FALL 1985

THE LOG OF MYSTIC SEAPORT



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FRONT COVER: *The Hawaiian god of war Kukuilimoku, donated to Salem's East India Marine Society in 1846 (see page 100). (Courtesy Peabody Museum of Salem, photo by Mark Sexton) The background is a detail from E. & G. W. Blunt's 1849 chart of the North Pacific Ocean, 1853 edition.*

BACK COVER: *Steamers in a gale on Long Island Sound, drawn by Alfred Waud,* Ballou's Pictorial Drawing Room Companion, *15 January 1859. Seldom-seen material from the Steamship Historical Society of America collection will be on display in the R. J. Schaefer Building until February 1986.*

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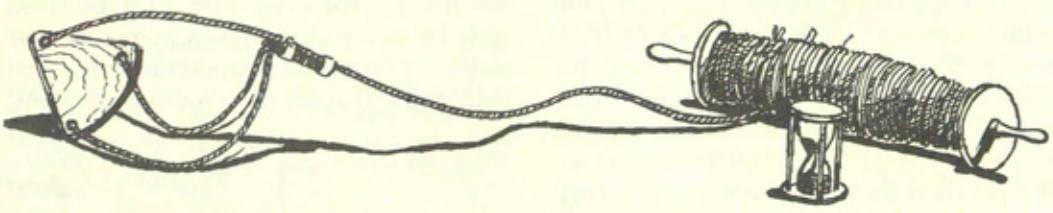
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SIGHTINGS



In the most basic of terms, a museum is a place where objects are cared for so that they can be seen, studied, and appreciated. Certainly at Mystic Seaport Museum we have enhanced and expanded on that basic concept in many ways to create the vital, active institution that now exists. However, in the last twenty years we have also paid a great deal of attention to that most basic function: the care of our artifacts.

We can be justifiably proud of the enormous strides that have been made during this period in the care of our watercraft, which is appropriate because of the importance of that aspect of our collections and the pioneering work that has been done here. But our watercraft comprise only a small part of the Seaport collections. Hundreds of thousands of artifacts, including carvings, paintings, scrimshaw, furniture, tools, toys, half models, negatives and photographs, instruments, logbooks, prints, and models have also been placed in our care. It has been most encouraging to watch the radical changes and improvements that have taken place in the care of this disparate collection throughout the Museum.

This care begins with the receipt of the object, and in many instances includes its transportation to the Seaport. Our trained staff works to insure that sensitive objects come through the trauma of transport with as little damage as humanly possible. The next step is the processing of the item, which includes cataloging and often record photography. Staff members in the Registrar's Office, the Library, and the Photo Lab all play their respective roles in treating additions to the collection with a professionalism that guarantees the safety of these pieces.

Of great importance is the care that is given by the Conservation Division in Curatorial and the Curator of Manuscripts in the Library. They must see that any immediate threats to an object's long-term preservation are dealt with and that the items are stored properly. It is in this area that the most dramatic changes have been made. For example, our works of art on paper are all meticulously mounted or remounted on acid-free mats and stored in acid-free, light-proof boxes or files for their protection. The logs and journals in the Library are being stored in individual, protective slipcases. Throughout the collections, the staff is working to provide the best of conditions.

To be meaningful our objects must be available for people to see and study. The same consciousness that applies to handling and storage also applies to the exhibition of objects and the use of manuscripts and rare books. This is perhaps the most difficult area, since virtually every decision on exposure of objects compromises the ideal protection we would like to give. Nevertheless, great strides have been made in our exhibit areas, with improved lighting, cases, security, and climate controls.

Numerous heroes and heroines are responsible for the fine care our collections now receive. They include the staff in the Curatorial and Library areas I have already mentioned, as well as numerous volunteers over the years who have aided in these efforts.

Not all our problems are solved. The real nightmares of storage are gone, but there are still inadequacies that must be dealt with. However, all of us who, as members or staff, care for Mystic Seaport can be assured that Mystic Seaport cares for its collections.

J. Revell Carr

On Shore in a Foreign Land

Mary Stark in the Kingdom of Hawaii

RICHARD C. MALLEY

> Honolulu. Saturday Nov. 10th 1855
> We arrived here a week ago Thursday [1 November] & Saturday afternoon about 4 o'clock I went on shore in a foreign land for the first time– found Mr. Bullion's carriage ready for us, took a ride out towards Diamond Point & came back before dark.[1]

This passage, excerpted from one of a series of letters to her eleven-year-old daughter Lizzie, recorded the beginning of another phase of the globe-trotting adventure of Mary Stark of Mystic.[2] In an age when long distance travel was neither easy nor common Mary Elizabeth Rathbun Stark (1826-1909) was presented an opportunity to make a very special journey when her husband, Henry S. Stark (1820-1857), was given command of the medium clipper *B. F. Hoxie*, newly built at Mystic by Maxson, Fish & Company.

The maiden voyage of the *Hoxie* called for a passage from Philadelphia to San Francisco with general cargo. A stream of letters written during her yearlong absence chronicles daily life at sea and ashore in distant ports, creating, as Mary had intended, a special journal of sorts for her daughter.

Perhaps the most interesting group of letters was written during her nearly two months' stay in Honolulu. Mary's narratives afford a rare glimpse of that town and, by extension, the Kingdom of Hawaii during the crucial decade of the 1850s. As the observations of an outsider on the life and customs of the islands can sometimes be more insightful than the recollections of a longtime resident, Mary's letters from Honolulu draw a picture at once revealing and intriguing. At the same time, such observations can unintentionally disclose the preconceptions and attitudes of the writer to a foreign culture. Mary's letters provide the modern reader with elements of both.

Leaving her children, Elizabeth ("Lizzie"), age eleven, Charles, six, and Sanford, five, in the care of her husband's parents in Mystic, Mary departed on 25 March 1855 for Philadelphia, where the *Hoxie* was loading. A shipment of gunpowder, taken on while the ship was anchored in Delaware Bay, completed the cargo and the voyage began in earnest on 16 April. After a slow passage of 156 days the ship came to anchor in San Francisco Bay. The voyage was plagued by contrary winds and extended calms, though the rounding of the Horn proved uneventful.

Mary enjoyed the month-long stay in San Francisco, sightseeing and visiting with several transplanted Mystic natives, a routine soon to be repeated in Honolulu. Though impressed with the rapid progress made in the city despite the gold rush fever, she became anxious to move on, a sentiment fully shared by her husband, though for different reasons.

> ...business was very dull & the prospect of a return freight was poor enough, & though I had

Richard C. Malley is Associate Curator for Exhibits at The Mariners' Museum in Newport News, Virginia. Previously he was on the curatorial staff of Mystic Seaport Museum for ten years. He came upon Mary Stark's letters while writing *Graven by the fishermen themselves: Scrimshaw in Mystic Seaport Museum* (Mystic, 1983).

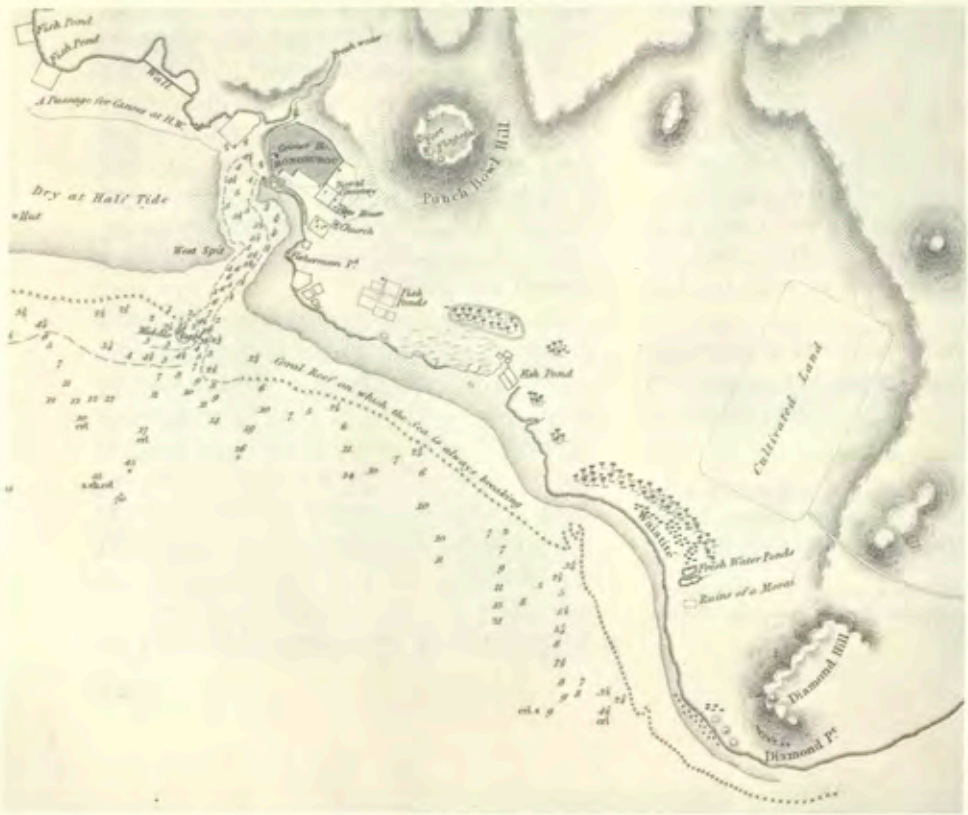
not seen half as much of California as I could have wished, yet I was glad when your father decided to go to Honolulu, hoping from encouragement he received there to get a load of oil home, & if we can only get it & nothing happens we may get home sooner than at anything else he could do, as the last resort was to go to Callao & load guano for some port in Europe,...[3]

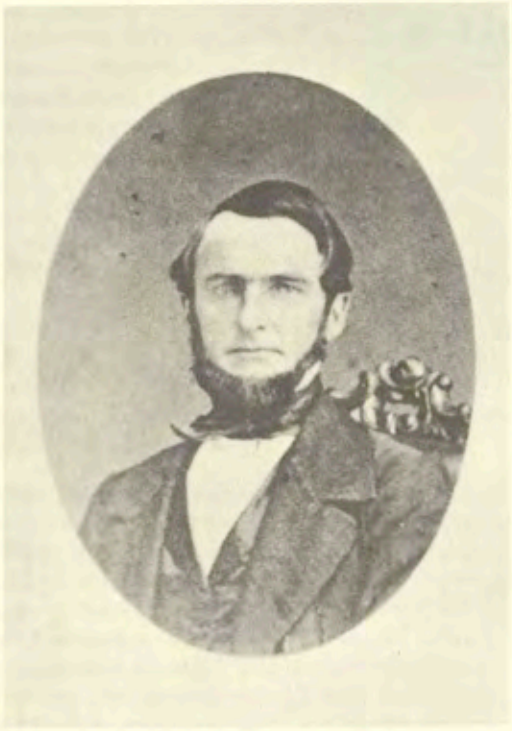
The land to which the *B. F. Hoxie* sailed, known then as the Sandwich Islands, was a nation experiencing trying times on many fronts. Following Captain James Cook's visit in the 1770s the strategically located islands became subjected to increasing western military, economic, and, after the 1820 arrival of American missionaries, religious and cultural influences. Also, periods of internal strife had exacted a great price on the islands until the final triumph of one chief, Kamehameha, secured relative peace and unity by the early 1800s. By 1855 the government, a constitutional monarchy headed by a newly inaugurated twenty-one-year-old king, Kamehameha IV, was largely guided by naturalized Hawaiian citizens drawn from the resident British and American business and religious community. Rumors were rife of imminent filibustering expeditions from, or outright invasions by, a number of countries seeking to annex the islands.[4] Thus, the government was desperately seeking assurances from the U.S., Brittain, and France that Hawaiian sovereignty would be respected and guaranteed.

A devastating smallpox epidemic in 1853 had accelerated an already frightening population decline among native Hawaiians. By 1855 the islands counted about seventy-two thousand citizens, down from eighty-four thousand in 1850.[5] At the same time, the number of foreigners—Europeans, Americans, and Chinese—increased, especially in the largest town, Honolulu, whose 1855 population was around nine thousand.

The kingdom's economy was weak, with few exports, and heavily dependent on the

Detail of 1841 chart showing southeast coast of Oahu, from Honolulu to Diamond Head. (Courtesy Peabody Museum of Salem)





Photograph, possibly copied from a Daguerreotype, of Captain Henry S. Stark, ca. 1855. (Courtesy Mr. & Mrs. Robert L. Cox, copy photo by Michael O'Beirne)



Photograph of Mary R. Stark, ca. 1860. (Courtesy Mr. & Mrs. Robert L. Cox, copy photo by Michael P. O'Beirne)

semiannual visits of the whaling fleet for its survival. Some modest attempts at manufacturing were made, but a lack of skilled labor and craftsmen was sorely felt. In great measure the economy was controlled by the largely foreign resident business community centered in Honolulu and other towns.

A respectable run of ten days brought the *Hoxie* to Honolulu, Mary spending much of the trip reading the *Annals of San Francisco,* a newly published history of that young city. Arriving on Thursday, 1 November, she immediately noted the lushness of the island of Oahu, so different from dusty San Francisco.

> Honolulu. Friday November 2nd 1855
> I know this must be a pleasant place by the looks from here, the hills are green, though there are no trees on them & none to be seen here except the cocoanuts & orange trees, as I take them to be from their beautiful green.[6]

Honolulu's protected harbor was accessible only through a narrow channel flanked by coral reefs. Large vessels like the 1,387-ton *B. F. Hoxie* required special assistance to enter the harbor.

> This is a nice harbor, but the entrance over the bar is very narrow and ships coming in when the trade winds are blowing, which is most of the time at this season, are obliged to track in—that is, they have a lot of oxen which they drive out on the reef, & take a line from the ship which they make fast to wheels & draw the ships through the passage & let go. I counted 17 yoke this morning, drawing ships in.[7]

Upon arriving, Mary observed that there were about forty whaleships in Honolulu, with more expected daily. Vast quantities of



Detail of 1841 chart showing Honolulu Harbor. Until replaced by steam tugs, draft animals and even Kanakas were used to tow vessels through the narrow channel entrance. (Courtesy Peabody Museum of Salem)

whale oil and baleen were awaiting shipment to the U.S. east coast and, as she gleefully wrote to Lizzie, "...there is no other vessel here to load, so we shall not be detained here at all longer than is necessary, but get loaded & start for home immediately."[8]

It was not until Monday, 5 November, that the *Hoxie* was able to be moved from her harbor anchorage to a wharf. A working party of Hawaiians, or "Kanakas" as they were called, then proceeded to discharge the stone ballast from the hold.

Though boasting perhaps the best natural harbor in the islands, Honolulu's port facilities were still inadequate for the needs of the many whaling and merchant vessels calling there. Harbor improvement was a high priority for the government, though one irate taxpayer took the authorities to task on this issue in a letter published in the weekly *Polynesian*.

SIR, Just be kind enough to nudge the Board or Committee who control the Bureau of Public Works, and remind them of what they probably already know, i.e. that some two thousand tons of stone in the shape of ballast has come into our harbor since the appropriation of $30,000 was made for the improvement thereof. The same could have been had for the taking and applied to building a retaining wall.... It has been a matter of surprise to many that they have so long neglected to take advantage of the source of means so opportunely thrown in the way.[9]

With the ship tied up Mary was able to venture ashore more easily and explore the town and its environs.

I like this place very much indeed & I have never seen your father so well pleased with any place, except Key West, & this climate is like that, though there is a great difference in the appearance of the two places—there the land is low & level, while here there are mountains & vallies & it is pleasant enough. Your father thinks when they get well started with the work loading he shall enjoy going around to see the island, & I like to hear him say so, for he seldom likes any place well enough to look about.[10]

Oahu's tropical climate added to the novelty of Honolulu in Mary's eyes. Reflecting on New England weather in mid-November, she noted:

I suppose you have had some cold weather at home by this time, while here it is uncomfortably warm days, but is cool through the nights—we have had showers nearly every day, a little cloud rises up over the mountains, giving us a little sprinkling, & sometimes hard rain for a few minutes, but it is soon over & the sun shining as brightly as ever.... I wish you could see such beautiful rainbows—one of the brightest I ever saw, over the town & valley between the mountains, looked as if it was almost within reach.[11]

Honolulu was growing steadily during the 1850s and a variety of architecture greeted the visitor of the day. Both cut stone and wood frame buildings were to be found, along with structures of more traditional native design and construction. The town's first so-called "fire-proof" building was opened, amidst much local hoopla, the day the *Hoxie* arrived, and symbolized the start of a new phase of development.

In Honolulu, as in many other towns experiencing rapid growth, expectations often outran the reality of the situation, as Mary undoubtedly had opportunity to observe. The resulting frustration was aptly expressed in many lively letters to the editor of the *Polynesian*.

MR. EDITOR: Can you inform me who is the proper officer, if there is any, to remove obstruc-

The growing town of Honolulu as it appeared about the time the Starks visited. Drawn by Paul Emmert, lithograph by Britton & Rey, San Francisco, 1854. (32.265)



tions from the public streets? Fort Street has been partially blocked up for nearly two years by old work benches and hand carts apparently belonging to the carpenter's shop upon that street. Perhaps the street has been leased to the occupant....[12]

Mary's homesickness and longing to see her children after so many months, a theme found in all her letters, was somewhat assuaged by the presence of many familiar names and faces, both on board New England vessels in the harbor and among Mystic natives working on the island. One of the most frequent visitors aboard the *Hoxie* was a Captain Sawyer of the New London schooner *Restless*, recently arrived on a trading voyage from Sydney, Australia.[13] Sawyer often stayed on board the *Hoxie*, advising and assisting Henry Stark, while the *Restless*, under the mate's command, made short trips between Honolulu and other ports in the islands.

Another frequent visitor was Harris T. Fitch (1821-1902), a commission merchant assisting Henry in securing a return cargo. Fitch apparently had run a New London grocery store in the 1840s,[14] and then moved to Honolulu where he supplied provisions, chandlery items, and even ships' boats to visiting vessels, in addition to lumber, coal, and furniture for the residents in town. In 1853 Fitch had purchased the New London whaling bark *William H. Wheaton* at Honolulu, whence she sailed as a Hawaiian-flag whaler until foundering in March 1855.[15] Like Captain Sawyer, Harris Fitch proved a great help to the Starks during their stay.

Among the Mystic people working on Oahu was Mason R. Packer (1800-1888), a shipmaster with considerable sailing experience in the Pacific. Soon after the Starks arrived in Honolulu Packer paid a visit.

Capt. Mason Packer has been off here one day to dinner—he is well & looks exactly as he used to at home—he is engaged in the soap making business, & thinks it will be very profitable, though he intends when he gets it well started to sell out & go home.[16]

In a subsequent letter to Lizzie nearly a month later she continued:

Yesterday afternoon [5 December] we had Mr. Fitch's horse & carriage &...we went out to see Capt. Packer—he has got quite an establishment & they showed me their soap boiling works, & the soap that was cooling. He has a little store where he sells, with the sign "Halekuaikopa," or soap store. He gave me a part of a bar of soap which is very good, & I will take some home. He intends to sell out as soon as he can do so to advantage & go home. It does me good to hear him talk, it seems so much like being in Mystic.[17]

A distinctly nonmaritime venture was farming, but here too a Mystic connection developed. In response to the demand for foodstuffs in California the Hawaiian government sought to increase exports of agricultural products, including fruits, vegetables, coffee, and even flour. A steam-powered flour mill was built at Honolulu in 1854 and production increased rapidly for a while.[18]

Thirty-two-year-old John Warren Burrows of New London, distantly related to Henry Stark, tried his hand at island farming on Oahu and was so engaged when the *B. F. Hoxie* arrived.

Warren Burrows came off to see us...—he is looking well, though not quite as fleshy as he was at home. He was here to dinner & staid most of the afternoon & appeared just as he did at home—he said he would be here again today, & send a letter by us to his folks, as he has had no letters from them in more than two years—he is at work now farming.[19]

Unlike Captain Packer who planned to return home, young Burrows apparently stayed on in Honolulu, dying there in 1898 at the age of seventy-four.[20]

A parade of other Mystic area natives, with names like Fitch, Marston, Lyman, Comstock, Walker, and Pendleton, paid visits to Mary and Henry aboard the *Hoxie*. Their presence, when added to that of



Photograph of Honolulu Harbor, ca. 1858. The low wall in the center was designed to reduce silting from a nearby stream. Diamond Head crater is barely visible to the left in the distance. (Courtesy Peabody Museum of Salem)

Sawyer, Packer, and Burrows, prompted Mary to write that she "... should like to know if there is a place in the world where Mystic is not represented."[21]

Honolulu Harbor was the kingdom's window on the world, and through its coral portals came vessels and people of many nations. As the *Hoxie* was at a wharf, the Starks possessed a great vantage point for observing the frequent comings and goings in and around the harbor. With the large number of New England whaleships in port it must have seemed strangely comforting to Mary to look out and spot such familiar vessels as the *Robin Hood* and *Shepherdess* of Mystic and the *Mogul, George & Mary, Phoenix,* and *India* of New London.

In contrast to the many foreign vessels visiting Honolulu was a steady stream of smaller, native-owned craft. Mary noted in a letter that "the little schooners which belong here & trade between the Islands come in here every few days, loaded with potatoes, fruit & Kanakas."[22] By the 1850s a number of small vessels specifically designed for inter-island trading voyages were being built in American shipyards. One of the first of these was the 126-ton schooner *Ka Moi,* built in 1853 by William Miller in New London, further emphasizing the ties between southeastern Connecticut and the Sandwich Islands.[23]

Crewmen from the many whaling and merchant vessels flocked ashore in search of drink, entertainment, and women. In spite of its striking physical setting, in many ways Honolulu was similar to other port towns. For example, in response to the problem of rowdiness and vice in the shoreside sailor haunts the resident middle- and upper-class community supported the efforts of the Honolulu Sailors' Home Society to construct a suitable boardinghouse for visiting seamen. Although Mary did not mention it in her letters, it is possible that she attended the much publicized fair held on 16 November to benefit the Society's building fund.

In the meantime sailors fought, drank, rode horseback, and spent money freely

ashore. Classified advertisements appearing in the pages of the *Polynesian* during the *Hoxie*'s stay in port suggest the range and extent of sailors' shoreside excesses.

> NOTICE. CAPT. CHARLES COUPPEY, Master of the French ship *Pallas*, hereby gives public notice that he will not be responsible for debts contracted by any of his crew.
>
> CAUTION! The Captain and Consignees of ship *Cato*, give notice that they will pay no debts contracted by any of the crew of said ship.
>
> D. T. BURR, Master, ship *Cato*.[24]

After several visits into the town Mary was certainly aware of the behavior of many sailors on shore. "The men go in for pleasure while their money lasts, which is not long with some of them. This is a great place for dissipation."[25]

Sailors were known to jump ship in Honolulu, some to sign on board different vessels while others, lured by the idyllic appearance of the islands, tried to make a living ashore. With such a transient population of mariners and drifters passing through the islands, the following notice, which appeared in the *Polynesian* during the fall of 1855, did not seem unusual.

> INFORMATION WANTED. OF EDWARD B. COE, of Rochester, New York. He went to California in September 1849, and after remaining there about one year is supposed to have left that country on a whaling voyage or otherwise—he having previously made a three years voyage out of New Bedford. E. B. Coe is 31 years of age and has his full name tattooed on his arm. The attention of whalemen in the Pacific and others is solicited to this advertisement...[26]

Mary's opportunities to explore Honolulu were limited during the first weeks of her stay due to Henry becoming seriously ill. With his health weakened by a chronic fever and cough during the passage from Philadelphia, he soon came down with what appears to have been dengue fever, a tropical malady characterized by severe sweats, chills, aches, and mental depression.[27] Writing to Lizzie on 30 November, Mary described Henry's ailment.

> Your father has been quite sick the last two weeks. He has what they call the boohoo fever, which they say every one who comes here must have, & no one was ever known to die with it, but it is exceedingly unpleasant—it is called boohoo because the natives have it, & when they are taken with it, many of them sit down on the ground & have a good cry, which does not help the matter much.[28]

Within a week of this letter Henry had recovered enough to write to his father, Sanford Stark. Whether Mary, too, fell victim to this mosquito-borne virus is not clear, though she did occasionally complain about thick clouds of "musquitos & fleas" in her cabin, and made a cryptic remark in one letter about having been ill.

For the first month of her stay in Honolulu Mary's contacts with native islanders had been infrequent and mostly from a distance. She probably first saw them as passengers on the small inter-island coasters entering the harbor. Mary especially noted the women "with their loose dresses, & bareheaded & footed, sitting around in the sun without any fear of tanning." And, she continued, "we see plenty of men around the reef without any clothes on at all."[29]

Mary's written impressions of the Kanakas show an unusual sensitivity for a newcomer from a New England where the "white man's burden" concept was recognized if not yet named.

> They appear to have no value of time at all, & seem free from cares—there are hundreds of them standing and sitting about the streets, with nothing to do, & I imagine before the whites came they were a happy race, but now many of them are as anxious to get money as the Yankees & cannot be beat down a cent in their price, when they sell anything.[30]

It is difficult to judge from this passage

whether the idleness of the many or the business acumen of the few made the greater impression. There is no doubt, though, that the manner of dress, especially of the women, intrigued Mary a great deal, as she continued on in the same letter:

They have a great fancy for yellow wreaths, which they wear on their heads, without bouriets, & large red & yellow beads around their necks, & the men dress up their hats in the same style. The women's dresses are all made alike, they are full with deep yokes, like a night-gown, some of black, some of white, some of pink, some Turkey reds &c., the more gaudy the better, & they wear a man's hat, if anything, on their heads.

By the 1850s the native Hawaiians were beset by a series of troubles, including a low birth rate and a high mortality rate. In addition, the coming of foreign businessmen found them unprepared for the resulting growth of commercial activity. Few Kanakas had appropriate skills or training to find employment in the developing economy. As the kingdom's chief educator noted in a report published in the *Polynesian,*

How they are to be taught the various useful trades, and become farmers, and carpenters, black-smiths, shoe-makers, tailors, &c., and thus supply their own wants, and keep themselves from vice, is a question which is engaging the most careful consideration of the Board of Education....[31]

Intermarriage between Hawaiian women and westerners became a fact of life in the islands. As in other lands where different cultures melded, some of these unions were happy while others met with less success. A sampling of newspaper notices suggests that problems were indeed encountered in such marriages.

> Caution! I hereby forbid all persons from harboring my wife Wahiu-eaumoana or trusting her, as I will pay no debts of her contracting after this date.
>
> EDWIN SANDERS.
>
> Honolulu, Nov. 2nd, 1855.

> Notice. THE PUBLIC is hereby notified that I will pay no debts contracted after this date, by my wife LOUISA KAUWAHI.
>
> T. JORDAN
>
> Honolulu, Nov. 23rd, 1855.

In contrast to the majority of native women whom Mary encountered was the wife of Richard Coady, a Honolulu commission merchant assisting Henry Stark with his business dealings.

We have been stopping ashore...at Mr. Coady's. He is concerned with Mr. Fitch in loading the ship, & it is very pleasant to stay, they have every thing nice & pleasant. Mrs. Coady's mother was a Kanaka woman & her father Mr. Robinson, is one of the richest men on the Island. Her mother is dead & she is an only child. She was sent to Boston when she was 6 years old & staid there 11 years & went to school. She came back 5 years ago, & is married & has two as pretty little girls as I ever wish to see. Mrs. Coady shows plainly the native blood, but is pretty, & very intelligent. Everything about their house is in the nicest style, & in perfect order. They have two Chinamen servants, & a nurse for the children. They keep an excellent horse & carriage & she drives out every afternoon about 4 o'clock, the time when every one rides who can get a horse, & it is pleasant I assure you.[32]

Coady & Company's ship chandlery in Honolulu. The Coady family befriended the Starks during their stay. Border detail from an 1854 lithograph. (32.265)



Mary's mention of the Chinese house servants pointed up another side of the Hawaiian story. In an effort to alleviate a critical labor shortage the government imported five hundred Chinese field laborers between 1853 and 1855.[33] By the time the Starks arrived in Hawaii it was becoming apparent that these foreign workers were not the panacea that had been envisioned. Barriers of language and culture prevented these contract laborers from fully integrating themselves into island life. After several outbreaks of trouble among these plantation workers they, as a class, were regarded with fear and suspicion.

Yet, as late as December 1855 the *Polynesian* carried weekly advertisements for Chinese domestic and field laborers. A prominent page one notice read:

> COOLIES! COOLIES! COOLIES! PERSONS desirous of getting Coolie Laborers are requested to call at the office of the undersigned. These Coolies, with a little teaching, make very good washmen, gardeners, house servants and laborers, and it would be advisable to those who are in want of such to engage them immediately.
>
> B. F. SNOW[34]

Small numbers of Chinese laborers, unhappy in California, came to Hawaii in the 1850s. Hundreds more saw the islands from ships carrying them from California back to China. Mary apparently shared the disdain of whites in San Francisco and the islands for these foreign laborers who resisted acculturation.

The *Sea Serpent* went from here Saturday afternoon [10 November] with 400 Chinamen, & I should think they would be anxious to get to Hong Kong & get rid of them.

The clipper ship *Challenger* came in here last week for water, from S. Francisco for Hong Kong, with Chinamen passengers, & he tried to get them to go by a ship from here so he might take a load of oil, but John Chinaman had no idea of changing & he was obliged to go on.[35]

Chinese merchants, artisans, and planters had been well established in the islands for some years before the importation of coolie laborers. In contrast to these later arrivals the resident Chinese were an accepted part of the island community. Chinese firms, like C. P. Samsing & Company, marketed a wide range of Chinese export goods at their shops in Honolulu. Mary's dislike for the Chinese coolies apparently did not apply to these enterprising Orientals. Indeed, to the Starks, surprised at the high cost of western manufactured items in town, the beautiful and exotic Chinese goods were a pleasant discovery.

I went ashore Saturday afternoon [11 November] to get some things which we were obliged to have, & found that the most necessary articles, such as are brought from home, sell for about double what they do there, but there are a great many Chinese goods which are reasonable, & your father says we must get some to take home, which I shall do with pleasure. We went into one store kept by Chinamen where they had beautiful workboxes, writing desks & any quantity of fixins, which I should never tire of looking at, & should have like to have plenty of money to buy.[36]

Some three weeks later Mary was able to fulfill her desire for Chinese export goods.

Tuesday morning [4 December] your father & I went out shopping & I suppose you would like to hear what we bought. We got a roll of matting for our upper hall at home, a camphor wood trunk, a writing desk, a few cheap fans, some silk pocket handkerchiefs & a piece of narrow silk stuff for thin coats.[37]

But Mary's visits ashore involved more than just shopping. As she mentioned in her letter about visiting with Mrs. Coady, riding was a popular form of entertainment and, for some, a fixed social ritual. Despite her rural New England upbringing Mary had never ridden a horse, and this daily Honolulu rite intrigued her.

They have plenty of horses here, but few carriages, & excellent roads, but they are not very long. The ladies ride horseback a good deal & I

think I shall try it while I am here. The native women ride horseback just like men, with a long loose strip of calico put around them over the saddle, & over their feet into the stirrups, & look odd enough.[38]

Coincident with the *Hoxie*'s visit to Honolulu was a series of performances by Lee & Marshall's National Circus, recently arrived from San Francisco. The circus owner, seeing the popularity of riding among Honolulu residents, placed the following advertisement in the *Polynesian* in early November.

Riding School.

THE PROPRIETOR of the National Circus, Mr. H. C. Lee, would announce to the ladies and gentlemen of Honolulu, that he will give lessons in riding on and after Monday, November 5th. Ladies hours from 11 to 12 A.M. Gentlemen's hours from 3 to 4 P.M.[39]

Since the 1820s and '30s, when horses from California were first introduced in large numbers, native Hawaiians had enjoyed riding for pleasure and apparently, on occasion, for sport. A Honolulu resident, weary of the latter activity, complained to the *Polynesian*'s editor:

...the writer would desire to call the attention of the proper authorities to the *racing* going on, upon the Nuuanu Road, from MacFarlane's out, as far as the road is level enough for the purpose. At the corner, near the Circus, the Police display wonderful diligence in arresting sailors going only at a dog trot, while a few rods off commences the race track, where at all hours of the day and late in the evening a 2.40 gait is kept up, greatly to the discomforture of quiet pedestrians.[40]

Mary had not had a chance to take any riding lessons before she found herself, along with an acquaintance, riding up the mountainous Pali Road through the Nuuanu Valley on 14 December. Proud of her accomplishment, she wrote to Lizzie,

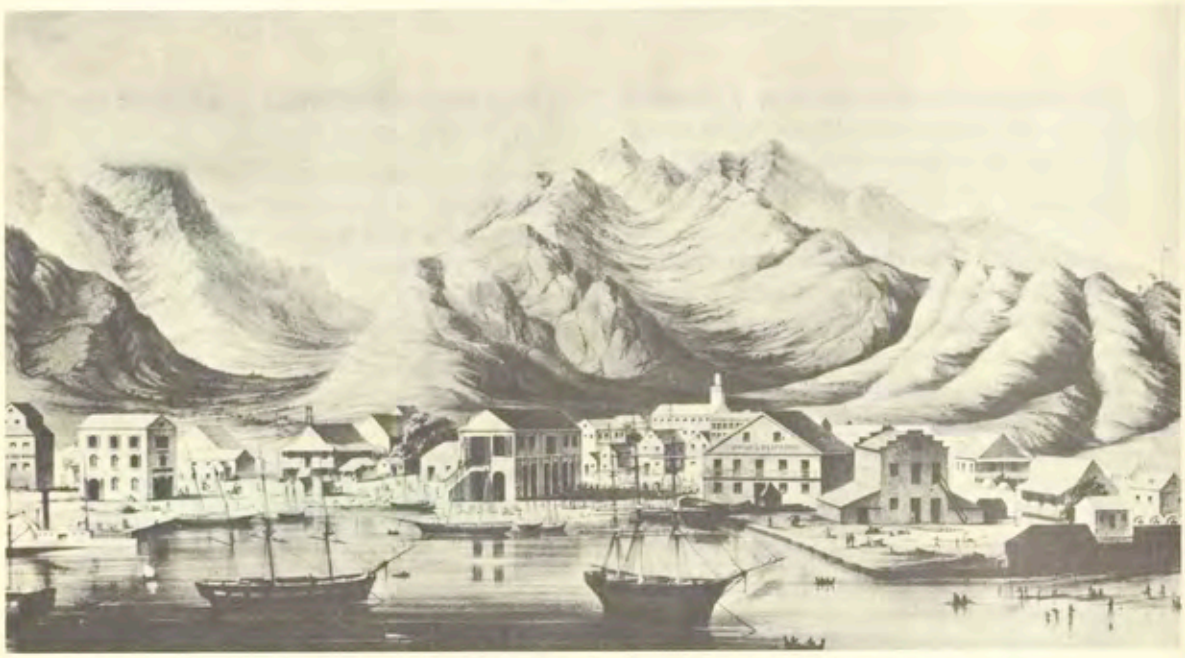
I made my first attempt at riding horseback, which I liked very much, though the road was very rough indeed & we had about 4 miles to go, but I got along finely & think I should enjoy a ride on horseback occasionally.[41]

By the second week in December Mary knew that her stay in Honolulu was coming to an end, as the ship's hold was steadily filling up with a cargo of whale oil and baleen. She seemed determined to make the most of her time remaining and undertook a hectic week of touring with a gentleman acquaintance, probably a partner of Harris T. Fitch, whom she identified only as Jerry.

Monday morning [10 December] Jerry & I went up to Punchbowl, one of the mountains nearest the town, where they have a battery & fire salutes on extra occasions. It was a very warm day, but we climbed up after a while, stopped long enough to rest us, & then came down one of the hills which was much steeper than the one we went up. We suffered considerably from the heat, but I was not sorry I went. Coming back, we stopped into two native huts, & I got some water & melons. They live comfortably & easy, their mats spread on the ground, on which they sit & sleep, & they live on raw fish & poy, which is made from the tara, & is like arrowroot.[42]

In retrospect the Punchbowl climb was only a preliminary to a much more ambitious ascent by the pair the following day. As Mary continued in her letter:

Tuesday afternoon [11 December] we rode down to Diamond Head, about 3 miles from here, where there is an exhausted crater. We left the carriage in care of a Kanaka boy & commenced climbing in a place which we thought easy, & we got along very well till about two thirds of the way up, when we found it very steep, & the grass which we held on to pulled up, & my feet commenced to slip, then I almost lost my courage. To think of going back was to fall down a long steep hill, & I dared not look up it was so steep, but Jerry went ahead a few steps & secured a footing, & then pulled me along. & I felt glad when we had reached the top—but felt well repaid for the troubles. From the summit we looked down into a deep round hollow, where a long time ago no doubt a volcano burned, which has overflown, as may be seen by the lava all around the outside & the deep gullies on the sides down which it has poured. I would like to have gone inside, which



Honolulu as seen from the harbor. Punchbowl crater, which Mary climbed, is at the far right. The Nuuano Valley, where Mary first rode horseback, begins at the left. Drawn by Paul Emmert, lithograph by Britton & Rey, San Francisco, 1854. (Courtesy Peabody Museum of Salem)

we could easily have done, but had not time. We had to walk some distance around the summit to find a place to descend, which we did without any trouble, but it was a sight to me. On our way back we stopped at Watiti,[43] a village of native huts near the beach, among the tall cocoa nut trees—got some water out of a calabash & sent a boy up one of the trees, which he climbed as easily as a cat, & throwed us down two nice cocoa nuts, which I am very fond of. The Kanaka children look cunning enough, with their loose calico nightgowns on, & some of them wear no clothes at all, & appear to be as much at home in the water as anywhere.

It is unlikely that when Mary first drove out to Diamond Head five weeks earlier she ever imagined that she would scale that volcanic mountain. Yet in as many days she climbed two extinct cones, Punchbowl and Diamond Head. In light of this accomplishment it is curious that she did not comment on the active volcanism in the islands. On 11 August 1855 Mauna Loa commenced a fifteen-month-long eruption on the big island of Hawaii, southeast of Oahu.[44] The southerly winds blowing that December could very well have carried smoke into view of Honolulu. Certainly the *Polynesian* mentioned it from time to time, printing eyewitness accounts with titles like "Hawaii Still Burns."[45]

Mary Stark's final excursion on Oahu took her up the Nuuanu Valley and provided her with that first experience on horseback previously mentioned. The destination this time was the Pali, a steep precipice and scene of a 1795 battle decisive in the unification of the islands under Kamehameha I.

Friday afternoon [14 December], Jerry & I went out to the Parry, or jumping off place as it might properly be called, as it is the place where the old king Kamehameha, when he conquered this Island, drove his enemies off a very high steep bank, which must have been death to them all. It is a place which most strangers visit, & is certainly the wildest looking place I ever saw & which I shall never forget.[46]

In spite of her frequent shore visits there were still some things that Mary was unable to see or do during her stay. For example, as

she wrote to Lizzie shortly before leaving for home:

I have been here 6 Sundays, & have never been to church, as there has been no one to go with me, though I should like to have gone.[47]

It seems peculiar that with the constant stream of acquaintances she could not have found someone to accompany her to Sunday services, though Henry's illness probably accounts for some of these instances. Certainly there was no lack of religious activities as, by 1855, Honolulu boasted any number of Protestant churches, plus Catholic and even Mormon congregations.[48] Indeed, on Sunday, 4 December, a new Methodist Chapel was dedicated in Honolulu, complementing the established American Protestant missionary churches whose presence in the kingdom dated to 1820.

Four days after Mary's horseback ride up to the Pali the *B. F. Hoxie* was moved out into the harbor, bearing "the largest freight list that every left this port," according to Captain Stark. Henry enumerated the cargo in a letter to his father in Mystic:

... we shall have something over 8000 Bbls Oil, & have engaged about 250,000 lbs bone [baleen], & shall take more if there is any more ships arrive before we get away, then we have some 30,000 Goat skins at 3½ cent apiece, & a lot of Hides at 2 cts per pound.[49]

Henry's hunch to sail to Honolulu had paid off handsomely. With the assistance of Richard Coady, Harris Fitch, Captain Sawyer, and others, and in spite of his bout of illness, he had arranged for a return cargo worth over $27,000. The baleen portion of the *Hoxie*'s cargo represented about 30 percent of the total of this material exported from Honolulu for all of 1855. Moreover, the eight thousand barrels of oil carried by the ship comprised approximately 18 percent of the total oil passing through the port for the year.[50]

For nearly four days southerly headwinds prevented the ship from leaving Honolulu's bottlenecked harbor. The Starks took final leave of Harris Fitch, Jerry, and other friends as the vessel at last departed on Christmas Eve 1855.

Certainly Mary experienced mixed emotions upon leaving the islands. She was anxious that "nothing happen" on the return voyage that might delay her reunion with friends and family, most especially her three children. Often she had written to Lizzie and the two boys, "If only you were here...," before describing some sight or incident during the voyage. The reunion finally took place after the *B. F. Hoxie* arrived at New York on 12 April 1856, 109 days from Honolulu.[51]

Mary constantly worried about Henry's health, which continued to deteriorate during the homeward journey. He apparently relinquished command of the *Hoxie* after the voyage and spent the following winter at Key West seeking to regain his strength. In spite of these efforts he died of tuberculosis at his Mystic home on 29 October 1857 at the age of thirty-seven.[52]

The departure from Honolulu undoubtedly left Mary sad at the thought of leaving so many newfound friends. Yet, during her almost fifty-two years of widowhood she could look back on this adventure, sharing her recollections with her family and friends in Mystic. These letters, which provide such a tantalizing glimpse of an earlier Hawaii, contain a brief passage which most simply sums up Mary's feelings.

I have found it pleasant here, & ... have enjoyed myself & if I live to get home I shall always remember my visit to the Sandwich Islands with pleasure.[53]

NOTES

[1]Mary R. Stark to Lizzie Stark, 10 November 1855, VFM 196, G. W. Blunt White Library, Mystic Seaport Museum.

[2]Letters of Mary R. Stark to Lizzie Stark, April 1855 to January 1856, VFM 196, G. W. Blunt White Library, Mystic Seaport Museum.

[3]Mary R. Stark to Lizzie Stark, 28 October 1855.

[4]W. D. Alexander, *A Brief History of the Hawaiian*

People (New York: American Book Co., 1891 and 1899), p. 278.

[5]Alexander, pp. 273-76.

[6]Mary R. Stark to Lizzie Stark, 2 November 1855.

[7]Mary R. Stark to Lizzie Stark, 10 November 1855.

[8]Mary R. Stark to Lizzie Stark, 2 November 1855.

[9]*Honolulu Polynesian*, 29 December 1855.

[10]Mary R. Stark to Lizzie Stark, 10 November 1855.

[11]Mary R. Stark to Lizzie Stark, 14 November 1855.

[12]*Honolulu Polynesian*, 3 November 1855.

[13]*The Friend*, Honolulu, 14 November 1855.

[14]Robert O. Decker, *The Whaling City* (Chester, Connecticut: Pequot Press, 1976), p. 119.

[15]Robert O. Decker, *Whaling Industry of New London* (York, Pennsylvania: Liberty Cap Books, 1973), p. 167.

[16]Mary R. Stark to Lizzie Stark, 10 November 1855.

[17]Mary R. Stark to Lizzie Stark, 6 December 1855.

[18]Alexander, p. 273.

[19]Mary R. Stark to Lizzie Stark, 16 December 1855.

[20]R. Earl Burrows, *Robert Burrows and Descendants, 1630-1974*, 2 vols. (Ann Arbor: Edwards Brothers, Inc., 1975), 1: 295.

[21]Mary R. Stark to Lizzie Stark, 10 November 1855.

[22]Mary R. Stark to Lizzie Stark, 8 December 1855.

[23]"Ship Registers and Enrollments of New London, Connecticut," unpublished report, G. W. Blunt White Library, Mystic Seaport Museum; and Ralph S. Kuykendall, *The Hawaiian Kingdom, 1854-1874* (Honolulu: University of Hawaii Press, 1953), p. 5.

[24]*Honolulu Polynesian*, 3 and 17 November 1855.

[25]Mary R. Stark to Lizzie Stark, 6 December 1855.

[26]*Honolulu Polynesian*, 17 November 1855.

[27]David Zimmerman, "The Mosquitoes are coming—and that means trouble," *Smithsonian* 14 (June 1983): 32.

[28]Mary R. Stark to Lizzie Stark, 30 November 1855.

[29]Mary R. Stark to Lizzie Stark, 8 December 1855.

[30]Mary R. Stark to Lizzie Stark, 10 December 1855.

[31]*Honolulu Polynesian*, 29 December 1855.

[32]Mary R. Stark to Lizzie Stark, 30 November 1855.

[33]Kuykendall, p. 76.

[34]*Honolulu Polynesian*, 1 December 1855.

[35]Mary R. Stark to Lizzie Stark, 14 and 30 November 1855.

[36]Mary R. Stark to Lizzie Stark, 14 November 1855.

[37]Mary R. Stark to Lizzie Stark, 6 December 1855.

[38]Mary R. Stark to Lizzie Stark, 11 November 1855.

[39]*Honolulu Polynesian*, 3 November 1855.

[40]*Ibid.*, 8 December 1855.

[41]Mary R. Stark to Lizzie Stark, 16 December 1855.

[42]*Ibid.*

[43]Curiously, Mary used the traditional spelling of Waikiki. By the 1830s American missionaries had developed a standardized spelling and pronunciation of the Hawaiian dialect. Certain letters, like *t* and *r*, were eliminated in favor of more dominant Hawaiian letters like *k* and *l*. *Waititi*, for example, became *Waikiki;* and *Honoruru* became *Honolulu*.

[44]Alexander, p. 287.

[45]*Honolulu Polynesian*, 27 October 1855.

[46]Mary R. Stark to Lizzie Stark, 16 December 1855.

[47]*Ibid.*

[48]Gerrit P. Judd, *Hawaii: An Informal History* (New York: Collier Books, 1961), p. 87.

[49]Henry S. Stark to Sanford Stark, 8 December 1855, VFM 196, G. W. Blunt White Library, Mystic Seaport Museum.

[50]Based on Honolulu Custom House Report published in *The Friend*, Honolulu, 2 February 1856.

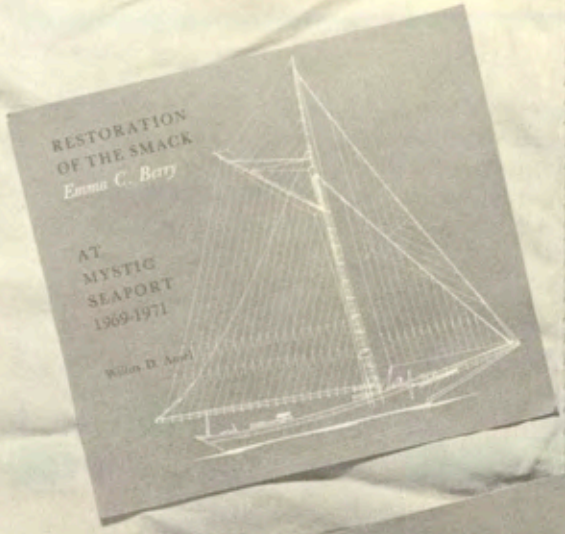
[51]*New York Herald*, 13 April 1856.

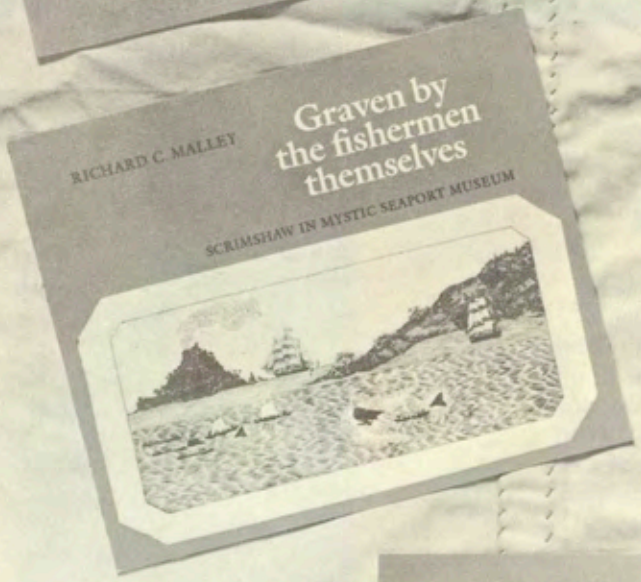
[52]Burrows, 2: 1242; and Kathleen P. O'Beirne, "Three Homes: Socio-Economic Chroniclers of Nineteenth-Century Mystic, Connecticut" (Master's thesis, Wesleyan University, 1970), p. 59.

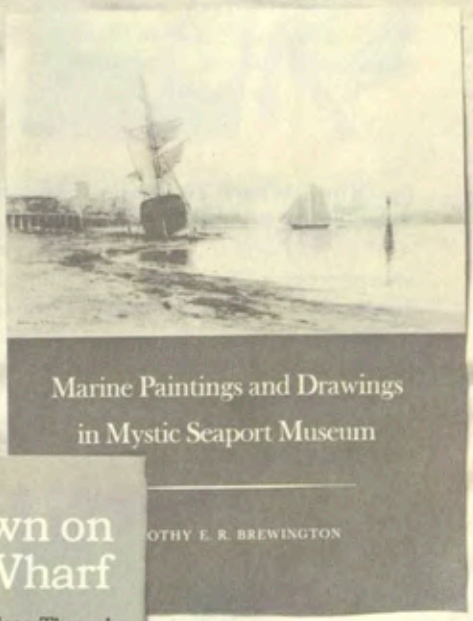
[53]Mary R. Stark to Lizzie Stark, 7 December 1855.

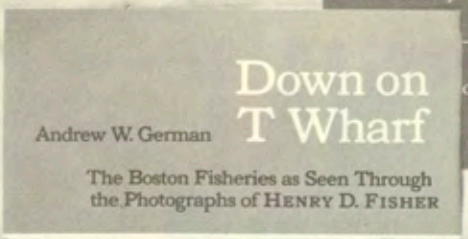
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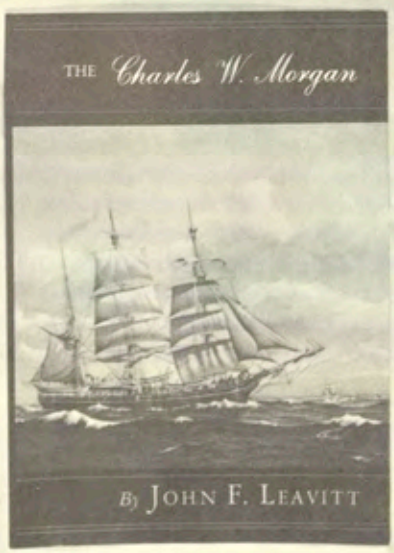


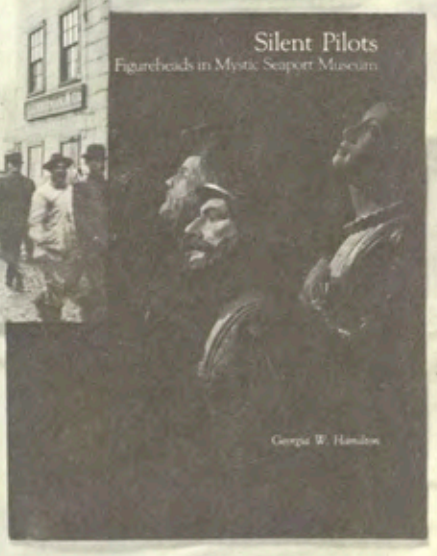


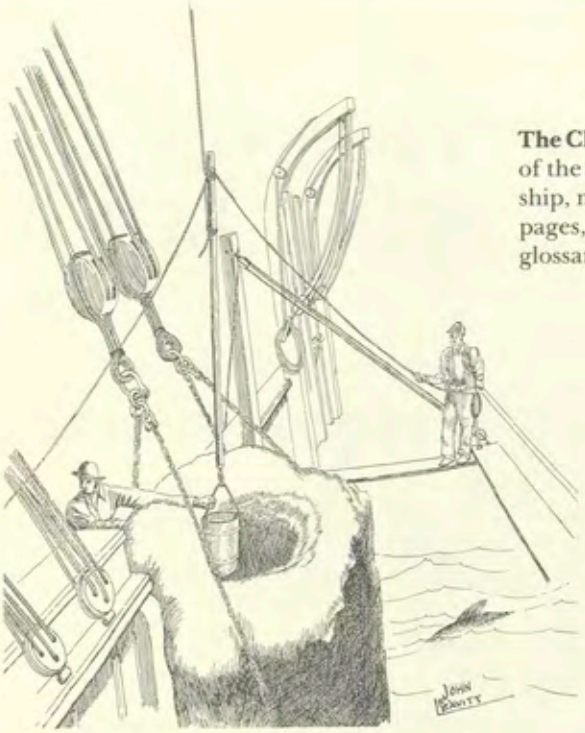












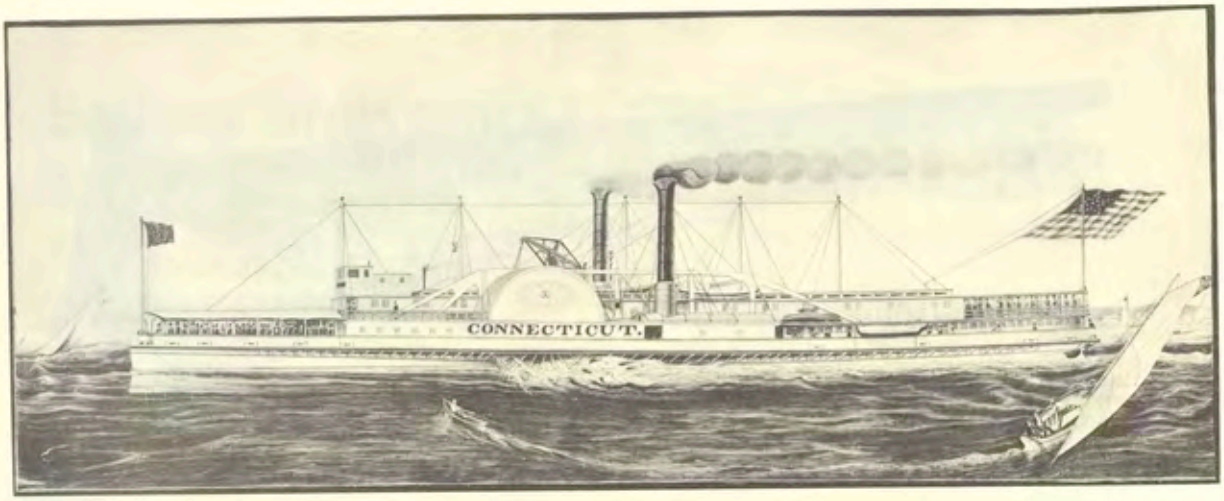
The Charles W. Morgan, by John F. Leavitt, is the story of the last surviving American wooden sailing whaleship, now preserved at Mystic Seaport. 10″ x 7″, 131 pages, 49 illustrations, crew lists, summary of voyages, glossary, index (1973). Cloth $10.50 (regularly $14.00).

Down on T Wharf: The Boston Fisheries as Seen Through the Photographs of Henry D. Fisher, by Andrew W. German, displays Henry Fisher's remarkable photographic record of the fishing fleet in Boston Harbor between 1908 and 1920. The North American Society for Oceanic History named *Down on T Wharf* the best book on American maritime history of 1982. 11″ x 8½″, 160 pages, 117 photographs, appendices, bibliography, glossary, index (1982). Cloth $15.00 (regularly $20.00).

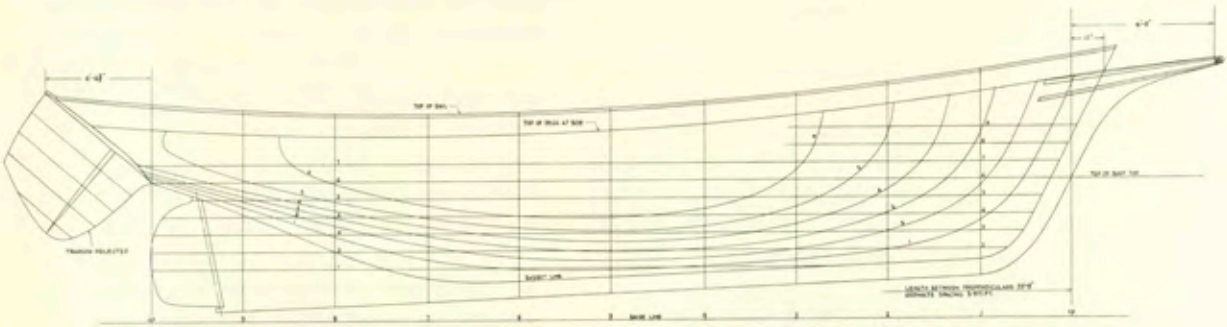




Graven by the fishermen themselves: Scrimshaw in Mystic Seaport Museum, by Richard C. Malley, is a study of the whalemen's art of scrimshaw, its history and varieties, based on the collection at Mystic Seaport. This lavish monograph, published under a grant from the Andrew W. Mellon Foundation, will appeal to the general reader as well as the scholar and collector. 8½″ x 10″, 156 pages, 145 illustrations, 5 color plates, bibliography, index (1983). Paper $12.00 (regularly $16.00).



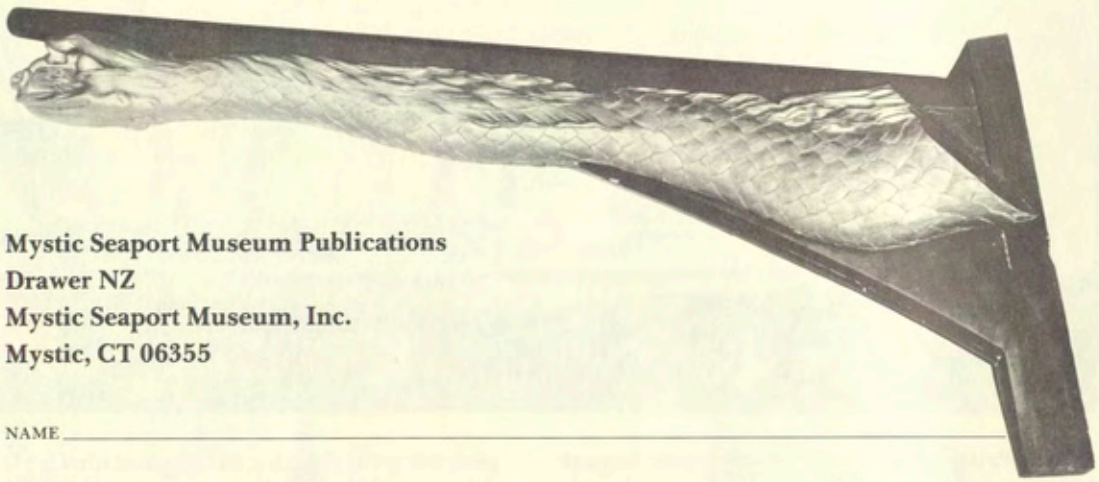
Marine Paintings and Drawings in Mystic Seaport Museum, by Dorothy E. R. Brewington, catalogs the more than one thousand marine paintings and drawings in the Seaport's collection. 636 catalog entries cover American, European, and Oriental artists. Indispensable to the collector, curator, and scholar of maritime art and history, this book was made possible by a grant from the Andrew W. Mellon Foundation. 11½" x 8½", 219 pages, 494 illustrations, 18 color plates, index (1982). Cloth $33.75 (regularly $45.00).



Restoration of the Smack Emma C. Berry at Mystic Seaport, 1969-1971, by Willits D. Ansel, is a narrative of the restoration done to the 1866 Noank fishing smack *Emma C. Berry* when she joined the Seaport's collection. It includes a short history of the vessel. 8" x 9", 94 pages, 107 illustrations, 3 foldout plans, glossary, bibliography (1973). Paper $5.25 (regularly $7.00).



Silent Pilots: Figureheads in Mystic Seaport Museum, by Georgia W. Hamilton, focuses on forty of these ever-popular marine carvings. Produced under a grant from the Andrew W. Mellon Foundation, this handsome book will appeal to folk art enthusiasts as well as students of maritime history. 10" x 8", 116 pages, 89 illustrations, appendix, bibliography, index (1984). Paper $11.25 (regularly $15.00).



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Sailors' Souvenirs at the East India Marine Hall

"Gathered, with Cost and Pains, from Every Clime"

MARY MALLOY

Before the general public began to travel and collect for themselves, they depended on the collecting skills of professional travelers, primarily explorers and traders, who were the first to visit unknown lands, see monstrous creatures, and come into contact with exotic cultures. It was through their descriptions and the objects they collected that general knowledge of the unknown world was shaped.

Through the centuries, sailors have carried the greatest burden of this exploration and trade. The collecting of souvenirs is as much a part of the seafaring heritage as knot-splicing or chantey singing. The objects that seamen brought back to prove their tall tales have become the prized artifacts of museums, curio shops, and private collections.

The formation of the East India Marine Society in Salem, Massachusetts, in 1799 for the first time organized and codified the natural collecting tendencies of sailors. As an organization of persons who had "actually navigated the seas beyond the Cape of Good Hope or Cape Horn, as masters or supercargoes of vessels belonging to Salem," The East India Marine Society was in a unique position to collect and organize objects from around the world. In fact, to "form a Museum of natural and artificial curiosities" was one of the chief objectives of the founders.[1]

Mary Malloy is Programs Coordinator at the East India Marine Society (now the Peabody Museum of Salem).

The seafaring tradition of collecting can be traced at least to the fifth century, B.C., when Captain Hanno of Carthage, on an exploratory voyage down the West African coast, reported the following incident on the coast of Sierra Leone.

> In the recess of this bay there was an island . . . full of savage men. There were women, too, in even greater number. They had hairy bodies, and the interpreters called them *Gorillae*. When we pursued them we were unable to take any of the men . . . ; but we took three of the women, who bit and scratched, and would not follow us. So we killed them and flayed them and brought their skins to Carthage.[2]

Nearly two thousand years later, Christopher Columbus was another captain collector. He returned from his American expeditions with bird and animal skins, as ordered by Queen Isabella. His personal offering of thanks placed in a Sienna church included not only his armor, but the bill of a swordfish caught off the American coast.[3] Like all explorers, the proof, definition, and description of his discoveries came largely from the botanical and animal specimens, man-made objects, and even human beings returned to the home port.

The collecting of exotic rarities flourished with every trade route developed and every new sea explored. By the time of his death in 1416, the collection of the Duc du Berry, brother of Charles V of France, contained polar bear skins, ostrich eggs, and narwhal tusks (purchased as unicorn horns), evidence of the excellent connec-

tions his countrymen had with traders in the far north.

Cabinets of curiosities from the new world were common by the time of Shakespeare. The apothecary in *Romeo and Juliet* had "in his needy shop a tortoise hung, An alligator stuff'd, and other skins of ill-shaped fishes."[4] These items were more common in Shakespeare's Elizabethan England than Romeo's Renaissance Verona where East rather than West Indies goods predominated. A typical seventeenth-century Veronese apothecary included "several cabinets of collections of natural and artificial rarities . . . many sorts of petrified shells, petrified cheese, cinnamon, spunge and mushrooms."[5]

James I of England requested flying squirrels from Virginia in 1609, and Charles I went to great lengths to fill his cabinet of curios. In 1625, the first year of his reign, he wrote a list of "things desired from Guinea, for which letters are to be written to the merchants of the Guinea Company." It included "an elephant's head, with the teeth very large; a river horse's head; strange sorts of fowls; birds' and fishes' skins; great flying and sucking fishes; all sorts of serpents; dried fruits, shining stones, etc." He later sent John Tradescant to Virginia to "gather all rarities of flowers, plants and shells." With his son, Tradescant was able to accumulate a tremendous amount of material for both his patron and himself. A catalog, published in 1656, included "Outlandish Fruits from both the Indies" and the only known specimen of the extinct "Dodar" or dodo bird from Mauritius.[6]

It became fashionable in the seventeenth and eighteenth centuries for tourists to visit the various well-known cabinets while traveling in England and the Continent. Amsterdam, London, and other centers of trade, with their ties to the exotic East, Africa and the new world, became especially famous for their collections. The London cabinet of Sir Ashton Lever became so popular that in 1773 he placed the following notice in the London newspapers:

> This is to inform the Publick that being tired out with the insolence of the common People, who I have hitherto indulged with a sight of my museum. I am now come to the resolution of refusing admittance to the lower class except they come provided with a ticket from some Gentleman or Lady of my aquaintance.[7]

Susan Burney, a lady lucky enough to visit Sir Ashton's museum in 1778, wrote of seeing "lizzards, bats, toads, frogs, scorpions and other filthy creatures in abundance." There was the dress of an African prince and the complete dress of a Chinese mandarin, as well as "a great many things from Othaheite" collected by Captain Cook, who was in the Pacific for the third time even as Miss Burney viewed the Lever collection.[8]

When they could, sailors liked to visit the various cabinets and view the collecting work of their colleagues and predecessors. Joshua Benjamin of Charlestown, Massachusetts, aboard the brigantine *Sarah* in 1727, took advantage of a call at Oviedo, Spain, to visit the Cathedral Church of St. Salvador. There he viewed numerous religious relics, including:

> one of St. Stephen the martyr's hands kept in a box with glass over it . . . a piece of the Apostle St. Bartholomews Skin . . . Eight of the thorns which were of Our Saviours Crown . . . Some of the bread of the last Supper and of the Manae which God fed the Children of Israel with in the wilderness . . . in a Small Gilt box Some of the blessed Virgins Milk with Some of her Hair . . . one of the thirty pieces of Silver for which Judas Sold Our Lord. . . .[9]

Benjamin carefully copied Pope Eugenius IV's bull authenticating the relics into his journal, and prepared a copy and lists of relics for his local church in Charlestown.

The American ports of the eighteenth century were just beginning to see the rise of exhibited collections. In 1773, the Museum of South Carolina advertised an

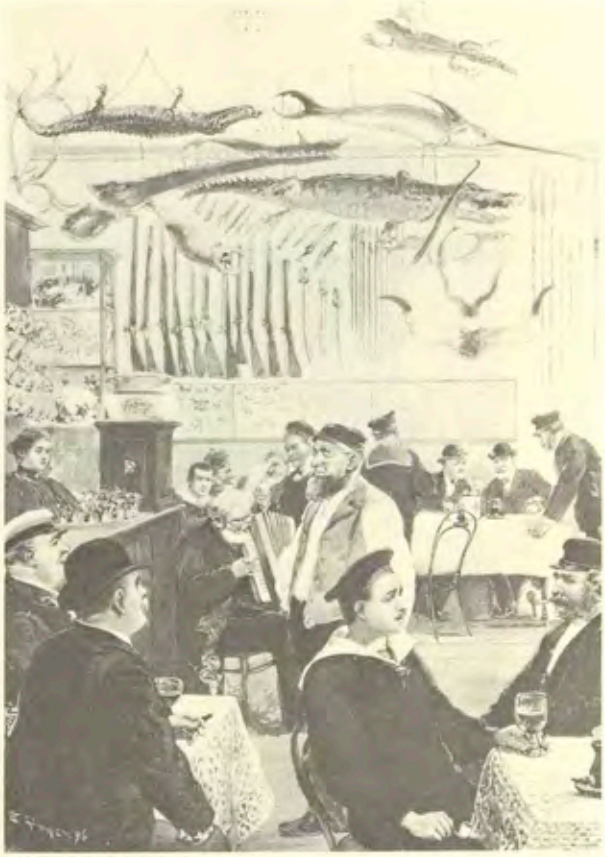
"extensive collection of Beasts, Birds, Reptiles, Fishes, Warlike Arms, Dresses and other CURIOSITIES" including an Egyptian mummy, and the "head of a New Zealand Chief" possibly collected by naturalist Joseph Banks in 1770 on the first voyage of Captain Cook.[10]

Scarce in the late-eighteenth century, these heads became very popular souvenirs in the nineteenth century. The East India Marine Society had the "Embalmed Head of a New Zealand Chief"[11] before 1830, and Melville used such heads to dramatic effect in both *Typee* and *Moby Dick*, where it was remarked that the New Bedford market was "overstocked... with heads to be sure."[12]

The heads, called "mokomokai" by the Maoris who prepared them, were baked, steamed, and smoked to preserve them with the tattooed skin of the face intact. Originally, the heads of loved ones were preserved and venerated, and the heads of enemies were preserved to immortalize the power of a victor in battle. When it was found that European and American explorers, traders, and whalemen would trade firearms and alcohol for them, a brisk business developed.

When the traffic in heads became widespread, the practice of preserving the remains of loved ones was discontinued to prevent their loss to sailors and eventual ignominious end in the sort of curio shop that Queequeg supplied in New Bedford.[13] Like sailor taverns, brothels, and bethels, curio shops sprang up along the world's waterfronts, filled to capacity with such artifacts by a constant stream of hard-luck seamen.[14]

In the post-Revolutionary period, American collections of curiosities grew, and expanding foreign trade provided most of the objects. A description of Charles Willson Peale's Philadelphia Museum in 1800 included Oriental and Pacific objects, such as "a women's shoe from Canton; nests of the kind used to make soup of, and a Chinese fan six feet long." There were also "stuffed birds and feathers from the Friendly Islands."[15]



The sailor's proclivity for collecting is apparent in this 1898 German periodical engraving of a seamen's tavern on the Hamburg waterfront, drawn by Emil Limmer, 1896. (Courtesy Kendall Whaling Museum)

The Museum of the American Antiquarian Society, formed in 1812 to "preserve such relics of American Antiquity as are portable, as well as to collect and preserve those of other parts of the Globe," also had a number of Oriental and Indonesian goods, including:

> Chinese pass for the Ship John Jay of Providence, which pass cost at Canton 500 dollars.
>
> Two small pieces of Palm Leaf, on which are several lines written with a Stilus, in the Malayan Language. A Lady's Silver Trinkett, made in the year 1111, or 1121, consisting of a Tooth, Ear, and Nail Picker.[16]



Tattooed heads from New Zealand presented to the East India Marine Society. (Courtesy Peabody Museum of Salem)

The formation of the East India Marine Society and their museum coincided with the rise of Salem as a flourishing international center of trade, and objects were collected even before a plan was established for dealing with them. Reverend William Bentley, pastor of Salem's East Church, made the following note in his diary on 22 October 1799:

> Capt. Carnes from Sumatra, shew me various specimens . . . a large Oister shell, . . . the tooth of an elephant, a pipe with two stems, a petrified mushroom cap & stem, & two specimens of boxes in gold, with open work, extremely nice, & open flowers. . . . It is proposed by the New Marine Society, called the East India Marine Society, to make a Cabinet. This society has been lately thought of. Capt. Gibaut first mentioned the plan to me this summer & desired me to give some plan of articles or a scetch.[17]

The first objects donated to the society were war clubs, paddles, and battle-axes from the Marquesas, New Zealand, Fiji, Tongatabu, China, and the Northwest Coast of America. Word spread quickly and objects began to pour in, many from persons who were not members of the society, and in many instances had never even been to Salem.

The following excerpt of a letter from John Fitzpatrick Jeffries, written at Ile de France [Mauritius] in December 1802, shows the interest and generosity of donors unrelated to the Society.

> Being informed by my friend Mr. John Mack of your town, that you had commencd the formation of a Museum, into which you readily admitted any curiosities collected by travellers, and receiv'd such information as they could give relative to the productions, manners and customs of the different Countries and Peopls they had visited, I beg leave to offer some few things as the accompanying list, which I request you will honor me by receiving, and anything in my power to procure in future I shall derive much pleasure in forwarding to you . . .[18]

The objects, which were sent by the Salem ship *Two Brothers*, included a sword from the Philippines, a Malayan knife "of curious workmanship," and an armadillo "procured alive on the Brazil Coast." There were a number of "Otaheitan" objects, including fishhooks, a spear, bows, arrows, and a

mourning mask. Jeffries also gave the first of what would eventually become a large collection of tapa with "1 piece of Cloth, from the bark of a tree, beatin to its present form with stones."[19]

Two East India Marine Society members were among the first Americans to visit Japan and their donations to the Museum are from the first Japanese cargoes carried on American ships. James Devereaux, commanding the *Franklin* in 1799, and Samuel Derby, commanding the *Margaret* in 1800, made voyages to Japan a half century before the Perry expedition, trading under Dutch auspices while Holland was engaged in European hostilities. The Devereaux and Derby donations included lacquerware, furnishings, teapots, canisters, and a "small portable clay furnace, used in Japan to heat water for making tea."[20] Derby also donated "a model of a pleasure boat of Japan," one of a large number of foreign ship models in the collection (which also included canoe, boat, and ship models from China, the Marquesas, Nova Scotia, and the Northwest Coast).

The mariner's bias shown in the collecting of watercraft was also evident in the large number of fish hooks and weapons collected. The latter including a "wooden instrument, curiously carved, and edged with the teeth of a Shark, from New Zealand; used by the natives to cut up the bodies of victims," and innumerable clubs and spears.

The earliest period of collecting produced a number of items of clothing, which Society members occasionally donned for their formal gatherings and the parades that preceded them. Two of the most extraordinary ensembles were given complete with the mannequins to display them on: a "carved statue of *Nasservanjee*, a rich Persian merchant of Bombay, the whole dress formerly worn by himself and by him presented to the Society," and a "figure modelled in clay, and wearing an original dress of Yamqua, a Hong merchant at Canton."

The members of the Society reaffirmed their collecting pledge at regular intervals. At the meeting held on 7 November 1804 the toasts included:

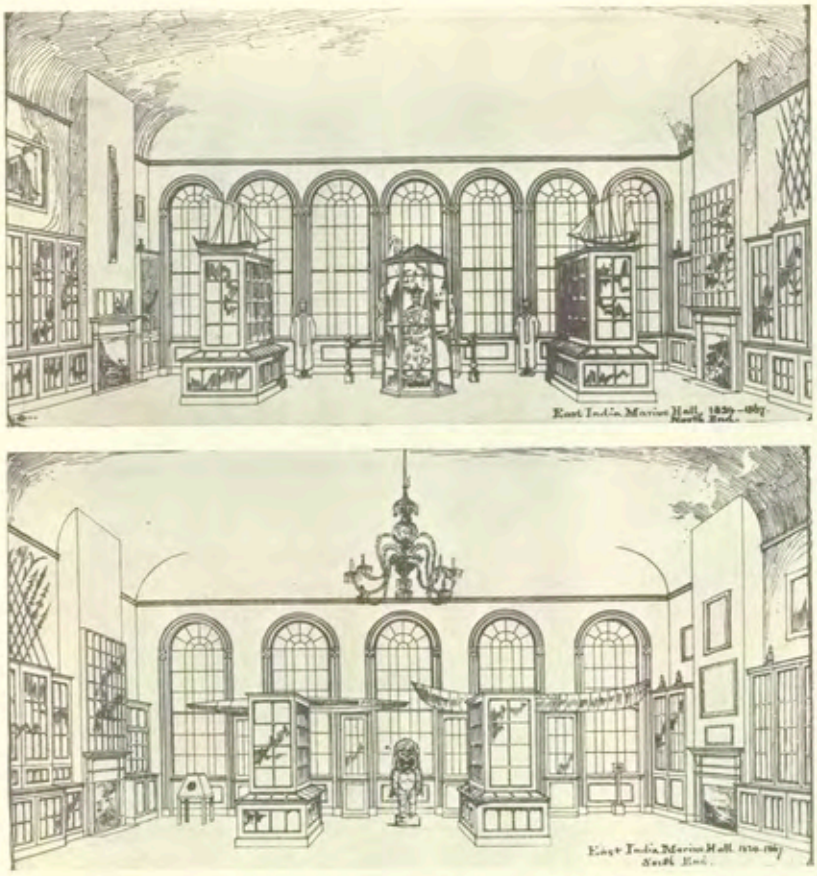
> Natural history. May commerce never forget its obligations, and a Cabinet. That every mariner may possess the history of the world.[21]

So great was the success of the Society's call for objects that by 1820 the collection was beyond the control of its compilers. A committee was appointed to take the matter under consideration, and their report, submitted by navigator Nathaniel Bowditch, recommended that professional assistance was necessary to achieve the full potential of the collection.

> The elegant arrangement which had been made in the museum soon after it was placed in the present Hall, had been considerably broken in upon by the great accumulation of articles since that period, and which, for want of room had been stowed away wherever a spot could be found to place them in, so that things of a similar nature, instead of being collected together, were scattered about all over the Museum, and it became therefore absolutely necessary to make a thorough alteration in every part of it.[22]

Dr. Seth Bass, a local physician, was hired as Superintendent of the Museum, and his first job was to prepare a catalog of the Society's holdings. Published in 1821, the catalog of 2,269 items was an immediate success and widely distributed for the glory of the Society. Thomas Jefferson noted "with great satisfaction the rich prospect of additions to our science for which we are likely to be indebted to the exertions of such public-minded individuals."[23]

The success of the catalog was followed by another great advance in 1825: the building of a permanent home for the Society and its Museum on Essex Street in Salem. Though beautiful and spacious, East India Marine Hall did not solve all of the storage and display problems of the collection. One proud local donor found, to his horror, that "a specimen of Mineral presented by him . . . to said Society, was much mutilated"



East India Marine Hall as it was arranged prior to 1867, from a sketch by J. H. Emmerton. The "figure modelled in clay, and wearing an original dress of Yamqua, a Hong merchant at Canton," can be seen in the north end, and the Hawaiian god of war "Koila Moku" (Kukuilimoku) stands in the center of the south end. (Courtesy Peabody Museum of Salem)

when he went to view it at the Society's new hall.[24]

Subsequent investigation, while proving that the mineral had been "mutilated by accident," uncovered practices of Dr. Bass that affronted some members. Not only had he traded duplicate objects from the collection without the permission of the Society or the donors, but he was exhibiting a collecting style somewhat at odds with the sailors he worked for. While they were collecting tarantula eggs and "three thousand yards of human hair, braided," he was donating "a portion of a human intestine *(Duodenum)* with the capillary vessels filled with an injection of red wax, showing the folds *(Valvulae Conniventis)* in which the Lacteals open to take up the Chyle"!

Dr. Bass resigned his post and was succeeded by Dr. Malthus A. Ward, who found that, despite the earlier administrative problems, he was in charge of a large, rapidly expanding, and justifiably famous museum. As the *Essex Register* reported:

> This admirable collection of curiosities, principally, but by no means exclusively, from the Asiatic continent and the Islands of the Pacific, has long been a subject of wonder and pride to our citizens. We have believed it to be superior to any European collection with a like design. But we have now the satisfaction of recording the tes-

timony upon this point of a distinguished scientific traveller, Beltrami, recently on a visit to this place and who had seen and studied the most celebrated collections in other countries. He pronounced that of Salem to be without question the first in the world.[25]

Dr. Ward produced a second catalog in 1831, now containing 4,299 entries. He was also responsible for reorganizing and exhibiting the collection. Dr. Ward closely followed the standard set by his predecessor, grouping like objects together, rather than exhibiting artifacts in a cultural context. He and his successor Dr. Wheatland attempted to "bring together such articles as bore a resemblance to each other or were used for the same purpose in the economy of life by the different nations, such as the cooking utensils, shoes, hats, warlike instruments, etc., etc."[26]

Nathaniel Hawthorne, the son of a Society member, visited the Museum on 22 March 1832, and the publication ten years later of *A Virtuoso's Collection* is based partly on that and other visits. Many aspects of Hawthorne's fictional museum are recognizable in the collection of the East India Marine Society. In particular he "noticed the tendency to whimsical combinations and ludicrous analogies, which seemed to influence many of the arrangements of the Museum."[27]

Despite its unorthodox and eccentric style of exhibition, Hawthorne still recognized the tremendous historical and social value of the rarities "collected with pain and toil from the four quarters of the earth, and from the depths of the sea, and from the palaces and sepulchres of ages."[28]

The fictional virtuoso's collection contained the "wooden head of General Jackson, which was stolen, a few years since, from the bows of the *Constitution*," an object that would have been much appreciated, but was, alas, never in the Salem collection. There was, however, a rather unique gathering of sailor relics.

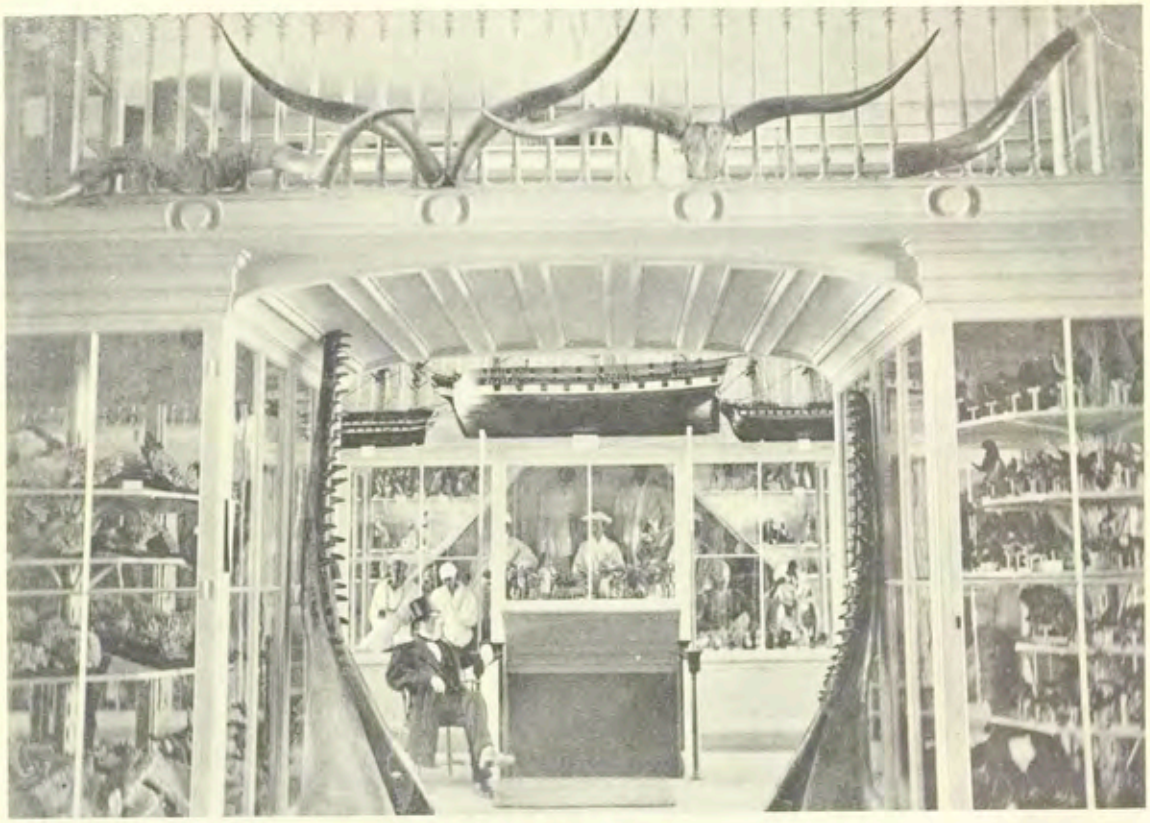
Hawthorne's friend Herman Melville once described a certain group of experienced seamen as recognizable by a tendency to "carry about their persons bits of 'Old Ironsides,' as Catholics do the wood of the true cross."[29] This sort of relic was well represented in the collection. Not only were there pieces of "Old Ironsides" (i.e., "two Locust Treenails, taken . . . from the Frigate *Constitution* on repair"), but a "correct model of the U.S. Frigate *Constitution*, completely rigged," donated by Commodore Hull.

There were also "pieces of the Rock on which Capt. Cook was killed," "a Box, made of a piece of the Keel of the *Endeavor*, one of the ships in which Capt. Cook circumnavigated the globe," "part of a Brick, broken from the house in which Columbus was born in Genoa, by the donor, Capt. Holman," and "Sienite broken from the Rock on which the Pilgrims landed at Plymouth."

Vandalism and grave-robbing were apparently acceptable if the act yielded a particularly good addition to the collection. The museum visitor could view the "thumb of a female Mummy, Great toe of the same, [and] Specimens of the shroud cloth that enveloped the Mummy." Also collected were the "cere-cloth, taken from the body of the architect who built the Cathedral at Bremen and was killed by falling from its tower; after having lain in its cemetery 120 years" and "two pieces of beaten Gold, found with the body that was enclosed in the [accompanying] ancient cloth."

Antiquities included "one of the ANCIENT BRICKS supposed to have been employed in the construction of the famous Tower of Babel," and an "Ancient lamp, found in Herculaneum," given by Daniel Webster. Among the natural history specimens were several swordfish bills, as popular with the sailors of the nineteenth century as they were with Columbus in the fifteenth, and numerous freaks including a cow without legs, a double-headed dogfish, and a "Curiously formed Hen's Egg."

The ways in which this diverse collection



Captain Hammond sits among the exotic artifacts displayed in the East India Marine Hall, 1876. (Courtesy Peabody Museum of Salem)

of objects was obtained varied from situation to situation and sea captain to sea captain. Sometimes an event witnessed was so exotic and bizarre that an immediate and specific souvenir was bartered for, as in the case of Captain Jos. Webb who donated "two hooks, used by the Hindoos for the purpose of transfixing and suspending the natives before the public to recover their Caste when lost by some misdemenor or for penance. In 1832 these identical hooks were inserted in the flesh, below the ribs, and the individual hoisted to the public gaze in Calcutta, as witnessed by the Donor of them to the Museum."

Persons unaffiliated with the East India Marine Society sometimes felt that the Museum was still the best place for artifacts received by chance. The following letter of Bostonian John Prince, dated 15 October 1846, is a good example.

I am in possession of a *South Sea Idol,* sent me from the Sandwich Islands, by a friend resident there.

"*Koila Moku*" or the god of medicine stood for years upon a plain in the Island of Hawaii the bones of human beings strewn round him. . . . He was procurred after considerable solicitation from one of the native chiefs now a Convert to Christianity, who intended making an auto da fe of him.

As he is actually the last of the gods on these Islands, I deem him worthy of preservation as curiously illustrating the moral degredation and mechanical skill of these children of nature, ere civilization and christianity had commenced their work among them.

Knowing no Insitution to which it so appropriately belongs as the East India Marine Society of your city, in whose halls the curiosities of distant seas are so admirably arranged, I beg you would in their behalf, accept his "godship" and give him an abiding place in their Museum.[30]

This spectacular piece of Hawaiian sculpture is one of only three that survived the mass destruction of idols in the first quarter of the nineteenth century. Prince rightly assumed that the large collection of objects from Hawaii and the Pacific already in the Museum would provide a contextual backdrop for "Koila Moku."

In the earliest period of contact with the Pacific Islanders, Northwest Coast Indians, and Eskimos, Yankee traders were able to take advantage of the lack of metal technology in those cultures. Items for the Canton trade and souvenirs were received in exchange for nails, iron bars, sheet copper, and cooking pots. As the natives of these areas became more sophisticated in the methods of their trading partners, they demanded firearms, tobacco, and alcohol for the items they produced or gathered. The Eskimos of the Bering Strait area, for example, quickly learned the value of their ivory and artistry as the following three encounters, recorded over more than a century, demonstrate.

Vitus Bering, when he first came into contact with Native North Americans on 6 September 1741, found them friendly and eager to trade. "Seven baidarkas, one American in each, came near the ship, two of them quite close. The Captain Commander ordered that they be given an iron kettle and needles. They gave us two wooden hats, on one of which was fastened a small ivory image resembling a man."[31]

A century later, tobacco was a well-known and highly desirable commodity, as Mrs. William E. Brewster, wife of the master of the Stonington whaleship *Tiger* noted in her journal. "The Indians, in several canoes, said "Good morning!" with the word "English." We answered, "America." They brought presents of their garments and walrus teeth for scrimshawing, for which we paid them with tobacco. They are all smokers.... The natives came to trade."[32]

Continual contact with American whaleships made savvy traders of the Eskimos, and within a decade of the *Tiger*'s visit, the trading had changed significantly. Prices were up, and rum was as eagerly sought as tobacco. Whaleman Benjamin Franklin Gallup, aboard the bark *South America*, described his first meeting on 18 June 1857:

> made Cape Bhering and then stood along the coast to the Eastward... early in the morning two boats came off loaded with Indians belonging to the Esquimaux tribe... They brought off in their boats a quantity of bone & ivory which the Capt. purchased of them for tobacco. During the latter part of the day we were visited by a great many boats from Plover bay all of which were loaded with men women & children of nearly all ages. All of the boats contained more or less trade but the most of them wished for so great a price that it would not pay in buying it to a good advantage and others wished for rum which was an article that they could not be supplied with from us.[33]

Some whalemen, wintering over in Arctic waters, collected not only souvenirs, and ivory for scrimshanding, but special orders for museums and universities. Late in the nineteenth century, Captain George Comer of East Haddam, Connecticut, made a lucrative business for himself filling orders for the American Museum of Natural History and other institutions while wintering over in the Hudson Bay region.[34]

Although Salem was never a primary whaling port, several local merchants invested in whaling voyages, and there were whaleship captains among the members of the East India Marine Society. There was also a collection of scrimshaw in the Museum even before the term was in common usage. "Two sperm whales teeth curiously carved" and a "walking stick made from the jaw of a whale" are listed in the 1821 catalog, and the 1831 catalog lists two additional teeth. This pair, "carved by the same hand," are two of the famous "*Susan*'s teeth," etched by Frederick Myrick on the coast of Japan in 1829, and apparently procured by two different members of the Society almost immediately. The collection was



These two "*Susan*'s teeth," engraved by Frederick Myrick on the coast of Japan in 1829, were added to the East India Marine Society's collection by 1831. (Courtesy Peabody Museum of Salem)

replete with anatomical specimens of various cetaceans as well, and even included a "Speaking Trumpet, made from a part of a whale" (still unmentionable after 150 years).

Donations swelled in the early years, but a supplement to the catalog published in 1837 showed the addition of only 371 items over the previous six years, as Salem's fortunes waned and other seaports supplanted it as a center of world trade. The East India Marine Society, which had so proudly limited its membership to captains who had rounded the Capes in their Salem vessels, now found that as Salem declined so did their membership steadily decline after 1840. Seventy years after the Society was founded, the last vessel arrived at Salem from beyond the Cape of Good Hope.

The cultures represented in the collection were undergoing changes as well, largely as a result of sailor contact. The introduction of firearms, alcohol, and disease decimated the Indians of the Northwest Coast, and the unruly behavior of whalemen and traders, followed quickly by the expansion of missionary activity, broke down and replaced native religion and culture in many of the Pacific Islands. Little did members of the East India Marine Society expect that their collecton would preserve the rarest or only examples of certain items of foreign culture.

It would be impossible today to assemble a collection of the sort brought together by these far-sighted sailors. Their legacy as expressed in objects has and will allow succeeding generation to know something of

lifestyles and cultures, including their own, which have passed into history.

A noble company, that early band,
Who left their homes to sail across the sea,
And distant voyages to the Orient planned,
The land of wealth and dark Idolatry.
Behold their Monument, the rich and rare,
Gathered, with cost and pains, from every clime;
And, in this spacious hall, preserved with care,
To interest and instruct the future time;
To cherish in their sons the spirit brave,
Which gave to Salem its world-wide renown;
That thus their exploits, on the ocean wave,
From age to age might still be handed down;
And distant generations might behold,
And guard the trust more precious e'en than gold.[35]

NOTES

[1]*The East India Marine Society of Salem* (Salem: Palfrey, Ives, Fotte & Brown, 1831), p. 8.

[2]Wilfred H. Schoff, A. M., translator, *The Periplus of Hanno: A Voyage of Discovery Down the West African Coast, by a Carthaginian Admiral of the Fifth Century B.C.* (Philadelphia: Commercial Museum, 1913), item no. 18.

[3]According to Ray DeLucia of the American Museum of Natural History, it was possible at one time to see remnants not only of Columbus's voyages, but of the explorer himself—the skull of Columbus as a young boy being exhibited in one Spanish cathedral, and the skull of Columbus as an old man in another!

[4]William Shakespeare, *Romeo and Juliet*, Act V, Scene I.

[5]John Ray, *Collections of Curiosities* (1663), quoted by George Griffenhagen in *Pharmacy Museums* (Madison, 1956).

[6]Quoted in George Brown Goode, "Museum History and Museums of History," a paper read before the American Historical Assoc., Washington, D.C., 1888. (National Museum Publication 97), p. 69.

[7]Quoted in S. Dillon Ripley, *The Sacred Grove: Essays on Museums* (Washington, D.C.: Smithsonian Institution, 1969), p. 32.

[8]*Ibid.*, pp. 33-34.

[9]Journal of Joshua Benjamin of Charlestown, 1713-1734. Collection of Ray and Elizabeth DeLucia, Thornwood, New York.

[10]Griffenhagen, *Pharmacy Museums*.

[11]"Catalogue of the Articles in the Museum," *The East India Marine Society of Salem* (Salem, 1831), p. 147.

[12]Herman Melville, *Moby Dick* (1851; Berkeley: The Arion Press, 1979), p. 19.

[13]"This here harpooner I have been tellin' you of has just arrived from the south seas, where he bought up a lot of 'balmed New Zealand heads (great curios, you know), and he's sold all on 'em but one, and that one he's trying to sell to-night . . .'" *Moby Dick*, p. 20.

[14]At least one curio shop of this sort survives on the Seattle waterfront where "Ye Olde Curiosity Shop" maintains some of the flavor of its nineteenth-century roots. Mummies, shrunken heads, whale jawbones, and mermaids are still evident among the postcards, pins, and posters of the twentieth-century souvenir trade.

[15]Quoted in Goode, "Museums," p. 70.

[16]Quoted in Clifford K. Shipton, "The Museum of the American Antiquarian Society," *A Cabinet of Curiosities* (Charlottesville: University of Virginia, 1967), pp. 36-37.

[17]William Bentley, *Diary* (Salem: Essex Institute, 1907), 2: 321.

[18]Letter of John Jeffries, East India Marine Society Collection, Phillips Library, Peabody Museum of Salem. Hereafter, records at the Peabody Museum of Salem are indicated by the abbreviation PMS.

[19]*Ibid.*

[20]"Catalogue," *East India Marine Society*. Hereafter, unless noted in the text, all items in the collection of the East India Marine Society are quoted from this catalog.

[21]Quoted in Walter Muir Whitehill, *The East India Marine Society and the Peabody Museum of Salem: A Sesquicentennial History* (Salem; Peabody Museum, 1949), p. 19.

[22]Report of 5 July 1820, East India Marine Society Collection, PMS.

[23]Thomas Jefferson to East India Marine Society, 27 April 1822, PMS.

[24]Minutes of Special Meeting, PMS.

[25]*Essex Register*, 9 October 1826.

[26]Quoted in Whitehill, *The East India Marine Society*, p. 49.

[27]Nathaniel Hawthorne, "A Virtuoso's Collection," *Boston Miscellany of Fashion and Literature* (May 1842): 196.

[28]*Ibid.*, p. 194. For a full treatment of Hawthorne's visit see Charles E. Goodspeed, *Nathaniel Hawthorne and the Marine Museum of the Salem East India Marine Society* (Boston: Club of Odd Volumes, 1946).

[29]Herman Melville, *White Jacket* (1850; New York: Harper and Brothers, 1956), p. 22.

[30]John Prince to the East India Marine Society, 15 October 1846. PMS.

[31]Quoted in F. A. Golder, *Bering's Voyages: An Account of the Efforts of the Russians to Determine the Relation of Asia and America* (New York: American Geographical Society, 1922), p. 149.

[32]Journal of Mrs. William E. Brewster, ship *Tiger* of Stonington, 29 June 1848, Log 38, G. W. Blunt White Library, Mystic Seaport Museum, quoted by Marius Barbeau in "All Hands Aboard Scrimshawing," *The American Neptune* 12 (April 1952).

[33]Journal of Benjamin Franklin Gallup, bark *South America* of New Bedford, 1855-57, Kendall Whaling Museum, Sharon, Massachusetts.

[34]For a complete description of the career of Captain Comer see Fred Calabretta, "Captain George Comer and the Arctic," *Log of Mystic Seaport* 35 (Winter 1984).

[35]Undated clipping, ca. 1850, Record Book of the East India Marine Society, PMS.

BOOK REVIEWS

Brian M. Fagan. *Bareboating*. Camden: International Marine Publishing Company, 1985. 288 pp., 120 illustrations, appendix, index. $34.95.

This is an ambitious book written by a sailor of wide experience. The thought of covering all the major charter areas of the world *and* giving instruction on boat handling in one book is awesome. Brian Fagan succeeds, and does so in a very thoughtful way.

Besides the obvious motivations for chartering, the author suggests another in an early section on owning vs. chartering. Most honest owners of sailboats of any size would agree with the author's suggestion that chartering makes more sense than ownership under a wide range of conditions. It makes sense for all but those who chose to live aboard or can afford the time and money to sail more than perhaps 60 days a year. Cogent analysis and current numbers are used to support this conclusion.

Using these motivations as a jumping-off point, the author tackles the acquisition of the skills necessary to chartering. Covered are all the relevant techniques in which a charter company would be interested to determine the fitness of a charterer to sail off without a hired captain or crew, i.e., on a bareboat basis. This is done admirably in sixty pages. Methods of acquiring sufficient skills are discussed. Then the basics are covered. Managing roller-furling jibs, a boat's handling under power, its drifting behavior and use in docking and retrieving objects from the water, sailing with motor, heaving to, anchoring, breaking anchor, and tying up stern to a quay are all dealt with. Emergency situations are treated. Man overboard, heavy weather philosophy and ship management, grounding, fire, flooding, collision, torn sails, and engine failure are reviewed. Pilotage is also treated. A number of good diagrams support this section. This material is of high quality. But the treatment is not exhaustive. The process of docking stern-to, necessary in many places outside the continental United States, is thinly treated. However, this is not intended as an instruction manual on how to sail, and it should not be used as such.

After a general section on selection of a charter area and company, selection of a boat, how to go about the whole thing, and what to bring, we begin to travel the world. This reviewer's eyes were opened to the possibility of chartering in some areas where one knows there is water, but little about the feasibility of chartering. This is one of many highly valuable attributes of this volume. Anecdotes and an informal style lead the reader easily through the Caribbean, Florida Keys, Bahamas, the United States and Canadian West Coast, Lake Superior, the United States and Canadian East Coast including the Chesapeake, the author's favorite cruising grounds Denmark and Sweden, the Mediterranean, and the British Isles. Even the South Pacific is covered, thanks to a need-perceiving couple in Utah. General maps adorn this section. If you rely on maps and charts to visualize an area, there will be some frustration. A number of places mentioned in the text are not on the maps.

Also interspersed through this section and the preparatory section are photos, many with below-deck layouts of a number of boat models available in charter fleets. Captions to these and earlier pictures of deck and other equipment details are very valuable and should not be ignored.

This book has great value. It is well thought out and impressively comprehensive. It can be entered anywhere as a reference work. Its style is easy. "You are an idiot if you insist on your rights in these congested waters" (p. 28) is refreshingly direct and typical of the good advice found throughout the book.

This volume can be used by those just beginning to dream about chartering. It can be used by boat owners haunted by suspicions that there are other bodies of water besides that in which their own boat floats. Veteran charterers will learn about other sailing areas and about overlooked considerations or techniques that might improve enjoyment of future charters.

Lynn Scull
Mim-G Studios

Ship modelers have several new books to investigate. The most handsome and scholarly is Erik A. R. Ronnberg, Jr.'s *To Build a Whaleboat: Historical Notes and a Modelmaker's Guide* (New Bedford: Old Dartmouth Historical Society Whaling Museum in cooperation with Model Shipways Company, Inc., 1985; 160 pp., illustrations, plans, $25.00). Ronnberg concentrates on the transitional mid-nineteenth-century whaleboat (which preceded the types discussed by Ansel in *The Whaleboat,* Mystic, 1978). Using the boats built in 1916 for the half-scale model of the whaler *Lagoda* displayed at New Bedford to represent the period, Ronnberg discusses the historical evidence and then takes the reader through the step-by-step construction of a model whaleboat. The chapter on historic whaleboat building practices and the many historic photos make this an excellent volume for whaling historians as well as modelmakers.

Gilbert C. McArdle's *Modelling the U. S. F. Constellation* (Centreville, Maryland: Cornell Maritime Press, 1985; 160 pp., illustrations, plans, index, $9.95 paper) is a step-by-step guide for a plank-on-frame model of the U. S. Navy's first frigate in the form she had after 1853 (McArdle considers briefly the controversy as to whether the 1853 *Constellation* was the 1797 frigate rebuilt or a totally new corvette, and supports the rebuilding theory). There are inaccuracies (in describing the ochre vs white gunport stripe theories, p. 43, the author suggests that *Admiral* Nelson promoted the ochre stripe in 1765, at which time he was seven years old!). Nevertheless, the results of the book will be a close model of the vessel now on exhibit in Baltimore Harbor.

From the pages of *Model Ship Builder* comes Portia Takakjian's *32 Gun Frigate Essex: Building a Plank-on-Frame Model* (Cedarburg, Wisconsin: Phoenix Publications, 1985; 80 pp., illustrations, index, bibliography, $9.95 paper). Plans are not included, but otherwise this booklet will guide the modeler in completing a handsome unrigged model of this 1799 frigate. An appendix discusses spiling.

Modelers may also be interested to know that Dover Publications has reissued Charles G. Davis's 1929 classic, *American Sailing Ships: Their Plans and History* (New York: Dover Publications, 1985; 204 pp., illustrations, plans, appendix, index, $5.95 paper). This book has been reprinted several times, but this edition eclipses all others in quality and price. Rather like a collection of field notes, it has in some cases been superseded by revisionist research, but used with care it is a valuable addition to a maritime library.

The specialist and classical scholar will wish to have Paul F. Johnston's *Ship and Boat Models in Ancient Greece* (Annapolis: Naval Institute Press, 1985; 187 pp., illustrations, appendices, bibliography, notes, index, $28.95). Curator of Maritime History at the Peabody Museum of Salem, Johnston has revised his doctoral dissertation to produce a discussion and catalog of the more than 1,300 known Greek ship models dating between 3000 and 323 B.C. His work on this early era of maritime history will clearly become the standard reference on the subject.

Those intrigued by shipwreck tales have several recent volumes to choose from. Perhaps the most significant is Thomas Nickerson's *The Loss of the Ship Essex Sunk by A Whale and the Ordeal of the Crew in Open Boats,* edited by Helen W. Chase and Edouard A. Stackpole (Nantucket: Nantucket Historical Association, 1984; 87 pp., illustrations, appendices, $8.95 cloth, $3.95 paper). This little book corroborates Owen Chase's famous narrative of the *Essex* disaster. Nickerson wrote his account in 1876 for publication, but the manuscript passed from hand to hand and was eventually packed away in a trunk. It was recently rediscovered and donated to the Nantucket Historical Association with considerable national fanfare. Nickerson describes incidents during the whaling cruise, including a lively harangue by Captain Pollard during a confrontation with the crew over the food allowance. The balance of the book covers the whale's ramming of the *Essex* and a journal-style account of the nearly three months the crew spent sailing toward South America in their whaleboats. An Aftermath and appendices add information on the participants and further evidence on the manuscript. Nickerson's account will fit nicely into any whaling or shipwreck library.

A. A. Hoehling's *Lost at Sea* (Harrisburg, Pennsylvania: Stackpole Books, 1984; 266 pp., illustrations, bibliography, $16.95) adds new information on eight mystery shipwrecks: the *Mary Celeste* (1872), S. S. *Waratah* (1909), R. M. S. *Lusitania* (1916), H. M. S. *Hampshire* (1917), *Cyclops* (1918), *Morro Castle* (1934), S. S. N. *Scorpion* (1968), and S. S. *Poet* (1980). In a popular style, the author adds a personal touch to these largely unexplained tragedies. While he can only add

further speculation to official reports, he does so in a lively manner.

The *Titanic* disaster draws perennial interest. Arnold and Betty Watson have contributed to the story with *Roster of Valor: The Titanic-Halifax Legacy* (Riverside, Connecticut: 7 C's Press, 1984; 110 pp., illustrations). Published for the *Titanic* Historical Society, the book is principally an alphabetical listing of the hundreds of crew members aboard the *Titanic*, so many of whom lost their lives with her. Discussion of the burial of recovered bodies at Halifax, Nova Scotia, is included.

For practical sailors, several volumes may be of use. Neophytes might be interested in two books by Stafford Campbell that offer good descriptions of the basics of navigation: *The Yachting Book of Coastwise Navigation* (New York: Dodd, Mead & Company, 1984; 192 pp., illustrations, glossary, appendices, index, $9.95 paper) and *The Yachting Book of Celestial Navigation* (New York: Dodd, Mead & Company, 1984; 156 pp., illustrations, appendix, glossary, index, $9.95 paper).

Those who wish to go into greater depth will wish to get the new expanded, updated, and redesigned fourteenth edition of the classic *Dutton's Navigation and Piloting*, by Elbert S. Maloney (Annapolis: Naval Institute Press, 1985; 652 pp., illustrations, appendices, index, $32.95). To this essential navigating tool has been added NOAA Chart No. 1, Nautical Chart Symbols and Abbreviations (1984). A second edition of the workbook *Problems and Answers in Navigation and Piloting* has been issued for those who wish to keep their skills sharp. It can be obtained singly ($3.95) or included with *Dutton's* as a package ($34.95).

Anyone considering buying a used boat might profit by referring to *What Shape is She In?*, by Allen H. Vaitses (Camden: International Marine Publishing Company, 1985; 176 pp., illustrations, index, $12.95 paper). With forty years of experience as a boatbuilder and surveyor, Vaitses is well equipped to discuss trouble spots of both fiberglass and wood boats. Writing in a conversational style, he uses surveys from his files to give tips for the do-it-yourselfer, while making it clear why a professional surveyor may be essential.

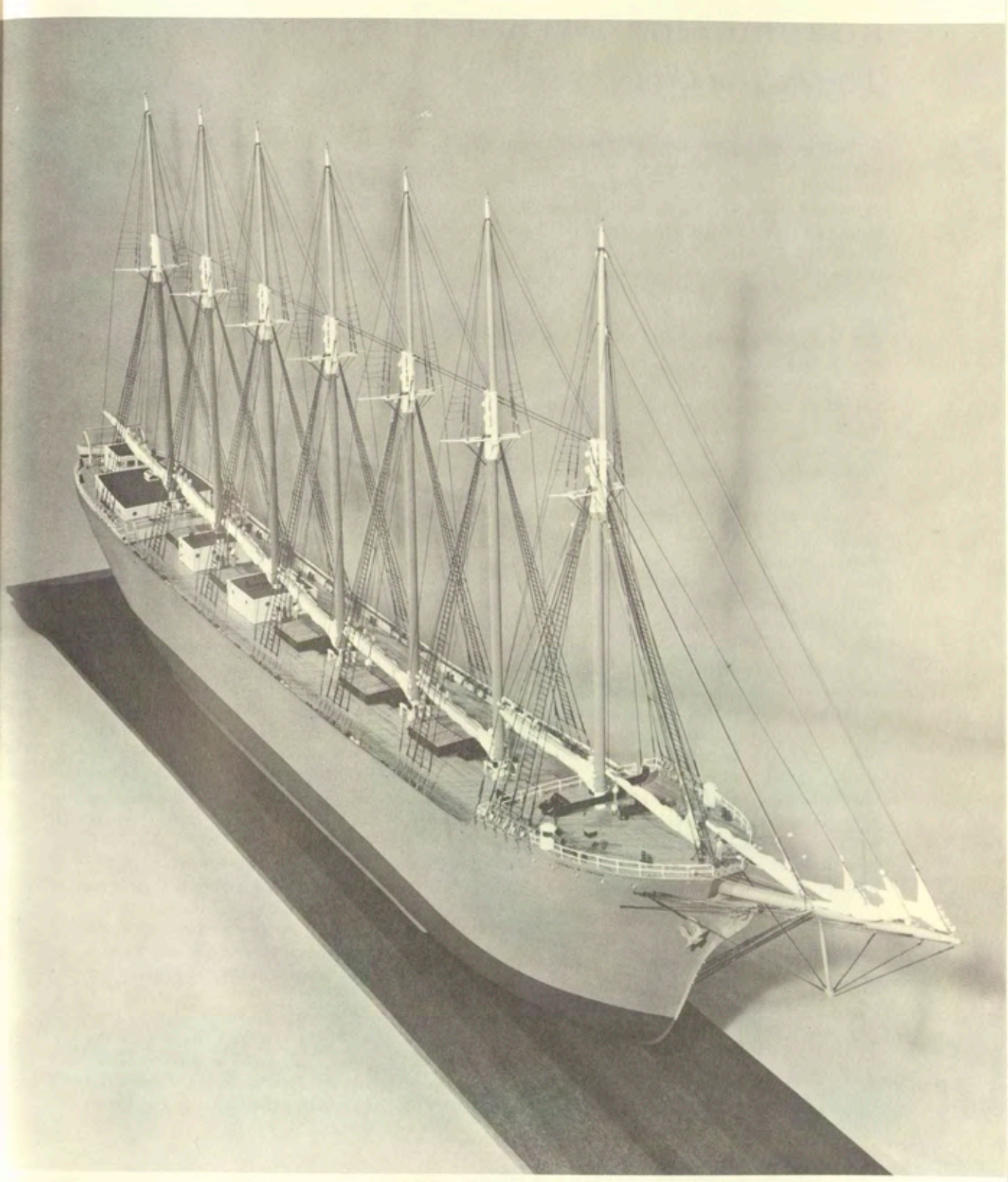
Well-known yacht designer Ted Brewer has produced a useful guide to the design principles of sailboats: *Ted Brewer Explains Sailboat Design* (Camden: International Marine Publishing Company, 1985; 240 pp., illustrations, glossary, bibliography, index, $17.95 paper). Writing for the general reader, he explains basic design terminology and then considers hull shapes, rigs, power, accommodations, motorsailers, deck layout, and construction methods and scantlings. The result is a clearer understanding of sailboat varieties and a better sense of what makes a good boat.

The Wherry Oarsman

ACQUISITION

This new model of the seven-masted schooner *Thomas W. Lawson* was built over the past two years by the Museum's model-builder William S. Quincy. He followed the original plans drawn for the construction of the 375-foot steel schooner by the Fore River Ship & Engine Building Company of Quincy, Massachusetts.

The *Lawson* was designed by B. B. Crowninshield and launched from the Fore River yard in 1902. She was lost five years later off Britain's treacherous Scilly Islands (see Donald H. Dyal, "Death of a Schooner," *The Log of Mystic Seaport* 35:3 [Fall 1983]: 88-96). Now on permanent exhibit as part of "New England and the Sea," the ⅛"-scale model is 61" long overall. [85.72]



HISTORIC SHIPS AFLOAT

The *Falls of Clyde*

Perhaps the most ironic use of the sailing ship was as an oil tanker, carrying the very fuel that completed its obsolescence. The lone survivor of this service now lies on exhibit in Honolulu. She is the *Falls of Clyde*, also the only remaining four-masted full-rigged ship.

The 1,807-gross-ton *Falls of Clyde*, 266 x 40 x 23.5, was launched into her namesake river from the famous Russell & Company yard at Port Glasgow, Scotland, in 1878. She was the first of nine vessels of the Glasgow Falls Line, all of them handsome four-masted ships and barks named for Scottish waterfalls. They were fast; the *Falls of Clyde* was reported to make fifteen knots with ease. She was also a very handy ship, easily operated with only sixteen foremast hands.

After twenty years of carrying cargo between the British Isles and India in the Falls Line, the *Falls of Clyde* was sold in 1898 to Arthur Brown of Hawaii, secretly representing Captain William Matson, founder of the Matson Line. Hawaii had just been annexed by the United States, and Matson had to do some politicking to get the *Falls* included in the act according American registry to Hawaiian vessels.

Matson rerigged the *Falls* as a four-masted bark and gave her a deckhouse and charthouse. She then began to carry merchandise, provisions, livestock, and passengers from San Francisco to Hilo, Hawaii, returning with sugar. In 1901 Matson entered the oil business and began to convert his vessels to tankers. Ten tanks were built in the *Falls*'s hold, and a steam engine was installed to power the oil pumps.

The *Falls of Clyde* at Pier 7, Honolulu
(Courtesy Hawaii Maritime Center,
photo by David Franzen, copyright 1985)



The Matson Navigation Company sold the *Falls* to the Associated Oil Company in 1906. Loading at the oil fields near Santa Barbara, she would deliver her cargo to Honolulu, returning in ballast. In 1916 she began to run out of San Francisco, returning from Honolulu with molasses. She could carry 19,000 barrels of fuel oil in her tanks, plus 1,200 100-gallon drums of gasoline in the 'tween deck.

Sold in 1919, she made two voyages to Europe with oil and a last voyage under sail to Buenos Aires in 1921. Cut down to a barge by the General Petroleum Company, she spent the next thirty-six years as an oil supply depot at Ketchikan, Alaska.

In 1959 she was towed to Seattle, with the prospect of winding up as a breakwater for log booms along the shore of Vancouver Island. But her riveted iron hull was sound, and a band of protectors fought for her preservation. While her owner generously delayed her disposal for four years, Fred Klebingat her former mate, Karl Kortum of the San Francisco Maritime Museum, and many others sought a home for her in some West Coast port. At the last moment John Wright of Honolulu took up the cause. Many local supporters, including the Matson family and hundreds of school children, contributed to bring the vessel back to Hawaii. She arrived in November 1963.

The costs of maintaining a square-rigged ship are great, and progress on the *Falls* was slow. About 1968 she was taken over by the Bernice P. Bishop Museum and put on exhibit. Rerigged and refitted with assistance from the Lithgow shipyard, successor to Russell & Company, she was a four-masted ship again by the early 1970s. In 1984 she was taken over by the new Hawaii Maritime Center, which plans to complete her restoration.

Along with the Hawaiian voyaging canoe *Hokule'a*, the *Falls of Clyde* is exhibited by the Hawaii Maritime Center at Pier 7 on the Honolulu waterfront. The admission fee helps this nonprofit organization maintain these elements of Hawaii's maritime heritage.

PLANNED GIVING TO MYSTIC SEAPORT

During the half century since the Museum's establishment, the consistent and generous commitment of members through membership dues, annual and capital gifts, and volunteer service has provided the resources required for Mystic Seaport's extensive maritime preservation and education programs. In the years ahead the Museum's base of support must be broadened further if it is to sustain the high level and quality of its work. We therefore urge members and friends to consider the opportunities of planned giving as a way of assisting the Museum in a meaningful and tax-wise manner.

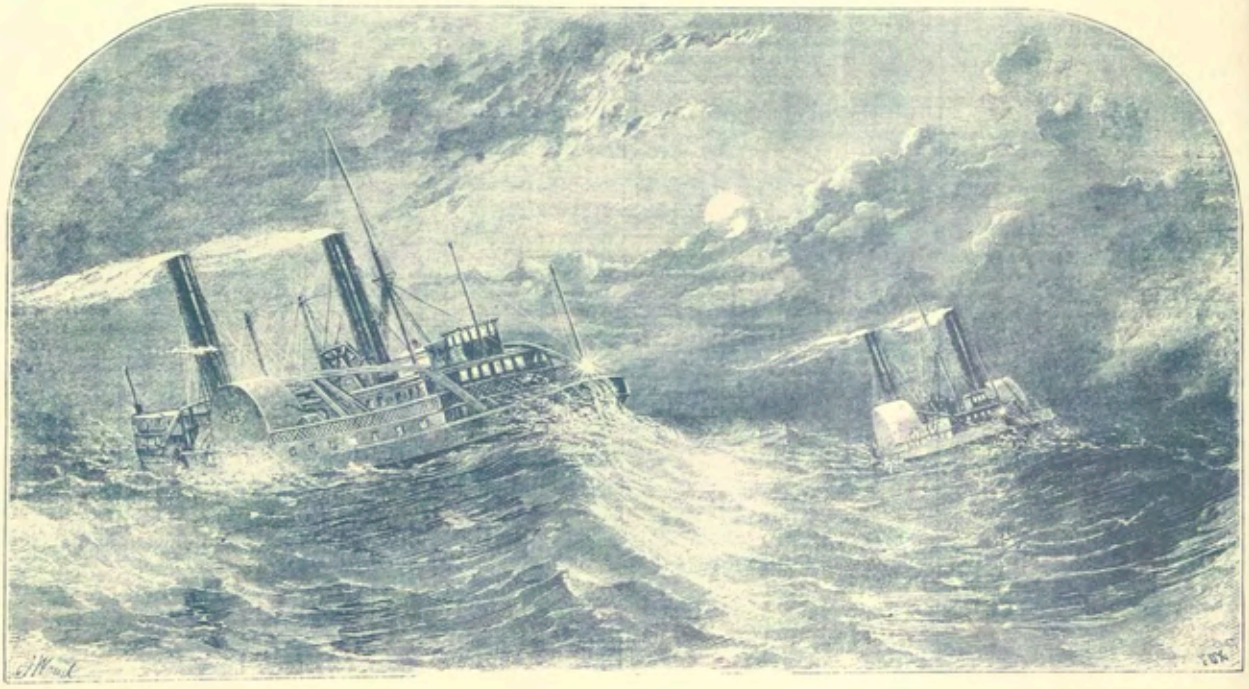
The principal vehicles of planned giving are bequests, charitable remainder unitrusts, charitable remainder annuity trusts, lead trusts, and participation in the Museum's pooled income fund. In this and subsequent issues of *The Log* we will explore the benefits of planned giving and outline alternative methods for making these gifts.

BEQUESTS

A planned gift by bequest, large or small, represents the easiest and perhaps most thoughtful gift an individual can make. A will is a valuable property right that should be exercised. It can help provide for the future security and happiness of those people and institutions an individual cares most about; moreover, it perpetuates the donor's interest in an institution's purposes. While an attorney should draft a will, Seaport staff are prepared to assist in the process and to answer questions about the tax advantages of making charitable gifts through bequest.

Unrestricted bequests are most welcome since the income can be used immediately and wherever needed within the Museum. However, there are many opportunities for individuals wishing to assign their bequest to a particular area of interest. For example, a bequest may be given to the Curatorial or Education Departments, or to the Library. It may be further designated to support a specific purpose such as conservation, exhibits preparation, mariner training, interpretation, or publication. Bequests may also be given for staff salaries, scholarship funds, equipment purchase, or maintenance of buildings or grounds. Whatever form your bequest takes, it would be helpful for us to know when you include Mystic Seaport in your will, or if you have already done so.

Further information about bequests and assistance in making planned gifts may be obtained from the Museum's Development Office (203-572-0711).



THE LOG OF MYSTIC SEAPORT

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