of nearly five thousand seamen employed out of the port. Accordingly, they organized under the title of the New Bedford Port Society for the moral improvement of seamen.

The Seaman's Bethel is the "Whalemen's Chapel" of Melville's *Moby-Dick*, and because of its association with whalemen, and other sailors that "Go down to the Sea in Ships," it has become known in the ports of every ocean on the globe.



"In this same New Bedford there stands a Whaleman's Chapel, and few are the moody fisherman, shortly bound for the Indian Ocean or Pacific, who fail to make a Sunday visit to the spot." —Herman Melville, *Moby-Dick*, 1851

Background:  
William Allen Wall, *Wamsutta Mill*, oil on canvas, ca. 1850.

Top-left Pairing:  
Left: Portrait of Frederick Douglass, ca. Late 19th century.

Right: Exterior view of the Johnson Properties where Frederick Douglass lived, National Historic Landmark in New Bedford, Massachusetts.

Bottom-left Pairing:  
Left: Exterior view of the Rotch-Jones-Duff House.  
Right: Interior view of the Rotch-Jones-Duff House.

Top-right Pairing:  
Left: Exterior view of Seaman's Bethel.  
Right: Interior view of Seaman's Bethel.

Bottom-right Pairing:  
Left: The National Park Visitor Center is located in the heart of the historic district and is open year-round, 7 days a week. The "Old Bank" was donated to the National Park Service in 2000 by the Waterfront Historic Area League.

Right: Exterior view of U.S. Customhouse, National Historic Landmark in New Bedford, Massachusetts.

Right: William Allen Wall, *New Bedford in 1807/Old Four Corners*, oil on canvas, 1852-1857.