SUMMER 1991 THE LOG OF Vol. 43, No. 2

MYSTIC SEAPORT®





Photo Weekend, during which roleplayers in nineteenth-century dress pose before the Seaport's historic ships and buildings from sunrise to sunset, is scheduled for 7 and 8 September. Amateur and professional photographers are welcome to participate in the weekend activities, which include a Photo Weekend contest. For more information please call the Marketing Department at (203) 572-0711.

(Photo by Claire White-Peterson)

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Cover: ***Detail from "Mystic Seaport: The* Charles W. Morgan *at Chubb's Wharf by Moonlight," a 21-inch by 34-inch oil on canvas painting by John Stobart. For more information see inside wrapper, opposite.***
(Photo by Mary Anne Stets)

SIGHTINGS

On 20 July 1991, during the 150th anniversary celebration of the launching of the *Charles W. Morgan*, Mystic Seaport launched a major capital campaign. This movement follows a careful assessment of the Museum's strengths and its goals. While we have been confident of the quality and value of our collections and programs, it is heartening to receive confirmation from outside sources. For years the staff at Mystic Seaport has worked throughout the Museum to make the visitor's experience more engaging, more interesting, and more meaningful. We often receive compliments from families who have just completed a fascinating day at Mystic. But, we were gratified to receive several expressions of support from highly respected international publications, from maritime scholars, from dedicated Seaport members, and from maritime museum professionals.

A long-time Mystic Seaport member described his recent visit with renewed enthusiasm after realizing that we emphasize the human side of the maritime story. We are continually aware that our artifacts have meaning and significance only when a relationship is established between the people of the past who made or used them and the people of today who view them. Member Stephen Marcham wrote: "Let me quickly tell you how happy I am with changes we witnessed while staying at the Seaport on our boat for three days this past weekend. The place suddenly seemed more alive and vital than I have ever seen it before. What was the difference? More people doing more things! Chantey singers, story tellers (at night by lantern, with a full moon – glorious!) Even the *Charles W. Morgan*, which I had previously thought seemed somehow empty, has now been fitted with bunk bedding and galley utensils and other memorabilia. Now, in my mind, it is not just a ship. It has ghosts. . . . I met more interesting and entertaining staff this visit than all my previous visits combined. . . . In sum, all the changes I've seen recently have been positive. Keep up the good work."

We have also received a number of gratifying comments from the international scholarly community. During the summer of 1990, Australian scholar Hamish Lindsay spent time here doing research for a book on the development of yacht design. A year after his visit he sent us a 2,500-word article he had written about his time here. It begins: "I lay back on the bed in the attic and put my hands behind my head. It was a hot and muggy Monday afternoon, and my ears were still ringing from the onslaught of days of high powered jet engines and threshing along the U.S. highways. Through the open window the soothing sounds of clip-clopping horses hooves and a group singing sea chanteys in the village square down the road told me I had finally arrived at Mystic Seaport, Connecticut, to begin three weeks of living in the greatest active maritime museum in the world. You don't visit Mystic Seaport, you experience it." He then went on to describe his encounters with Seaport roleplayers, sailmakers (Don Lucas, a volunteer sailmaker who comes all the way from Australia to volunteer for months at a time), model builders, and museum interpreters, confirming that this museum "is no silent, musty display case – each day a horde of trained staff and volunteers spreads out throughout the museum to bring the exhibits to life." He goes on, with the appreciation of a scholar, to praise the responsive staff members who assist with access to the library holdings, the Rosenfeld Collection, and ship's plans. Clearly, this visiting scholar fully understood Mystic Seaport.

"Understanding Mystic Seaport" was, in fact, the title of a comprehensive article in a recent issue of the highly respected French maritime publication *Chasse-Maree*. The introduction to that article began: "It is impossible to describe in a few pages the most beautiful maritime museum in the world. But Mystic Seaport, a veritable cultural resource, a living museum 'par excellence,' is also a modern enterprise managed with competence and dynamism. It is an alliance of scientific [academic] rigor and pragmatism that makes it a model to stir the imagination of all who would like to create a great maritime museum. Don't we here [in France] have five or six projects (from the most utopian to the most serious) with the ambition of becoming the 'French Mystic Seaport.'" In fact, the article was written to assist those with this ambition in properly setting their course to create such a museum and to give them the courage to try it.

In order to continue our work of this high caliber, we must plan our future carefully and ensure our financial stability. Our planning work is under way, and as you will read in this issue of *The Log*, we have launched, with substantial initial success, our Campaign for Mystic Seaport under the theme "Now for the Future." This effort is critical to our continued energetic and creative fulfillment of our obligations to preserve the evidence of our maritime past and help people to learn from this material. The final words of Hamish Lindsay's letter were: "Congratulations on a magnificent institution, may you go from strength to strength." That is our hope and our objective. With the success of our Campaign for Mystic Seaport, it can be achieved. ■

J. Revell Carr

Evangelists, Landsharks, and the Character of Seamen's Benevolence in Nineteenth-Century America

GLENN S. GORDINIER

For much of the nineteenth century, the United States was a world leader in the field of Christian seamen's benevolence. Its co-conspirator in this campaign to save the sailor's soul was Great Britain. But, in the field of seamen's mission it was not just a case of the United States following the example set by the world's leading power. For much of the time the seamen's friends in the young republic set the pace in the field, as they did in many other areas of reform.

It is obvious that the unprecedented expansion of this nation's merchant marine during the first half of the nineteenth century was an important factor in the spread of seamen's benevolence. But, that growth alone does not explain the reform activity in America's seaports. What was the seamen's benevolence movement in the United States trying to reform? What were the causes of this activism, and how did those causes influence the character of the movement?

We can find some of the reasons for this activism buried within the belief systems upon which Americans have long based their actions. Alexis de Tocqueville described these tenets, which subtly but deeply influenced the men and women in the America of the 1830s, just as they influence our national consciousness today.

One of the most fundamental elements of the American belief system is found in the First Amendment to the Constitution: the separation of church and state, which has had profound effects on this nation's development. Among the most pervasive effects of this philosophy is the growth of lay activism. Without the support of the massive machinery of the state, churches and their constituents in the United States have long relied on lay support in the form of volunteerism.[1] This system of doing for one's self, without a bureaucracy and its cadre of professionals, was very much a characteristic of life in this nation during the last century. Americans did not begin to embrace the concept of a widespread federal social responsibility until the changes brought about by the Progressives at the turn of the century, and the coming of the New Deal in the 1930s. We still debate the involvement of the state in the social realm today, but in the America of Jefferson and Jackson, governmental activism on a large scale was out of the question.

Another characteristic of American life has been spiritual zeal and revivalism.[2] Waves of evangelical regeneration have periodically swept across this land; the first of these was the Great Awakening of the 1740s. Its political and social ramifications were profound, as churches and communities were shattered in the struggle between the revivalist "New Lights" and the orthodox "Old Lights." Hundreds of new churches were formed as splinter groups organized their own congregations.

The Second Great Awakening of the early 1800s had lasting effects as well. These effects are exemplified by the revival's influence on the Yale divinity students Lyman Beecher and Nathaniel Taylor. They and their associates became very influential as social and religious leaders in antebellum America. As part of their Congregational revival, Beecher and Taylor reaffirmed the doctrine of "disinterested benevolence" which had been forwarded during the First Great Awakening.[3] This doctrine, which became a hallmark of nineteenth-century reform, called upon Christians to shift the focus of their life from self-interest to that of interest in the needs of those who were less fortunate.

Reform and benevolence also were a legacy of America's Enlightenment experience.[4] For colonial Americans, who were successfully taming an "inexhaustable" wilderness, Rene Descartes's assertion that "we can . . . render ourselves the masters and possessors of nature" seemed self-evident. The application of enlightened political theory had sparked America's revolution, and rationality had served as the foundation upon which the Constitution had been laid. Great things had been accomplished through man's ability to understand and order his world. The optimism of the eighteenth-century Age of Enlightenment carried over into the nineteenth century. Surely, the application of rational man's efforts could also correct society's ills.

We find, however, that Americans of that era wedded rationality with new, alluring perceptions in the name of reform. With the advent of Romanticism, humankind could revel in its individuality while God was no longer to be considered the vengeful deity of the Puritans, but rather, the advocate and protector. Through Transcendentalism (based in New England, the hotbed of reformist fervor) God was seen as benevolent, nature as beneficent, and man as divine.[5]

Thus, it was incumbent upon nineteenth-century Americans to reform the social order. For by refusing to help the imprisoned, the crippled, the young, the enslaved, the uneducated, and the poor was, in the words of historian Henry Steele Commager, "unspeakably wicked." It was wicked because such a refusal did not allow God's plan for mankind to be fulfilled. The role of reform, therefore, was to harmonize man with the Lord's moral imperative. Social reform in America took on the character of an evangelical religious crusade, and its leaders were often, like Lyman Beecher, members of the clergy.[6]

The United States led the world in the reform of prisons, the liberty of the press, liquor control, public education, and universal (white male) suffrage. One characteristic

of this pre-Civil War period of reform was its breadth. Everything was a potential target for reformers.[7] According to the leading Transcendentalist, Ralph Waldo Emerson, "In the history of the world the doctrine of reform never had such scope as at the present hour. We are to revise the whole of our social structure – the state, the school, religion, marriage, trade, science, and explore the foundations of our own nature." This moral fundamentalism and radical comprehensiveness made this period of reform unlike any other in the nation's history.[8] All of these elements influenced the development of seamen's benevolence in the United States.

The seamen's aid movement originated independently in England and in the United States at the close of the eighteenth century. During that early phase, aid for seamen was linked with other causes – aid for soldiers, or the distribution of the Bible. The world's first reform organization created specifically for sailors was founded in 1812, and was named the Boston Society for the Religious and Moral Improvement of Seamen. Unfortunately, the timing for this endeavor was inauspicious because it coincided with the outbreak of the War of 1812. The benevolent movement did not spread until the war came to an end. But by the early 1820s there were seamen's aid societies scattered all along the eastern seaboard.

At that time, there were problems in the world of the sailor that needed to be addressed. For instance, there was no authority to oversee the quality of workmanship in the design and construction of sailing vessels. Nor was there any significant external influence on how men were treated when aboard ship. The captain was the lord and master of a ship at sea, and crew members were frequently victims of overwork and abuse. Vessels were often overloaded, worn out, or sent to sea shorthanded. These problems, which were connected with the productive phase of the seafarer's life, were not effectively addressed by reformers for almost the whole of the nineteenth century. In this laissez-faire era, government was not expected to meddle in the private sector. It was left to the marketplace and to the sovereign American citizenry to determine which business practices were to be tolerated and which were not. In any case, much of what went on at sea was out of sight of the citizenry, and out of mind.

It was the more visible world of the sailor that attracted the reformers' attention. For the reformers that visible world, the world of the "sailortown," was an ideal target for their zeal. It was in sailortown that the seafarer was robbed of his money, his dignity, and possibly his hopes for eternal salvation. It was also in sailortown that society appeared to be dysfunctional and unstable. For the members of the middle class who made up the reform societies, instability was perceived as a threat.

In reality, "Sailortown" had few of the charms accorded it in sailors' forecastle songs. In New York, a sailor's tavern or boardinghouse might be found on "an odoriferous corner of the winding lanes that skirt and diverge from the East River front." Housed in "unsteady and dilapidated" buildings – "ruined mansions of our old families" – these "rookeries" were calculated to exploit the sailor while housing and amusing him.
(*Harper's New Monthly Magazine*, July 1873)



With the application of a liberal dose of beneficence, dysfunction could be corrected and the social equilibrium restored.

Many aspects of sailortown threatened the sailor's, and society's, moral welfare. Among the most obvious of these was the dance hall. A description of one of the most famous of these establishments can serve as a case in point. During the California gold rush, one of San Francisco's most popular watering holes was the Bella Union. It prospered for years and, according to Stan Hugill's *Sailortown*, was a must for sailors. In 1869, the *San Francisco Call* reported the following about this West Coast dance hall exemplar:

> *We enter, and passing through a large bar room find ourselves seated in a very pretty little theater surrounded by a number of curtained boxes that resemble so many pidgeon holes. After giving the audience time to admire a drop curtain execrably painted, it is drawn up and exposed to view is a semicircle of male and female performers seated on stage; the latter generally quite pretty and in no way diffident in displaying their charms to the audience. Songs and dances of licentious and profane character while away the hours of the evening, and all that can pander to that morbid desire of the rabble for obscenity is served in superior style. If you have remained long enough below we will entrust ourselves to a pidgeon hole above. No sooner are you seated than the curtain drops on some broad farce and the orchestra prepares for the interlude. But what is this? Don't be alarmed my friend, this is simply the pretty little danseuse who performed the evolutions in the hornpipe in the last act come to solicit the wherewithal to purchase a bottle of champagne. The request is a modest one, partaking of the character of the fair petitioner. "Only $5 now don't be stingy." But you are and the request drops to a bottle of claret. "No?" Under the depressing influence of your meanness it continues to drop until it at last it reaches the humble solicitation of "at least, a whiskey straight."*[9]

Whatever the quality of their entertainment and their liquor,

the essential purpose of such establishments, was to disengage the clientele from their cash as quickly as possible. Dance halls like the Bella Union could be found in sailortowns, the world over, with their cheap liquor, loose women, and toughs at the door.

Streetwalkers also threatened the welfare of the sailor. Theirs was a world clouded in mystery, a world about which the middle class supposedly knew very little. An interesting description of this world comes to us from the most famous of the seamen's friends. Richard Henry Dana, Jr., whose fame was assured with the enthusiastic reception of his great expose, *Two Years Before The Mast*, went on to become a successful trial lawyer and sailors' advocate. During much of his professional life, Dana kept a journal of his activities. On a number of occasions this journal describes the eminent lawyer's ventures through the streets of sailortown and his encounters with the prostitutes and panderers. During a mid-century visit to New York City he wrote:

> *Put on my rough coat and cap and walked about the city. In Broadway was saluted by 4 or 5 street walkers between the Astor and the Hospital, poor creatures who had probably walked there addressing men in vain since ten o'clock. . . . Turned down Anthony st. to the "Five Points." [This section on the lower Bowery was, during this period, the most dangerous section of the city] Saw a grog shop open in wh. were a dosen [sic] or more men and two women, the women cursing and swearing most dreadfully and using the most foul language I ever heard come from human lips. Among the men in the shop were two or three lads, well dressed, of about 16 or 18 years of age. At almost every door were girls standing, and whispering loud to me as I passed, . . . The door of one house stood open, with laughter coming from the room. I walked in and there was an old harradan, with fat cheeks and a quick, sharp, devilish eye, standing at the door, and four girls, all young, and three of whom must have been once quite handsome . . . . At Halifax, all the girls of the town in the dancing houses, with one exception, were plain, with Irish figures, pug noses, pitted with small pox, and showing no great signs of former attraction, but here there are signs of great previous beauty. No doubt the girls in the lower classes, at service, in factories, &c. who are pretty and attractive, are the ones who are chiefly led astray. . . . There were obscene prints hanging about the walls to help excite the passions of the young who would drop into the house. Some sailors came in swearing and calling for drink, and I slipped out.*[10]



Landsharks, "as they are very aptly named, are a set of small traders, agents, and owners of groggeries, boarding-houses, pimps, etc. etc., who trade in the necessities or pander to the vices of the outgoing or returning seamen."
(*Harper's New Monthly Magazine*, June 1860)

Even if a man escaped disease and dissipation, he could find himself being rolled in these environs. The girls and their confederates were adept at playing the cat act, where a man was lured into an alley only to be assaulted by hidden thugs. The less violent panel game took advantage of a drunken, satiated sailor's dreamless sleep, allowing persons unknown to slip into a room through a panel in the wall and rob the unwary tar of all his possessions.[11]

Finding entertainment on shore could be an expensive and dangerous proposition for a sailor, but just locating a place to stay between ships could be equally threatening. Sailors' boardinghouses were infamous for their method of running sailors into debt and sending them to sea in short order.

The crimping game, as it was known, often began even before a ship entering port had dropped its anchor. "Runners" from the various boardinghouses would row out to the ship and lure the men ashore with liquor and promises of pleasurable times. The sailors would then be carted off to the "Blue Anchor" or the "Sailor's Rest," where they would be greeted cheerfully and an account would be set up in their name. The idea was to bilk the men of their pay and run them into debt as quickly as possible. The boardinghouse master would then find them a ship for the next voyage. For this service, he would claim (depending on the size of the labor pool) one or two months' pay from the sailor's upcoming voyage. This "blood money" was the scourge of the seaman's life as it sent him outward bound with little more than a debt to show for his time ashore. In the larger ports, even conscientious sailors had to play the crimping game and work through these middlemen to find a ship.

Shanghaiing, or kidnapping, sailors was a problem as well. This extreme method of obtaining outward-bound crewmen was a very real problem in some ports, but was much less prevalent than the ubiquitous crimping game.

These were the techniques of the landsharks that had to be confronted by the reformers in the seaport cities and towns. Thus, it was the methods used to counter these evils that combined with the comprehensive, evangelical thrust of nineteenth century reform to establish the character of seamen's benevolence in the United States.

One of the first strategies employed to counteract the influence of sin in the sailor's world was to distribute copies of the Bible. A number of organizations did this, the most prominent being the American Bible Society and the American Tract Society. Thousands

upon thousands of their diminutive editions of the Gospel were given to seafarers around the world.

Preaching on the streets was another rudimentary way to uplift the sailor's thoughts. Clergy or lay preachers would exhort a waterfront crowd, sometimes on a scheduled basis, at other times extemporaneously. Although interruptions and street noise made conditions less than ideal, the amount of capital required to support a street ministry was minimal.

In active seaports, friends in the community would often put up sufficient capital to bring a waterfront ministry indoors. Perhaps one would rent a storefront or a sail loft in which a religious service could be held several times a week.[12] If a ministry did not cultivate a following, it might wither away, but if there was a perceived constituency, a more permanent site might then be procured.[13] This pattern of starting small, and then, with growing support, finding a permanent home, was quite common in the field of seamen's mission.

Another of the strategies for meeting the sailor's needs in the way of a place of worship was to establish a bethel, or sailor's church, aboard a refurbished old hulk floating in the harbor. Or an agency might build a brand new floating church to accomplish the same goal.[14]

Many other seamen's bethels occupied traditional, shoreside houses of worship. These churches varied in size from small chapels to large edifices that could seat hundreds of worshippers at a time. They were to be found around the globe, from New York to Hong Kong, Valparaiso to Riga.

The first American church exclusively devoted to sailors was the First Mariners Church in New York City, dedicated in 1820. The opening ceremonies of this church reflected the ecumenical character of the American seamen's friend movement. Attending the bethel's dedication were clergymen from the Presbyterian, Episcopal, Dutch Reformed, and Methodist Churches.[15] This nonsectarianism was largely responsible for making the American seamen's mission a world leader. By contrast, in Great Britain, despite the work of the dedicated and creative, but irascible, Reverend George Charles Smith, much of the initial momentum of the movement was sapped by interdenominational and interpersonal conflict.[16]

As churches sprang up in seaports throughout the United States, the character of the movement evolved even further as reformers sought to challenge the illicit traffickers of sailortown directly. Sometimes acting independently and sometimes following the example of George Charles Smith, the Americans tried to meet the sailors' needs on several levels. If sailors lost their independence and money to the crimping game then sailors' homes could offer an alternative to the boardinghouse. Wholesome pastimes could be offered in libraries and reading rooms rather than the debauchery of the dance hall and the brothel. Sailors had a difficult time keeping their money, so mariners' banks were created. Sailors were often fleeced by disreputable outfitters, so the benevolent societies opened clothing stores of their own. Shipping offices run by the reformers sprang up in the larger ports as well, thereby denying the crimps their monopoly on the job market.



"Father" Edward T. Taylor (1793–1871) of Richmond, Virginia, an orphan, went to sea at age seven. Converted to Methodism about 1810, he retired ashore after the War of 1812 (during which he was captured aboard a privateer) and became a peddler and itinerant preacher. After learning to read, he studied briefly for the ministry and became a Methodist clergyman in 1819. With the establishment of the Port Society of Boston, Taylor was chosen as minister of the Seamen's Bethel in 1830. During his 40 years there he became known as one of the greatest American preachers of his era – Father Mapple in Moby-Dick *portrays his style – and he won the implicit trust of sailors.*

(Rev. Gilbert Haven and Thomas Russell, *Father Taylor, The Sailor Preacher*, Boston, 1872)

The mission to seamen developed several other very successful strategies. One early effort, very much supported by George Charles Smith, was the bethel flag movement, in which the blue and white "bethel" flag would be hoisted over an active ship in a harbor. This announced that a religious service was about to take place and that any interested crew members from other vessels were welcome to attend.

The publishing of a sailor's magazine was one of Smith's original ideas. His magazine was copied by the newly formed American Seamen's Friend Society. Smith's magazine failed some years later, but the American edition continued on for another century. The distribution of loan libraries was another hallmark of the American Seamen's Friend Society. Thousands of these boxed collections of morally uplifting books were sent to sea by the Society and its sister organizations.

Dozens of these sister organizations developed around the country to aid in this effort. Other than the American Seamen's Friend Society (ASFS), founded in 1826, some of the larger ones were the Boston Seamen's Friend Society (1818), the Boston Port Society (1828), and the Seaman's Church Institutes of New York City (1834) and Philadelphia (1847). The ASFS, however, became something of an umbrella organization that embraced many smaller groups. Eventually the Society established sites all around the world.

As was the case in other areas of reform, most leaders in seamen's benevolence were clergymen. Some of the most notable sailors' missionaries included Joshua Leavitt, Congregational minister, lawyer, and long-time secretary of the ASFS; the Reverend Joseph Eastburn, the much admired Presbyterian minister in Philadelphia; and Edward Taylor, a Methodist clergyman who operated a Mariner's Home and Church on North Square in Boston.

Men dominated the field largely because it was the man's role in the nineteenth century to have a public identity. The emerging "cult of domesticity" reaffirmed for the middle class woman that her greatest contribution to the larger world could be accomplished by making the home a refuge of love and morality for her family. Women did, however, take on an active, but rarely direct, role in helping Jack-Tar. This was usually done through the formation of auxiliary societies that would raise funds and otherwise support the parent organization.

For many years, "Father" Taylor of Boston's North End was assisted by his wife

Debra. As a woman of the nineteenth century, Mrs. Taylor did her work in the private realm to which propriety relegated her. But on 4 June 1859 her spiritual zeal overcame the power of social convention, and she gave spontaneous public voice to her sense of mission.

"An eventful day! Lord help me to record thy mercy," she wrote in her journal.

> *A ship of war reached our Boston shore, and a number of her young men entered our house of worship. . . . Mr. Taylor followed the sermon with a powerful, melting exhortation,—just what was needed; and it was felt. Yet, strange to say, I was not satisfied: I wanted to speak to them. I had never spoken on a Sunday in a church in Boston. I felt I must speak:* no mother *had addressed these boys. If it had only been a meeting in the vestry, on an evening occasion, the cross would not be so heavy; but no, this was the time. "Instant in season and out of season," was the command; and saying "I will," I sent to the pulpit to ask if I could have five minutes. It was not quite twelve o'clock, and the morning service would not be prolonged beyond the usual time. THE WORK MUST BE DONE. My husband immediately announced it; and, unexpectedly to all, I walked from my pew into the altar, and delivered my message. Strength was given me in the time of need. I tremble as I write, while thinking of what I was enabled to do . . . My dear daughter came home much mortified that her mother should make herself so public. I knew my child would feel it sensibly, as I had never done it before. I told her it was not calculated upon. I might do so again; I could not tell where I should have to go, or what I should have to do. My business was to obey; and my daughter must submit to the judgements of others, and remember her father and mother must walk in the path of duty.*[17]

In spite of her expectations, social convention and propriety continued to guide Debra Taylor. She never again ascended the pulpit to speak.

Another woman in Boston was much more self-assured in the public domain. Sarah Josepha Hale is best known as the editor of *Godey's Lady's Book*, but she was also active in many agencies and movements. In fact, it was her female Seamen's Aid Society that subscribed, funded, and administered Father Taylor's Mariner's Home.[18] It was also she who hatched a wondrous plan to help the sailors and their families.



"Mother" Debra D. Millett Taylor (1797–1869) of Marblehead, Massachusetts, married Edward Taylor in 1819. Although she was devoted to the same causes as her husband, except for her one exhortation to the bethel congregation, she remained true to her period and supported his efforts privately at home.
(Haven and Russell, *Father Taylor, The Sailor Preacher*)

Many wives and daughters of common seamen fell on hard times and were reduced to working for paupers' wages or as prostitutes in order to survive. Sarah Hale founded the "Free School for the Daughters of Seamen" in which, among other things, young women learned how to sew properly. Mrs. Hale then applied her doctrine of "charity of wages." She offered these women the opportunity to produce and sell the clothing that was carried in the store at the Mariner's Home. For their efforts they were paid two to three times the amount they would have received for producing goods to be sold at the standard waterfront "slop shops." As a result, quality goods were made available to the seamen for a reasonable charge, and local women were able to earn a decent living. A day nursery and libraries were also a part of this extraordinary Boston reform package.[19]

Boston's North End Mariner's Home was much like other sailor homes around the world. These establishments were central to efforts of the seaman's friends, for every sailor who boarded in them was out of the reach of the boardinghouse master and other landsharks. As with the bethels, the sailor's homes varied in size; those in such ports as Liverpool or San Francisco dwarfed the simple homes that were found in the smaller outports.

Harper's New Monthly Magazine described the ASFS home in New York in 1873. This home served as the heart of the Society's efforts, and is a fine example of a large, "full service" operation.

> *The Home in Cherry Street is partly hidden by the Seamen's Exchange. It has the aspect of an ordinary hotel, and displays no distinguishing sign, unless it be the wooden figure of a naval lieutenant perched on top of the cupola near the flagstaff. Groups of tanned and stalwart men are chatting on the wide balcony and in the smoking room, which is entered from the hall. In the basement front is a clothing store, and in the rear a spacious dining room. Breakfast is served from six to seven o'clock, dinner from twelve to one, and supper at six. The quality of the food supplied is excellent, and the quantity unlimited. Passing to the first floor again there is a room, set apart for the purpose in which a weather beaten old tar, recently home from five years trading on the African coast, is entertaining two handsome daughters who have travelled from a Minnesota village to see him and kiss him. The reading room and museum are also on this floor. . . . Abundant reading matter can also be found in this hall, which is light clean and airy.*[20]

Reading rooms such as the one in the New York sailors' home were ubiquitous and served, along with the bethels, to provide a presence beyond that of the sailor's home. Some of the large ports like New York might have a number of reading rooms and bethels scattered about in sailortown. Some of the smaller ports, like Vineyard Haven, Massachusetts, or Fair Haven, Connecticut, might only have one building to serve as both bethel and reading room.

By examining these reading rooms and their contents it is possible to better understand the character of seamen's mission through its material culture. Research into this aspect of the mission to seamen has allowed Mystic Seaport to set up an appropriate reading room exhibit in which to interpret to visitors the life of the sailor and shoreside efforts toward his welfare. The exhibit was created with a bequest from the ASFS, which closed its doors in 1986.

In the mid-nineteenth century, the small reading room-bethels were usually maintained by the missionary staff, while the large

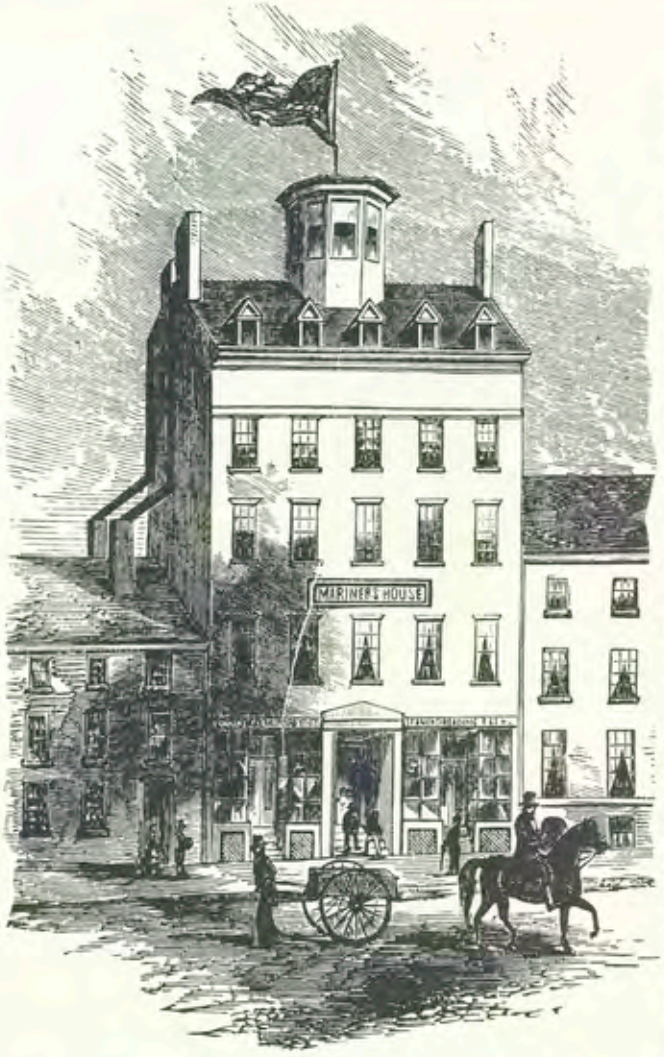
operations often had contractors do the major repair and upkeep.[21] A typical reading room would be simply appointed in the style of the times, with plastered and whitewashed walls often with wainscotting.[22] The missionaries attempted to make the rooms "cheerful, clean, and pleasant," with the goal of giving them a feel "like a private home."[23] It is more likely that, no matter how much people tried to give a homey feel to the institution, it still had all the character and charm of exactly what it was—an institution.

The reading rooms and bethels were often supplied with simple benches and chairs, oaken tables, and occasionally an easy chair. Frequently, an organ or piano was included for use during services. Bookshelves lined the walls of many of these establishments; they were stocked with popular and up-lifting literature as well as curiosities deposited by visiting sailors. Although the walls were often bare, one might also find prints, paintings, maps, and charts hanging on them. Sometimes the walls were decorated with images and texts from the Scriptures.[24] During the second half of the nineteenth century, as American interior decoration became more opulent, the reading rooms might mimic the trend with such features as houseplants and curtains.[25]

The most vital materials in any reading room were, of course, those that were to be read. The reading rooms were universally stocked with tracts and testaments (for free distribution), newspapers, books, magazines, and the Bible. Shipping lists, pictorials, and books in foreign languages might be available also. For the benefit of the increasing number of foreign seamen in American ports, the reading rooms frequently subscribed to foreign-language newspapers.[26]

There was some debate within the field of seamen's benevolence about the types of books sailors needed and wanted. The reading rooms usually contained a mixture of religious titles, adventure books, travelogues, and stories of exploration, with a few classics thrown in for good measure.

Another characteristic of the American seamen's benevolent movement was the gradual secularization of its approach. This was in response to the general secularization of the world at large. This shift is reflected in the selection of books that were deemed acceptable for sailors to read. The reading room in New Haven, Connecticut, for example, was proud to announce in 1886 that it included such authors as Cooper and Dickens, along with *Chamber's Encyclopedia*.[27]



The Mariner's House in Boston was built by the Boston Port Society in 1847. A welcome contrast to a sailortown boardinghouse, it contained clean accommodations, healthy food, and a store where sailors could outfit themselves with quality items.
(Haven and Russell, *Father Taylor, The Sailor Preacher*)

Reading rooms attempted to meet sailors' needs in other ways. Often, clothing was kept on hand for the use of shipwrecked or destitute seamen.[28] Another universal feature of reading rooms and bethels was a free supply of letterhead, pens, ink, and envelopes. Every-thing was made available "for launching those letters" that would "cheer many a distant mother and friend."[29] Those who staffed these establishments often wrote letters from the dictation of illiterate men. With letters coming in and out of these sites, the rooms sometimes played the role of post office for travelling seamen.[30]

By catering to the sailor's practical and intellectual needs, as well as offering religious services, counseling, and emergency assistance, the seamens' friends maintained a waterfront presence for a century and a half. Battling against the landsharks that ruled sailortown and the many pleasures they offered was a difficult and often thankless task. Despite the best efforts of the benevolent societies, many sailors chose not to have others looking after them while ashore. But for others, the good works of the seamens' missions offered a welcome relief from the endless abuse to which they were subjected.

Since the nineteenth century, tremendous changes in shipping patterns, ship design, and crew requirements have altered the sailor's shoreside routines. A modern supertanker or container ship, with a relatively small crew, does the work of many sailing vessels or several 1940s tankers or freighters, so there are now fewer mariners to serve. Ports too have changed, with much of the loading and unloading being done along sprawling wharves far from the quaysides that once bordered sailortown.

With small crews remaining aboard ship during what now is a much shorter turnaround in port, there is much less need for sailors' homes and reading rooms. Consequently, many of the societies have closed their doors. Others, however, have adapted to changing times and continue to work for the welfare of the sailor. Today the service strategies include telephone banks in the automated port facilities to help a man make a quick call home, and a dockside recreation hall for those few hours when a ship is in port. With changing times come changing attitudes as well. The needs of the sailor's soul are still being addressed, but so are his legal rights with the offer of sophisticated legal aid.

Today, the Gomorrah of the shellback's sailortown is gone, as are most of the outposts of seamen's benevolence. As those nineteenth-century outposts reflected the expectations and belief systems of a century gone by, so do the surviving outposts of today reflect contemporary needs and beliefs.

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At Mystic Seaport, a sailors' reading room exhibit was created in 1985 with a bequest from the American Seamen's Friend Society. Museum roleplayers discuss with visitors the life of the sailor and community efforts to improve it.
(Photo by Mary Anne Stets)

LIFE ABOARD THE *Charles W. Morgan* 1841–1921

In July 1841, as Jethro and Zachariah Hillman finished building the new whaleship for Charles W. Morgan, the nation was still deep in an economic depression that followed the Panic of 1837. John Tyler was president, having succeeded William Henry Harrison, who died in April 1841 after a month in office. The nation's population was something over 17 million. Twenty-six states formed the Union; Arkansas and Missouri were the western frontier states; Florida was a territory; Texas was an independent republic; and California was a state of Mexico. Whaling remained profitable: in 1839 sperm whale oil had reached its highest value since the War of 1812, and the demand for whalebone (baleen) had increased fivefold since 1834. In 1841, 38 U.S. whaling ports would send out 309 whalers, and Morgan's new ship was one of 75 that would depart from New Bedford alone. So, despite the economy, it was a jubilant crowd that celebrated the launch of Charles W. Morgan's new ship.

Wednesday, 21 July 1841

A fine warm day—but very dry—This morning at 10 oclock my elegant new ship was launched beautifully from Mess Hillmans yard—and in the presence of about half the town and a great show of ladies. she looks beautifully on the water —she was coppered on the stocks. She is to be commanded by Capt. Thomas A. Norton.

The ship was launched but not christened. Two days later, Morgan left New Bedford to attend to business in Pennsylvania, leaving the outfitting of the vessel to his nephew, Samuel Griffitts Morgan. Morgan returned two weeks later to discover that his ship had been named.

Monday, 9 August 1841

A dose of Castor oil has removed my difficulties and to day I attend to my usual avocations. Found all going on well—the new ship fitting and looking beautifully—Griffitts has called her the "Chas. W. Morgan"—I dont altogether like it.

(Diary of Charles W. Morgan, Coll. 27, G.W. Blunt White Library)

After nearly a year at sea, the *Morgan* was whaling on the Pacific offshore grounds in the summer of 1842. In August and September she stopped at the Galapagos Islands and the coast of Peru for recreation and supplies before the coming whaling season.



Charles W. Morgan (1796–1861), a Philadelphia Quaker, married Sarah Rodman and settled in New Bedford in 1819. He became a partner with William Rotch, Sr., and Samuel Rodman in New Bedford's leading whaling firm, later establishing his own business and candleworks. He had managed 15 different whalers by the time he built the* Morgan. *He also invested in a textile mill, a paper mill, ironworks, coal fields, and railroads, banks, and insurance companies. As a philanthropist, he contributed to the New Bedford Free Public Library and the port's lyceum, temperance society, Port Society for the benefit of sailors, and the Congregational church (which he left the Quaker faith to join). Morgan sold most of his shares in his namesake vessel in 1849, "which was an unpleasant matter," but eight years later wrote to Edward Mott Robinson, her managing owner: "as I built the ship and she is named for me – and as I always regretted selling and have a wish to have her in my family – it would gratify me to repurchase her." He was unsuccessful. This photograph was taken shortly before his death in 1861.

Carte-de-visite photograph by George F. Parlow. (M.S.M. 53.517)

At the Gallapagos Islands
Tuesday August 9th [1842]

Comcd with fine weather, at 4 oclock in the Morning left the Ship, with 2 Boats, on a cruse after Turpin [turtles] the ship at anchor in the Bay. went up to the Head of the Bay. Dist 20 miles. Landed whare no Human Being ever did before, I believe. their had been a Volcano their and everything was turned up, in heaps. and it was a dismal place I assure You. arrived at the Ship about 12 oclock. Painted Ship, outside and got the Ship under way about 3 oclock PM. So Ends this Day. Buffed out.

Tombez Roads [Peru]
Thursday Sept. 15th 1842

Comcd with fine weather. all hands a gaming with the Hector. about Sunset the Boats from the [11] other Ships visited the CW Morgan. our deck was full & we had a regular Breakdown until One Oclock. So Ends.

(Log of the *Morgan*'s first voyage, 1841–45, kept by Second Mate James C. Osborn, Log 143, G.W. Blunt White Library)

Even in the relative privacy of the officers' quarters, personality conflicts festered during a whaling voyage. Such antagonisms were particularly common during the *Morgan*'s seventh voyage, 1863–67. Captain Thomas Landers, whose son fell overboard and drowned in July 1864, became increasingly irascible during the voyage, despite the presence of his wife and infant son aboard. In August 1866 Landers and his mates had a confrontation that bordered on mutiny.

Cruising in the Ochotsk Sea

Saturday August the 11th [1866] Commences with a strong breeze From the eastward with rain. at 4 AM took the anchor and went to sea steering to the westward along the shore. at 1 PM saw Diggers [California gray whales]. lowered the Larboard and Bow boats. the Capt told me if I gallied the whales to come to the ship. I darted at one whale but did not get fast then came to the ship. I took up my boat. the Bow boat being about two ships lengths off at the time the Capt kept the ship off and made all sail. the Bow boat then chased the ship until 5 PM but could not catch the ship, the ship having a strong breeze. the boat then steered in for shore when the Capt luffed too aback. at 6 PM



Lydia Goodspeed Landers of Marston's Mills, Massachusetts, the second wife of Thomas Landers, was the first of five captains' wives to make a voyage aboard the Morgan. *She travelled west to meet the ship at San Francisco in 1864, then accompanied her husband during the rest of the voyage. For her comfort, Captain Landers installed a gimballed bed that is still in the captain's stateroom. Lydia Landers gave birth to a son, Arthur, (named for the captain's deceased son) at Guam in 1864. The first infant to sail aboard the* Morgan, *he was 2½ by the time the ship returned home in June 1867.*
(Courtesy Miss Gertrude M. Landers)



Captain Thomas C. Landers of Mattapoisett, Massachusetts, was rated a good captain when he returned from a 3½-year voyage in the bark Oscar *in 1861. The first year of his 1863– 67 voyage in command of the* Morgan *went well, but in July 1864 his 16-year-old son drowned. As the voyage progressed, friction developed between Landers and his mates. Several of Captain Landers's outbursts are described (probably with some bias) in Mate Charles W. Chace's journal. After this voyage, Captain Landers retired to Mattapoisett.*
(Courtesy Miss Gertrude M. Landers)

the boat came on board & the Capt asked Mr. Sullivan what he steered in shore for. he told him he was agoing in for provisions as he had none in the boat & not knowing how long he would have to follow the ship. the Capt told him to go below and when he lowered again he would have to follow the ship. Mr. Sullivan told him he had done all that he could and so on. he then told him to shut up. he told him he was not to blame when the Capt caught him by the neck. he then took hold of the Capt. the Capt got hold of a club of wood and asked Mr. Sullivan what he was agoing to do. he told him he should defend himself. the Capt then told me to put him in irons. I went below for the irons, came on deck, and Johnson [Sullivan's boatsteerer or harpooner] came aft and told the Capt that if Mr. Sullivan went in irons he must put him in also. Mr. Sullivan said he had taken Johnson in two fathoms of a whale and he did not strike him. Johnson said it was true and he did not ship to catch Diggers and would not strike one. the Capt then told him he would put him in the Forecastle [boatsteerers lived aft in the steerage]. he said he wanted to go there and started to get his things when the Capt told him to stop but he did not. the Capt ran and caught hold of him & he took hold of the Capt wrists. the Capt then called for Mr. Cashman. he came on deck & says what is the matter here Capt, you are always in a row. let me have that man, I can take care of him. they then let go of each other. I then put Johnson in irons. I then asked the Capt if there was any more. he said not at present. he told Mr. Sullivan to go below. he done so. The Capt then says to Mr. Cashman if you do not like this ship you can go on board of another one when you get a chance, when Mr. C went up to the Capt & told him he could show him what he was in about two minutes, also that he came up here for oil but he (the Capt) never would get a voyage if he should stop 20 years, that he would not stop where the whales was, neither do one thing or another Ripsack it [hunt gray whales] or Bowhead it & that he was a coward & dare not stop where the other ships stopped/Whilst he was having a tussle with Mr. Sullivan some of the men came aft & told the Cap that they did not want Mr. Sullivan put in irons/At 7 PM a boat came off from Ochotsk City. at 8 PM kept off SW all sail set.

I told the Capt that I thought he ought not to run away from the boat. he said I was the cause of all of the disturbance & a great deal more that is not worth mentioning.

(Log of the *Morgan*'s seventh voyage, 1863–67, kept by First Mate Charles W. Chace, Log 146, G.W. Blunt White Library)

Through her eighty years of whaling, the *Morgan* was a relatively healthy ship. Numerous injuries and diseases such as scurvy and tuberculosis plagued her crew at times, but of more than 1,730 men who made up her crews, only about 20 are known to have died during her 37 voyages. During the 1893 voyage, First Mate Frederick C. Swain was killed when a sperm whale smashed his boat, and four other men drowned during other voyages, but this is a small toll considering her years at sea and the number of her encounters with whales. Aboard ship, at least 14 men died: a few dropped dead from heart disease, most suffered a lingering death from tuberculosis. Death might be cause for reflection among the surviving crew, but it could not alter the ship's routines, as indicated by these entries from the log of the 1897–98 voyage, while the *Morgan* was whaling east of Japan.

June 11 1898 Saturday

Come in with light air from S.W. Bk heading S.E. on Starb tacks under short sail. due [during] the time we boilling. in the morning Raised schools sperm Whale. lowered 5 boat all struck but only safe 4 whale. We tooks along side. let her lay untill morning. due the time we store down oil. so end.

Lat 36.35 N
Long 147.02 E.

June 12 1898 Sunday

Come in with light air from East. Bk lay to cutting 4 whale. latter part store down oil. at night began to rain. we clear away head & stard the try works. Due the day one man Died Japaneses. at night 5 oclocks we buread the man. so end.

Takahas tome taro Dead man we Buread at sea.

(Log of the *Morgan*'s twenty-third voyage, 1897–98, kept by First Mate Emanuel F. Morgan, Log 151, G.W. Blunt White Library)

Charlotte "Lottie" Church was the last of five masters' wives to sail aboard the *Morgan*. During the second half of the 1908–10 voyage she acted as "assistant navigator," log-keeper, naturalist, and even doctor to the crew.

Saturday Aug 6 1910

Lat 37–09 N *Barometer 30.06*
Long 49–09 W *Wind SW*
Sea Smooth *Force Fresh*
Weather Good

This day commenced with a fresh SW wind—Ship on port tack by the wind under easy sail. at 4.30 Joe Cruz raised sperm whales close to on the beam. Called all hands and lowered four boats—Three boats struck—Got the whales to the ship at 9.30 AM—all hands had breakfast—Cut in the whales—finished at 12.25 noon

Got dinner all hands—set the watch. this PM cleared away the heads and started the try works.

Mr Christian employed in stowing oil. At sun down shortened Sail for the night. starboard tack. So ends this day. Thank God for this blessing.

All well—Justin Ganetti cut his hand badly.

Monday Aug 8 1910

Lat 34.25 N *Barometer 34.04*
Long 48.46 W *Wind SW*
Sea Rugged *Force Strong*
Weather Cloudy

This day had strong winds—Ship under lower topsails and storm stay sails on the starboard tack all day—

See nothing today

This PM caught seventeen rudder fish

Attended Justin Ganetti hand. found one finger had to have a stitch taken in it. others will heal all right. Otherwise every thing and body well. So ends this day—Pumps, lights etc all attended.

(Log of the *Morgan*'s thirty-second voyage, 1908–10, kept by Charlotte Church, Log 156, G.W. Blunt White Library) ■



Above, *George Parkin Christian* (left) *was the great-grandson of Fletcher Christian, leader of the mutineers aboard HMS* Bounty. *A native of Norfolk Island, George Christian served aboard the* Morgan *for at least 12 of the 14 voyages between 1893 and 1913. He usually acted as boatsteerer or second mate. At right is Fourth Mate Antone Alameda, one of the many men of Portuguese descent who made up the* Morgan's *crews. This photograph was taken during the 1906, or possibly 1904, voyage.*
(Courtesy H.H. Kynett)





When the Morgan's *original foremast was removed at Mystic Seaport, its heel still bore the impression of the gold piece placed under it in 1841.*
(Seaport Photo Archives)

When the Morgan's *bilge was flushed in 1982, numerous artifacts from her years of whaling came to light, including clay pipe bowls, a sperm whale tooth, an oil lamp burner, and a fragment of glassware.*
(Photo by Mary Anne Stets)

"I scream, you scream, we all scream for..."



Pineapple ice cream pudding.
(Mary F. Henderson, *Practical Cooking and Dinner Giving*, New York, 1882)

SANDRA L. OLIVER

Ice Cream! According to the ice-cream industry, New Englanders eat more quarts of ice cream per capita year-round than anyone else in the country. We have come by our taste for the cold, sweet stuff from long habit.

Frozen cream desserts, if not actually ancient in origin, at least were known to English and Continental gentry as early as the fifteenth century. Wealthy American colonists enjoyed ice cream made in tin or pewter canisters turned by hand in a pail of ice and salt. As the cream froze inside, it was scraped down and the turning resumed. Around 1845, the crank-style freezer was invented to turn the canister more easily, and within a decade a dasher was added, making a smooth ice cream easy to produce.[1]

From the mid-nineteenth century on, New Englanders could get ice cream by making it themselves, buying it at a confectioner's or bakery shop, or patronizing a social group's fund-raiser. The crank-style ice-cream maker and the developing ice harvesting industry put ice cream within the reach of almost everyone.

In the "Home and Society" section of *Scribner's Monthly*, August 1871, it was reported that ice creams, "once regarded as exclusively the province of the confectioner, are rapidly taking rank in public favor as the coolest, most delightful, and easiest of home-made summer desserts."

"Given a 'Five-minute Freezer' and a shilling's worth of ice, and other material [it] costs almost nothing . . . less than a pudding or a pie, and involves less heat and trouble of preparation."[2]

"Less trouble of preparation"; well, that depends on whom you ask. The *Scribner's* writer made light of the work, describing the freezing as a "mere twirl" of the handle, but the five-minute freezer he spoke of never took less than fifteen, as Mrs. Mary F. Henderson points out in *Practical Cooking and Dinner Giving* (1882). "With a patent five-minute freezer (it really takes, however, from fifteen minutes to half an hour to freeze anything)," she said, "it is as cheap and easy to make ices in summer as almost any other kind of dessert."[3]

Maria Parloa echoed this opinion in *Miss Parloa's New Cook Book* (1880) even when she discussed the easiest freezer to operate. "The Packer is especially suited to family use. It turns so easily that any lady can make her own creams. For the first twelve minutes a child can work it."[4] And so they did, according to Edward Everett Knapp whose autobiographical narrative "Smacks of Noank" includes descriptions of his boyhood experiences with "the Packer."

Knapp and his contemporaries were snagged by the ladies of the Noank Baptist Church Sewing Circle, who must have sold gallons and gallons of ice cream between 1866 and 1868 to pay off the church debt and raise money for a new building. The boys were recruited by Aunt Hannah Knapp.

> "Here, Eddie, Charlie, George, Nat . . . you boys come here and spell these women, turning the Freezers, and when it's done, you can have a big plate of ice cream and lick the dashers, too." Caught, we went at it; with no accurate data before me, I am yet prepared to state as a "Boy-fact": that little spell was never less than two mortal hours.[5]

Once it was done, "they packed it away in the 'Packers,' with more fine pounded ice and salt and a few lengths of old Rag carpet over the whole, tied down with Cod, or Halibut line to keep out all heat and small boys."[6] It was work, but the boys were rewarded "with a big plate of lemon and vanilla mixed, please."[7]

With customers like Elder Stephen Howell, the Noank ladies could expect to do quite well for their efforts. Knapp remembered that Elder Howell "would often eat six or seven plates of ice cream, replying to joking remonstrators: 'I must help eat up this church debt.'"[8]

This scene was repeated for years in towns like Mystic and Noank where ice cream and cake, and strawberries in season, were dished up in exchange for additions to the church or mission society treasury. For example, on 8 July 1886, the *Mystic Press* reported: "The Young Ladies Mission Circle of the Baptist Church are to give an apron sale and lawn party at Mrs. Grant's cottage on Tuesday evening next, 13th. Ice cream and cake."

Apparently, there was a cessation of festivals and fairs as the dog days of August came on, perhaps because of the heat and the discomfort coming from all the baking needed to provide cake to go with ice cream. Perhaps it was because, even in the 1880s, women in seacoast towns like Mystic found themselves with vacationers escaping the city, many of whom came as houseguests of the local people.

But there was still ice cream to be had. The *Mystic Press* editor wrote on 7 June 1883: "An occasional day suggestive of ice cream and soda has put in an appearance and the usual purveyors in these delicacies have fitted up for the season and are ready to receive old friends and new customers. Mr. Sparks at the Mystic Bakery, Randall Brown at the Riverside Rooms, and Mrs. Lee near the monument are all ready to dish out ice cream."

In fact, Mrs. J.M. Lee advertised her East Side Ice Cream Rooms in the 31 May 1883



The Riverside Ice Cream Garden at the west end of the Mystic River Bridge was long a popular summer attraction in Mystic.

Photo by a Mystic pharmacist and photographer named Gaskell. (M.S.M. 85.94.145)

Mystic Press: "Mrs. J.M. Lee at her residence on East Main St., Mystic Bridge announces to her friends she is now ready to furnish NICE ICE CREAM by the dish, pint, quart, or gallon – Parties and Picnics supplied at reasonable terms. Pleasant rooms, good cream, polite attention will greet old customers and new."

The same ladies and the small boys who cranked ice cream for charity could go and sit by the river at Randall Brown's ice cream balcony or "garden" on the riverside described in the *Mystic Press* as "one of the pleasantest places in the state to seek cooling refreshment on a sultry summer night."[9] Or they could buy their favorite flavors to take on picnics or for a sailing party.

The ice cream flavors that appear most often in the later nineteenth century are vanilla and fruit. There are some chocolate and coffee flavors, and some cookbooks suggest odd sorts like gooseberry, fig, and brown bread.

Vanilla was, and apparently still is, the all-time favorite. Lemon, strawberry, peach, raspberry, and pineapple top the fruit flavor lists. Lemon seems not to have been hard to acquire in the nineteenth century; it was a popular flavor for both cake and ice cream. Strawberries, peaches, and raspberries were all locally available, and the pineapple ice cream seems often to have been made from canned fruit.

In a number of the cookbooks, particularly community cookbooks – collections of recipes donated by the members of charitable organizations and societies – a recipe would be included for a generic, unflavored ice cream to which a homemaker could add any flavor, either by extract or with pureed fruit.[10] In our food processor era, it is hard to imagine what it would be like to push mashed fruit through a sieve in order to get the smooth consistency so much desired by nineteenth-century ice-cream eaters.

Ice cream served at home in the nineteenth century, whether homemade or purchased, could be served very elegantly by packing it into molds, turning it out, sometimes surrounding it with whipped cream, and presenting it on the table for dessert. In her *Practical Cooking*, Mrs. Henderson provided an illustration for a fancy presentation of "Pine-apple Ice Cream Pudding," which was essentially a pineapple ice cream frozen in a mold and garnished with the leaves from the pineapple used in the ice cream.[11] I have often wondered if the cookbook writers ever really thought through the trouble of having to work so quickly with the ice cream before it softened into a hopeless blob in the summer heat.

The following recipe is for a lovely, delicately flavored lemon ice cream fairly typical of the period. If you like a more assertive lemon flavor, put in more juice, or add the grated rind of one or two of the lemons. You can vary the richness of your ice cream by choosing either light, whipping, or heavy cream; or you may do as I did, using one pint of half-and-half and two pints of whipping cream.

My freezer, a hand-cranked variety, usually freezes this quantity in 20 to 30 minutes. Maybe you can find a boy to turn the crank; if so, let him lick the dasher.

Lemon Ice Cream No. 2

Three cupfuls of sugar, the juice of three lemons, three pints cream, the yolks of eight eggs, one pint water. Boil the water, sugar, and lemon juice together twenty minutes; then proceed as for vanilla ice cream, No. 2.

The pertinent steps from *Vanilla Ice Cream No. 2*:

Beat the yolks of the eggs with one-fourth of a teaspoonful of salt. Place the basin of boiling syrup in another of boiling water. Stir the yolks of the eggs into the syrup, and beat rapidly for three minutes. Take the basin from the fire, place it in a pan of ice water and beat until cold. Add cream and freeze. (From Maria Parloa, *Miss Parloa's New Cook Book* (Boston: Estes and Lauriat, 1880), 292.)

3 cups sugar
juice of three lemons
6 cups cream
8 egg yolks
2 cups water

1. Boil together sugar, lemon juice, and water for twenty minutes.
2. Beat yolks with a bit of salt, then using a whisk or electric beater add them to the hot syrup; beat constantly for three minutes.
3. Put the pan into a basin of cold water and beat the yolks and syrup till cold. You may wish to change the water in the basin to cool it down again.
4. Add cream, stirring to blend, and freeze.

Yields a little more than a gallon.

NOTES

1. Louise Belden, *The Festive Tradition: Table Decoration and Desserts in America, 1650–1900* (New York: W.W. Norton, 1983), 145–46.
2. "Ices," *Scribner's Monthly* 1:5 (August 1871): 436.
3. Mary F. Henderson, *Practical Cooking and Dinner Giving* (New York: Harper & Brothers, 1882), 306.
4. Maria Parloa, *Miss Parloa's New Cook Book and Marketing Guide* (Boston: Estes and Lauriat, 1880), 292.
5. Edward Everett Knapp, "Smacks of Noank," Coll. 171, G. W. Blunt White Library, Mystic Seaport Museum, 48.
6. Ibid., 47–48.
7. Ibid., 49.
8. Ibid., 46.
9. *Mystic Press*, 28 July 1883.
10. For example, The Rhode Island Women's Christian Temperance Union, *The WCTU Cook Book* (Phoenix, Rhode Island: Gleaner Press, 1905); and the Young People's Society of Christian Endeavor of the Second Congregational Church, *The Stonington Cook Book* (n.d.; reprint, Watch Hill, Rhode Island: Book & Tackle Shop, 1975).
11. Henderson, *Practical Cooking*, 310.

EVENTS



Ronnberg to Discuss Seven-Masted Schooners at Symposium

Renowned historian and ship model builder Erik A.R. Ronnberg, Jr., will give a presentation titled "Stranger in Truth than Fiction: The American Seven-Masted Schooners," at the eleventh annual Symposium on Southern New England Maritime History, scheduled for Saturday, 2 November.

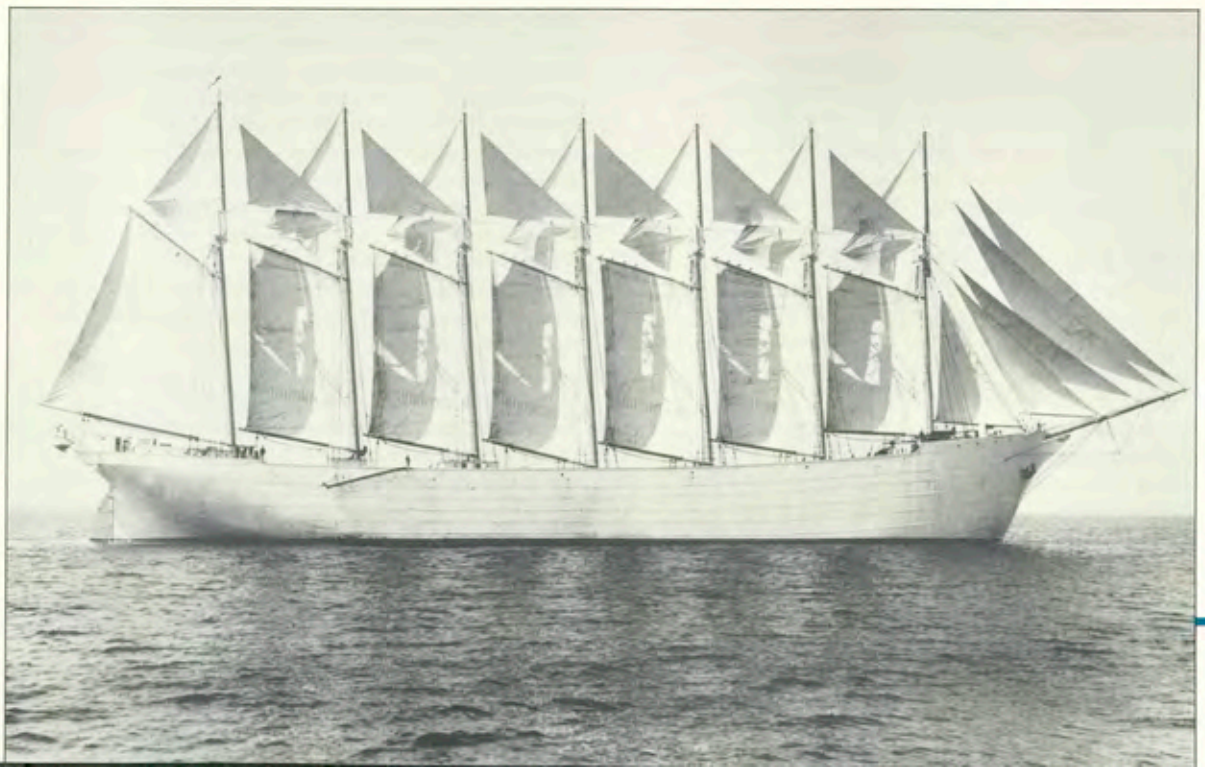
Although only one seven-masted schooner, the *Thomas W. Lawson*, was ever built in the United States, the story of the conception, design, and ultimate abandonment of this spectacular idea is a compelling one. Widely recognized as one of the foremost model builders working today, Ronnberg is also a scholar of maritime history.

Other speakers at the Symposium:

- Local historian Dwight Brown will talk about shipping and shipbuilding on the Pawcatuck River.
- Edward J. Cox of the Seaport '76 Foundation will speak on the continental sloop *Providence*, which was in the Rhode Island Navy during the American Revolution, and has been called "the first ship in the U.S. Navy."
- Sarah C. Gleason, author of the new book *Kindly Lights: A History of the Lighthouses of Southern New England*, will make a slide presentation on the region's lighthouses.
- Maritime historian Harold Lister will discuss the history of trade between New England and the Bay of Fundy, which lies between Nova Scotia and New Brunswick, Canada.

The Symposium will take place at the Seamen's Inne from 8:45 A.M. to 4:30 P.M. A punch bowl reception will be held from 7:30 P.M. to 10 P.M. on Friday, 1 November in the R.J. Schaefer Building. Registration is $40 (nonmembers $45), which includes reception, buffet lunch, and refreshments. Please send your name, address, and registration fee to Maritime History Symposium at the Seaport address. For more information please call the Curatorial Department at (203) 572-0711.

Fall Fireplace Cooking Classes are scheduled for 18 and 25 October. These two one-session classes take place from 6 P.M. to 10 P.M. Each class, held in the Buckingham House kitchen, features hands-on instruction in open-hearth cooking techniques. Participation is limited to eight people per class; early reservations are suggested. Classes are $45 (nonmembers $50). Minimum age is 14. For more information please call ext. 5256.
(Photo by Claire White-Peterson)



The seven-masted schooner Thomas W. Lawson *under full sail, September 1902.*
Photo by Nathaniel Stebbins. (M.S.M. 83.23.1)

CALENDAR OF EVENTS

AUGUST

Outdoor demonstrations of maritime activities continue. Whaleboat demonstrations, sail handling, fish splitting, and more. Full schedule available at gates.

Summer schedule continues. Full activity and demonstration schedule seven days a week.

Summer Evening Hours continue through 2 September.

Dramatic Presentations on Chubb's Wharf continue through 2 September.

The* Charles W. Morgan *Anniversary Lantern Light Tours continue through 31 August.

A Reflection of America continues.

Neptune's Attic: 60 Years of Collecting continues in the R.J. Schaefer and P.R. Mallory Buildings. A celebration of the Museum's sixtieth anniversary displaying highlights of the Museum's collections through October.

Classic Commuters continues in the New York Yacht Club Station 10 through 2 September.

Marine Art from the Society of Illustrators continues in the Mystic Maritime Gallery, Seaport Stores, through 15 September. Marine paintings and drawings by some of America's best known and most accomplished members of this prestigious national society. For more information or a color catalog, call (800) 344-0675, or (203) 572-8524.

SS Sabino continues 1991 season. Half-hour trips daily on the hour, 11 A.M. to 4 P.M. through 14 October. Price for these cruises is $3 for adults and $2 for children 5 to 12.

Sabino also makes a 90-minute excursion at 5 P.M. nightly, except during Summer Evening Hours, 24 June through 2 September, when half-hour trips continue until 6 P.M. and a 7 P.M. 90-minute excursion is added. Tickets are $7.50 for adults and $6 for children.

Dixieland Jazz Cruises aboard *Sabino* leave at 5 P.M. and 7 P.M. on 1 September. All tickets $11. Group reservations and charters can be made through the Seaport's Travel Development Office, at the Seaport number.

"Just for Kids" continues daily through Labor Day. Children's activities offered on the green and in the Children's Museum on a drop-in basis. Nineteenth-century games and special tours and activities for children and family groups. No preregistration required.

The Boathouse boat livery program continues seven days a week. Visitors may row or sail classic small craft, or cruise on the Mystic River in the Crosby catboat *Breck Marshall*.

Nineteenth-Century Garden Tours continue. Thirty-minute tour contrasting an early nineteenth-century kitchen garden of a coastal farming family with the decorative flower garden of the later Victorian period. From the Buckingham House, 11 A.M. and 3 P.M. daily through 15 October.

Sky Watcher's Guide continues. Wednesdays at 8:30 P.M. through 28 August. Secrets of the summer sky are revealed in this 45-minute program suitable for family groups, followed by outdoor telescope observations of planets and stars. Adults $2, children (6 to 15) $1. Call the Planetarium, (203) 572-5355.

31 through 2 Sept. ***Labor Day Weekend Fish Fry***. Platters of fresh fried fish and other items served along the river's edge from 11 A.M. to 3 P.M., accompanied by sea music.

30 through 2 Sept. ***Wood Carving Demonstration*** at the Mystic Maritime Gallery, Seaport Stores. Master woodcarver Rune Martin returns to share the secrets that have won his sensitive sculptures of marine mammals and waterfowl national acclaim. From noon to 4 P.M., free of charge.

SEPTEMBER

3 ***Williams College-Mystic Seaport Maritime Studies Program*** begins fall semester. For more information and applications for the 1992–1993 year, please call the Seaport number.

3 ***Fall demonstration schedule begins***. Outdoor demonstrations continue on weekends only until 28 October.

6 ***Schooner* Brilliant *fall race weekends for adults begin***. For information please call (203) 572-5323.

7 & 8 ***Photo Weekend***. Roleplayers in nineteenth-century dress pose from sunrise to sunset. Amateur and professional photographers welcome. Photo day contest. For more information please call the Marketing Department at the Seaport number.

7 ***24th Annual Invitational Schooner Race***. Traditional and modern schooners from throughout the Northeast rendezvous at the Seaport on Friday, 6 September, and leave at 8 A.M. for the race on Fishers Island Sound. Members may view the schooners at dockside on Saturday afternoon. For information call the Education Department, (203) 572-5323.

7-29 ***The Jewish Lunar Calendar Program***. Half-hour program exploring the origins of this calendar. Daily at 4 P.M. Sunday night shows, 15 and 29 September at 7 P.M. For information or group reservations please call (203) 572-5355.

10 ***Basic Celestial Navigation***. Use of the sextant, star identification, plotting, timekeeping, and use of the *Nautical Almanac*. Twelve Tuesdays from 7:30 P.M. to 9:30 P.M. $130 (nonmembers $144). For more information call (203) 572-5355.

11 ***Piloting and Dead Reckoning***. Topics covered include reading a compass and charts, plotting, taking bearings and soundings, understanding tides and currents, and introduction to Loran. Twelve Wednesdays from 7:30 P.M. to 9:30 P.M. $130 (nonmembers $144). Same class offered at the same dates, times, and prices at the Loomis Chaffee School in Windsor. For more information please call (203) 572-5355.

14 ***Fall Sailing Classes and Racing Series begin***. Ten weekly three-hour classes on weekends and weekdays. Junior and senior classes offered for beginner, intermediate, advanced, and racing. For more information please call the Education Department at (203) 572-5323.

21 ***Members' Day***. Special Events for adults and children. Annual meeting for members. Watch for your special mailing detailing Members' Day activities.

22 ***Twelfth Annual Mystic International*** opens at the Mystic Maritime Gallery, Seaport Stores through 11 November. The largest juried exhibit of marine art in the world, featuring more than 100 works by new and established marine artists from around the globe. Jury will include writer and commentator William F. Buckley, Jr. For information or a color catalog, call the Gallery at (800) 344-0675, or (203) 572-8524.

OCTOBER

4 ***Schooner* Brilliant *weekend cruises for adults resume***. For more information please call (203) 572-5323.

5 & 6 ***Pilot Weekend***. A working weekend for Pilot members.

12 to 14 ***Columbus Day Weekend Chowderfest***. Many varieties of chowder prepared by six regional civic groups along the river's edge from 11 A.M. to 3 P.M., accompanied by sea music.

18 & 25 ***Fireplace Cooking Class***. Two one-session classes offered in the evening from 6 P.M. to 10 P.M. See page A.

19 ***43rd Annual Dyer Dhow Derby***. Representatives of the many East Coast yacht clubs that donated the Seaport's fleet of sailing dinghies race on the Mystic River. All day races for adults and juniors, followed by award ceremony.

20 ***The Whaling World of the* Charles W. Morgan**. First in the fall lecture series titled "The Three Lives of the *Charles W. Morgan*." See page D.

22 ***Morning Fun for Kids*** begins. See outside wrapper.

24 to 27 ***Boatbuilding Class***. Intensive hands-on class includes four days of instruction from 9 A.M. to 5 P.M., covering every aspect of traditional wooden boatbuilding. $265 (nonmembers $295). For information please call Helen Packer at ext. 5028.

26 ***Family Day*** at Williams College-Mystic Seaport Maritime Studies Program.

26 to 28 ***Celestial Navigation Seminar*** at the Planetarium. Intensive three-day introductory course from 9 A.M. to 9 P.M. Friday and Saturday and 9 A.M. to 4 P.M. Sunday. Coffee provided, but meals and lodging must be arranged by participants. $200 (nonmembers $225). For information call (203) 572-5355.

27 ***The* Charles W. Morgan *as Icon***. Second in the fall lecture series titled "The Three Lives of the *Charles W. Morgan*." See page D.

28 ***Fall Hours begin***. Seaport open from 9 A.M. to 4 P.M. through 2 January 1992.

NOVEMBER

1 ***Dutch Book Auction***. Prices reduced hourly. Hundreds of books from which to choose in this annual event sponsored by the Fellows of the G.W. Blunt White Library. 10 A.M. to 5 P.M. at the Library.

1 & 2 ***Tenth Annual Symposium on Southern New England Maritime History***. See page A.

2 & 3 ***Family Friendship Weekends*** begin, and continue every weekend in November, plus Friday 29 November. A variety of activities for families, including demonstrations, games on the Seaport green, music, and entertainment, Victorian ornament workshop, and other special events. Indoor activities in case of rain. No charge above Seaport admission.

3 ***The Preservation of the* Charles W. Morgan**. Third in the fall lecture series titled "The Three Lives of the *Charles W. Morgan*." See page D.

8 to 10 ***Historical Society Days at Seaport Stores***. The Stores donate a percentage of sales to the Mystic River Historical Society. 10 A.M. to 5 P.M.

16 & 17 ***Four Distinguished Artists*** members' opening at the Mystic Maritime Gallery, Seaport Stores. A collection of 60 new works by Trevor Chamberlain, Louis Dodd, Frank Wagner, and ship modeller Rob Wadleigh. The artists will be in the Gallery to meet members from 2 P.M. to 5 P.M. Show exhibited through 31 December. For information, call the Gallery at (800) 344-0675, or (203) 572-8524.

23 **Titanic!** opens in the R.J. Schaefer Building. See page D.

28 ***Thanksgiving Day***. Seaport open on a limited basis – three staffed and 20 unstaffed exhibits open. Traditional nineteenth-century Thanksgiving dinner is prepared on an open hearth in the Buckingham House. Reduced admission.

DECEMBER

1 ***Log Prize Article Contest*** deadline. For information call the Publications Department at the Seaport number.

2 ***The Star of Bethlehem*** returns. With the aid of the simulated night sky in the Seaport Planetarium, the mystery of the Christmas star and its bases in science, history, and legend are examined. Half-hour program offered daily at 2:45 P.M. $1 for adults, $.50 for children under 12. To arrange special group showings call the Planetarium at (203) 572-5355. Through 31 December, no shows 24 or 25 December.

4 ***Daytime Yuletide Tours***. One-hour tour of the Seaport with a costumed guide, leaving every 15 minutes 9:30 A.M. to 2:30 P.M. Wednesday through Sunday from the Visitor Reception Center. Through 21 December. For more information or reservations call Group Sales at the Seaport number.

6 to 22 ***Lantern Light Tours***. See page D.

7 ***Members' Shopping Day at Seaport Stores***. Extra discounts for members. From 10 A.M. to 7 P.M. Refreshments served.

7 & 8 ***Christmas Ornament Contest*** for children at Seaport Stores. For more information call (203) 572-8551.

22 ***Community Carol Sing***. An hour of caroling in Anchor circle, 3:30 P.M. The Seaport Carolers sing in the Aloha Meeting House at 2:30 P.M. Free admission.

24 ***Christmas Eve Day***. Limited opening – three staffed and 20 unstaffed exhibits open. Reduced admission.

25 ***Christmas Day***. Seaport closed all day.

26–31 ***Kids After Christmas Week***. Special vacation activities including stories and crafts. Call (203) 572-5322.

26–31 ***Plum Pudding Voyages***. Special one-hour tours. A chance for the whole family to have fun, see Mystic Seaport, and learn about maritime history. $2 per person. No preregistration required.

JANUARY

1 ***New Year's Day***. Limited Opening – three staffed and 20 unstaffed exhibits open. Reduced admission.

2 ***Winter hours begin***. All exhibits open 10 A.M. to 4 P.M. until April 9.

2 ***Selections from the Inventory***, an exhibition at the Mystic Maritime Gallery, Seaport Stores, through 19 April. More than 100 paintings, sculptures, scrimshaw, and models of maritime subjects by leading artists from around the world, all from the inventory of the Stores' marine art gallery. For information, call the Gallery at (800) 344-0675.

3 ***Maritime Mystic Insight Tours*** begin. Free with admission. Tours take visitors behind the scenes and back in time, to when Mystic was a major shipbuilding port. Weekdays at 11 A.M., 1 P.M., and 3 P.M.; on weekends tours begin at 10:30 A.M. and run every 15 minutes until 3 P.M.

Expanded Lantern Light Tour Program Planned

Mystic Seaport is currently preparing a new system to improve the number, sale, and distribution of tickets for the Museum's very popular Lantern Light Tours. Tours will take place 6 through 22 December, except 10 and 17 December. See outside wrapper.



Lantern Light Tours, 1989.
(Photo by Mary Anne Stets)

Fall Lecture Series Focuses on Morgan

Members eager to learn more about the *Charles W. Morgan* will want to attend a series of lectures about the vessel this fall. The series, titled "The Three Lives of the *Charles W. Morgan*," will examine the symbolic meaning of the ship in American culture; the vessel's history as a whaleship; and the *Morgan* as a preservation challenge.

The lectures, given by Seaport staff, will take place on three consecutive Sundays at 4 P.M., on 20 and 27 October and 3 November in the Aloha Meeting House. Each lecture will be $3 for Seaport members (nonmembers $5). Seating is limited; your reservation is secured with receipt of payment. Please send to Membership Reservations at the Seaport address, or call (203) 572-5339.



The Titanic *at Southampton, 10 April 1912.*
(Courtesy Ulster Folk and Transport Museum)

Titanic!

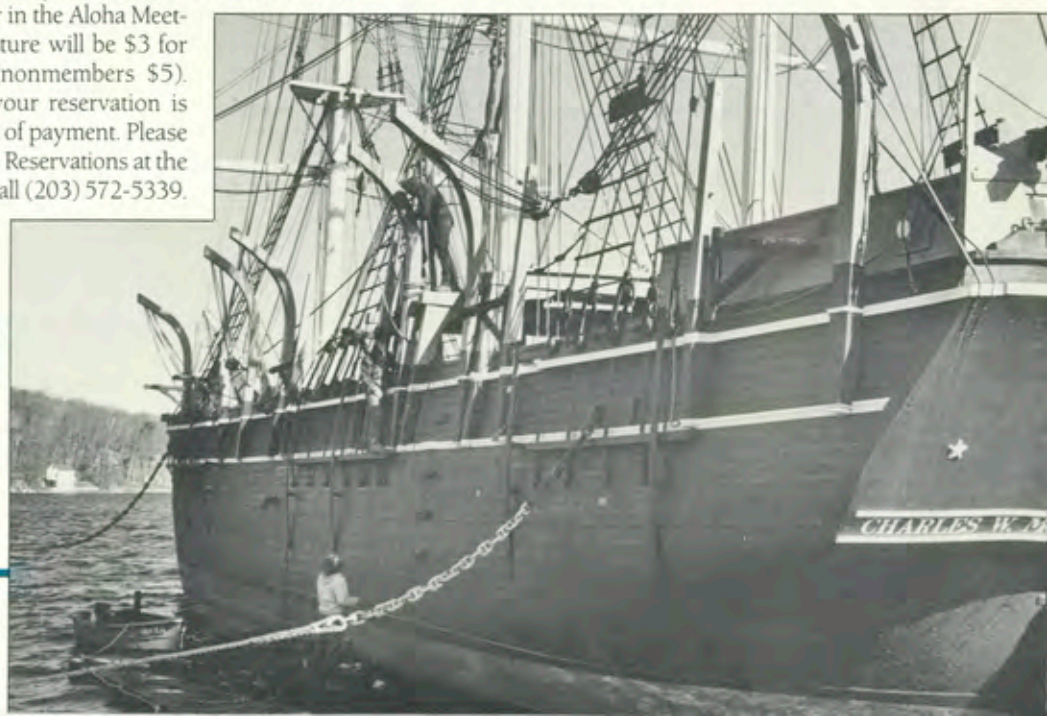
On the night of 14 April 1912, RMS *Titanic* foundered, the greatest shipping disaster ever in peacetime.

Titanic, the largest and most luxurious ocean liner in the world, was making her maiden voyage from Southampton, England, to New York when she struck an iceberg and sank two hours and forty minutes later. There were not enough lifeboats for the 2,201 people on board, and of the 20 available lifeboats, some were not full to capacity. Only 712 survivors were picked up by the Cunard liner *Carpathia*, which arrived four hours after receiving *Titanic*'s distress signals.

A dramatic exhibition from the birthplace of this tragic ship will be displayed at Mystic Seaport from 23 November 1991 through 19 April 1992 in the R.J. Schaefer Building.

The exhibition, entitled "*Titanic*!," examines the origin of this ship and the now legendary story of her demise, combining original artifacts with vintage photographs, recordings, newsreels, newspapers, and music. The exhibition will give a vivid sense of the era, as well as the catastrophe in which almost 1,500 people perished.

The *Titanic* exhibition was designed by the Ulster Folk and Transport Museum in Belfast, Ireland. Mystic Seaport is the U.S. Tour Coordinator for the exhibition, and will be the final American venue.



Karl Robinson, Jeff Pearson, and Roger Hambidge (top to bottom) *install one of the* Charles W. Morgan's *new davits last April. This type of authentic restoration work will be discussed in the fall lecture series, "The Three Lives of the* Charles W. Morgan."
(Photo by Judy Beisler)

MARINE TRANSPORT ★ LINES ★

When journeyman sailmaker Charles Mallory settled at Mystic in 1816, he established an enduring maritime enterprise. The vessels, cargoes, and personnel have changed dramatically in 175 years, yet Marine Transport Lines today carries on American-flag shipping descended from the Mallory firms of the nineteenth century.

For the first ten years, Charles Mallory concentrated on his sailmaking business, occasionally taking shares in a vessel in exchange for sails. Then, around 1830, Mallory began to invest in two flourishing elements of the American merchant marine: whaling and coastal trade. Between 1832 and 1862, Mallory's fleet of whalers sailed from Mystic, and his 11 vessels made a total of 54 voyages.

Protected by law from foreign competition, American coastal trade offered an attractive opportunity for Mallory to expand his shipping business. Expansion of the cotton economy of the American South opened an enormous demand for both tramp ships (which operate without regular routes, seeking new charters at the end of each passage) and regular traders (which travel the same routes, sometimes on a regular time schedule as packets) to haul cotton north and return with manufactured goods. Caribbean ports provided a convenient extension of this trade, and from this period onward the business mixed domestic and foreign tramping and regular trading, with an emphasis on the Gulf of Mexico and Caribbean basin.

The California gold rush added a new dimension to coastal trade. The Mallorys were quick to enter this speculative trade, establishing two shipyards in Mystic and building nine of the 21 clipper ships constructed at Mystic during the 1850s. While they continued to build wooden sailing vessels for transoceanic trade through the 1860s, their sailing freighters could rarely be operated profitably after the Civil War.

Mallory's sons persuaded him to construct his first steamship in 1859. After lucrative steamship charters to the U.S. government during the Civil War, the Mallorys returned to the Southern trade, establishing regular steamship liner service between New York and New Orleans and Galveston. Charles's son Charles Henry now led the firm. Despite fierce rate competition through the 1870s, C.H. Mallory & Company expanded its routes to numerous Southern ports and added its first iron-hulled steamships.

In 1886, four years after the death of his father, Charles Henry Mallory and his associates established the New York & Texas Steamship Company to consolidate ownership of the fleet, which continued to be operated by C.H. Mallory & Company. Henry Rogers Mallory continued as senior partner after the death of his father Charles Henry in 1890. During the Spanish-American War, several Mallory vessels were chartered to the government and provided a large proportion of the transport and supply needs of the army in Cuba.

The Mallorys' New York & Texas Steamship Company was purchased in 1906 by Charles W. Morse as part of his Consolidated Steamship Lines of Maine, which briefly dominated East Coast shipping. The firm failed in 1907, whereupon the Mallorys were instrumental in reorganizing it as the Atlantic, Gulf & West Indies Steamship Company; yet it was no longer strictly a Mallory company. Henry's son Clifford D. Mallory left his post as a junior officer to become Assistant to the Director of Operations of the U.S. Shipping Board upon the country's entry into World War I. The Board managed wartime shipping and oversaw construction of a large fleet of standardized ship types.

The end of the First World War marked a new beginning for Mallory shipping interests and the establishment of a business posture that has continued through the company reorganizations to the present day. In 1919, Clifford Mallory established C.D. Mallory & Company to operate bulk-cargo vessels owned by the U.S. Shipping Board Emergency Fleet Corporation. He intended to operate bulk-cargo tramp ships on overseas routes, but the Shipping Board favored regular liner service employment for its ships. In December 1921, Mallory chartered Mallory Transport Lines to manage his liner service to Mediterranean ports.

Mallory's shipping efforts were aided by the Merchant Marine Act of 1920—the Jones Act—which affirmed U.S. interest in its merchant marine, extended coastwise protection to American ships sailing to U.S. territories, and sought favorable freight rates for American shipping. Provisions of this act continue to support the struggling U.S. merchant marine today.

Even as political and economic considerations terminated Mallory Transport Lines' Mediterranean service in 1924, Mallory had moved into a new area of the shipping business. In 1921 he was offered the management of the Swiftsure tanker fleet. With this entry into the oil shipping business, and the subsequent increase in demand for tankers, Mallory established Malston Company to purchase and operate seven Shipping Board tankers in 1923–24. He chartered them to large oil companies with insufficient fleets of their own, earning both freight and brokerage fees on the charters. By 1940 he operated the largest independent American-flag tanker fleet.

During the 1920s, Mallory also assembled a dry-cargo tramp fleet that was employed carrying coal, lumber, fertilizer, or chemicals as charters offered. This fleet survived the Great Depression partly by hauling the soda ash and ammonia used in the production of sodium nitrate for fertilizer. C.D. Mallory & Company also prospered by buying and selling ships as opportunities arose.

With the death of Clifford D. Mallory in April 1941, the family firms were liquidated, and most of the shipping interests were dispersed between Mallory's heirs and his former shipping partners. The partners incorporated Marine Transport Lines to operate the vessels and continue the functions of the former Mallory Transport Lines. This marked the end of the Mallory family's involvement in the firm.

Within a year, Marine Transport Lines was operating nearly 100 vessels in essential trades for the U.S. War Shipping Administration (which was similar to the Shipping Board of World War I).

After the war, Marine Transport Lines continued to operate one of the world's largest bulk-cargo fleets. In 1958 its merger with the Trinity/Oswego Group produced a fleet of 68 American and international-flag tankers and bulk carriers. During the 1960s, as U.S. industry became ever more dependent upon petroleum and chemicals, the firm diversified into the conversion, design, and construction of specialized chemical carriers, including vessels to carry molten sulphur and others with special refrigerated tanks to transport liquified petroleum gasses. As its predecessors had during previous conflicts, Marine Transport Lines operated freighters on government charter during the war in Vietnam.

Marine Transport Lines was purchased in 1970 by General American Transport Corporation (GATX), which operated railroad tank cars and Great Lakes self-unloading ships. Under GATX, Marine Transport expanded its operations, purchasing five British very large crude carriers (VLCCs), building and managing nine U.S. Navy Sealift tankers, and participating in the development of Taiwan's China Shipbuilding Corporation.

The capital-intensive and unpredictable nature of ocean shipping in the late-1970s led GATX to divest itself of Marine Transport Lines, which once again became an independent company in 1983. That year, Marine Transport entered a joint venture with Union Carbide to produce the *Chemical Pioneer*, the most sophisticated U.S.-flag chemical tanker. The firm continued to expand, building tankers, a bulk carrier, and the first American-flag car carrier designed to carry Japanese automobiles to the U.S. It also purchased Rowbotham Tankships Ltd., a British firm dating back to 1879, which operated small, short-haul tankers in Northern Europe and the Mediterranean.

Despite its diversification, the company's debt rose during the mid–1980s. In 1989, Intrepid Shipping, a private investment group, successfully bid to take over Marine Transport Lines in one of the last leveraged buyouts of the 1980s. Since then, the firm has moved to regain a sound footing, selling one tanker and terminating unprofitable charters. In this increasingly international business, half of Rowbotham Tankships has been sold to P & O Bulk Shipping (part of the famous British Peninsular & Oriental Steam Navigation Company, founded in 1837). In addition, half of the large Bahamian-flag tanker *Marine Regent* has been sold to Peder Smedvig of Stavanger, Norway. Although it lost the Military Sealift Command contract, the company continued the tradition of wartime participation when it operated six large military ro-ro (roll on-roll off) vessels laden with tanks and military equipment during the Desert Shield/Desert Storm mobilization in the Persian Gulf.

Representative of the modern shipping industry, the company's activities now include eight ships and two tug-barge units providing services under long-term ("evergreen") freight contracts; management of six crude-oil tankers (three under U.S. flag), two Liberian-flag latex carriers, and eight U.S. government ready reserve vessels; joint ventures in the 20-vessel Rowbotham fleet and a Bahamian-flag tanker; ownership of a U.S.-flag spot market (short-term contract) grain carrier; and interests in two U.S.-flag liquified natural gas tankers, a Liberian-flag tanker, and nine U.S. Sealift tankers. For its fleet expansion, Rowbotham has recently chartered one tanker and placed orders for two new vessels. As it celebrates its fiftieth year as an independent firm, seventieth as a shipping entity, and hundred and seventy-fifth since the founding of the maritime dynasty that created it, Marine Transport Lines remains one of the largest shipping companies in the U.S.

This anniversary gives us the opportunity to reflect upon the tremendous evolutionary development in American shipping during the last century and a half. Think of the great changes in this nation's economy, technology, and society as you study the following images of vessels that have served in the Mallory and Marine Transport fleets since 1830. ■

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Marine Transport Lines, Inc. Corporate Overview.

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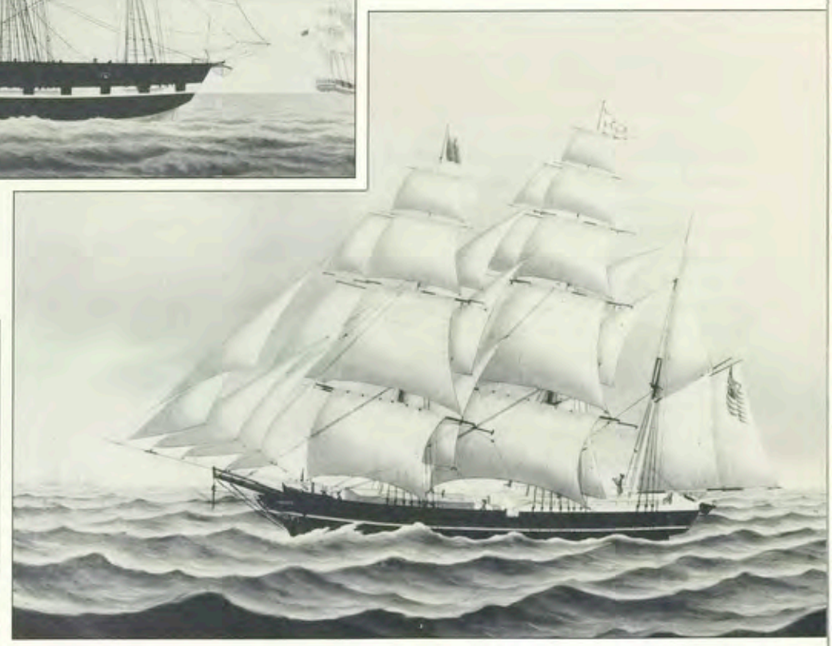
Compiled by Andrew W. German, with the assistance of John Wilbur



The ship Aeronaut, *265 tons (94.3x25.3), was built at Amesbury, Massachusetts, in 1822. She spent nearly a decade as a merchant ship sailing out of Boston before Charles Mallory and his syndicate purchased her in 1830. She made 10 voyages as a whaler, 1832–54, taking an average of 100 barrels of sperm whale oil and 1,500 barrels of whale oil during her two-year voyages. The* Aeronaut *was broken up in 1855. This watercolor, attributed to Jacob Petersen, depicts the* Aeronaut *as a merchant ship off Elsinore, Denmark, in the 1820s.*
(M.S.M. 59.1177)

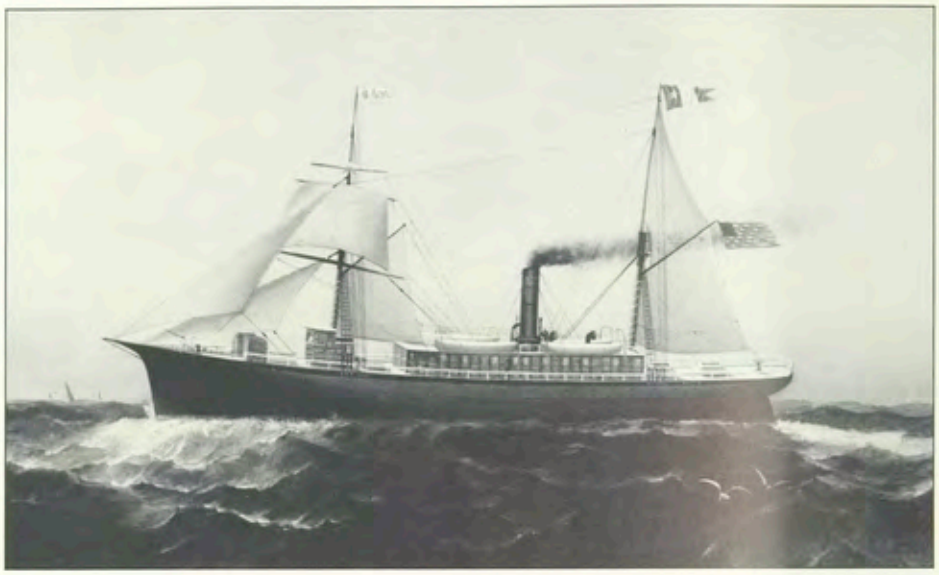


The bark Fanny, *341 tons (113x29.4x11.7), was built for Charles Mallory by Captain Peter Forsyth at Mystic in 1849. She was Mallory's first large merchant ship, and he operated her as a regular trader and occasional packet in the Southern trade between New York and Mobile. She also made at least one voyage to San Francisco and Shanghai. Here she is depicted under full sail, including main skysail, main gaff spencer, main and mizzen staysails, studding-sails, ringtail on her spanker aft, and five jibs forward. This oil painting, attributed to J. Hansen, is inscribed "Bark Fanny, Capt. E. Spicer, 1850."*
(M.S.M. 37.105)

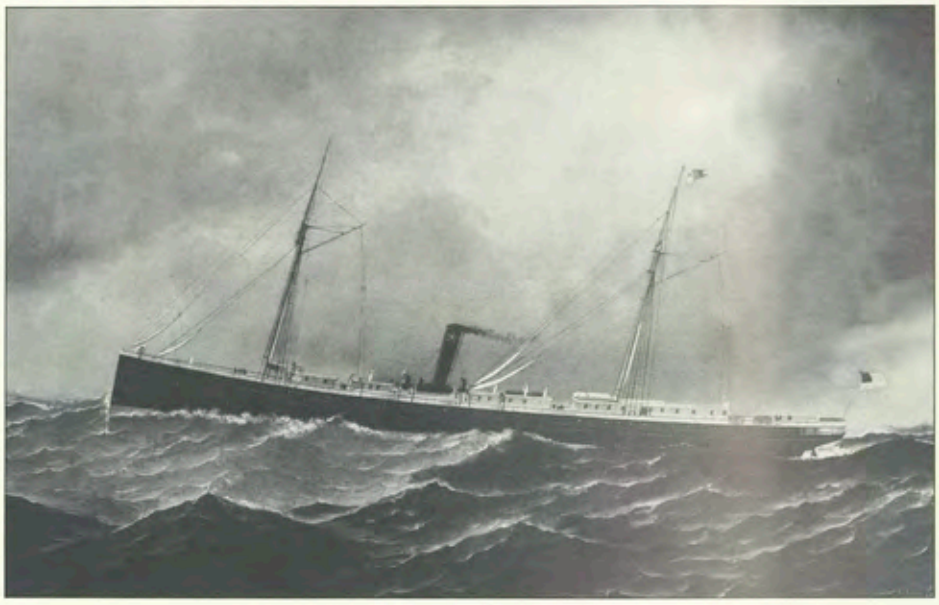


Charles Mallory ordered his first clipper ship in 1850, a year before he opened his own shipyard in Mystic. Among the best of Mallory's clippers was the Elizabeth F. Willets *of 1854, which he owned in association with the metals firm Willets & Co. of New York. The* Elizabeth F. Willets, *825 tons (156x34x19), was designed by Mason Crary Hill and built under Charles Henry Mallory's supervision at the Appelman's Point shipyard (opposite the present site of Mystic Seaport). Although she was half the size of some clippers, the* Elizabeth F. Willets *was a noted performer in the Pacific trades. In the late 1850s she sometimes served as a whale oil "tanker"; in 1860 she delivered 895 barrels of sperm whale oil, 3,349 barrels of whale oil, and 179,300 pounds of whalebone to New Bedford, Massachusetts, from Lahaina, Hawaii, in 89 days. She was sold at Shanghai for $15,500 in 1864. This watercolor by Francois-Joseph-Frederic Roux of Le Havre, dated 1855, is inscribed "Elisabeth F. Willets of Mystic Chas. C. Sisson Esqr. Commander."*
(M.S.M. 70.799)

Typical of the Mallorys' early wooden-hulled, coastal steamships was the Ariadne, *923 tons (176.6x33.6x21.6), built at Mystic in 1864. The Mallorys did not build a steamship until 1859, by which time the screw propeller had proven itself superior to the paddle wheel at sea. All but two of the 29 cargo steamers Mallory built at Mystic were screw-propelled. These steamers also carried a sailing rig, for "motor-sailing" and in case of engine failure. After government service at the end of the Civil War, the* Ariadne *carried freight and passengers on the New York-Galveston run. She stranded and was lost at Nags Head, North Carolina, 7 February 1873. This oil painting of the* Ariadne *is attributed to Elisha Taylor Baker.*
(M.S.M. 63.537)

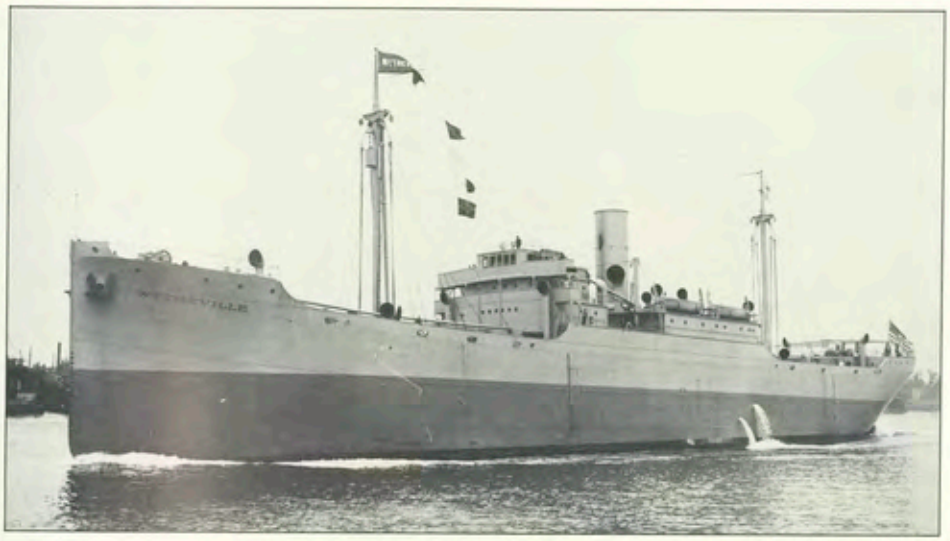


In the 1870s, the Mallorys followed the trend to iron-hulled, compound-engine steamships. The Alamo, *2,943 tons (329x40.5x21.5), was built by John Roach & Co. at Chester, Pennsylvania, in 1883. She combined regular passenger and freight service on the New York-Galveston run from 1883 through 1921. With a reliable compound steam engine, she had little need for sails other than to steady her narrow hull in a seaway. The* Alamo *was laid up in 1922 and broken up in 1924. This oil painting by Antonio Jacobsen is dated 1885.*
(M.S.M. 75.401)

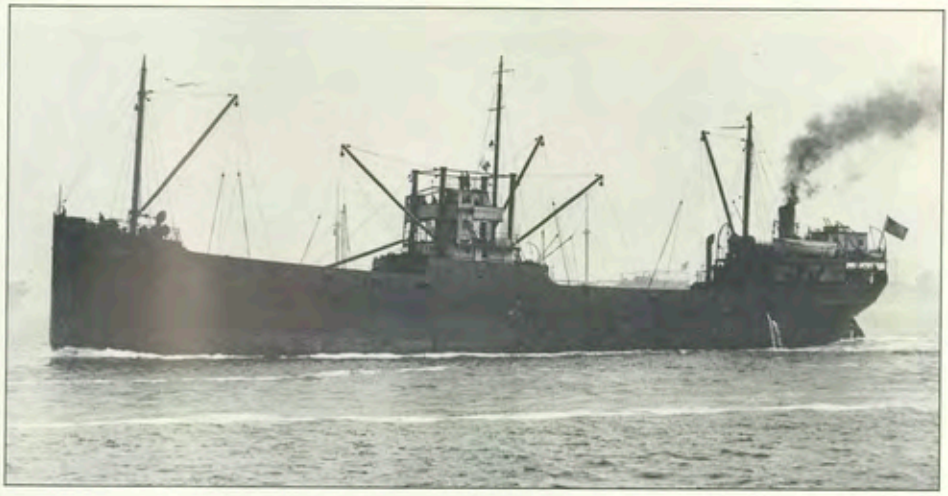


The San Jacinto, *3,870 tons (380x53x24.7), was built of steel by the Delaware River Iron Ship Building & Engine Works in 1903. Her two triple-expansion engines produced 5,000 indicated horsepower. She continued Mallory Line service to Galveston even after the line was purchased by Charles Morse and became part of the Atlantic, Gulf & West Indies Steamship Co. The* San Jacinto *served as a troopship during World War I, then returned to Gulf service through 1932. Transferred to the Puerto Rico Line in 1933, she was torpedoed and sank off Bermuda on 22 April 1942. This oil painting by T. Labell is dated 1907.*
(M.S.M. 45.880)

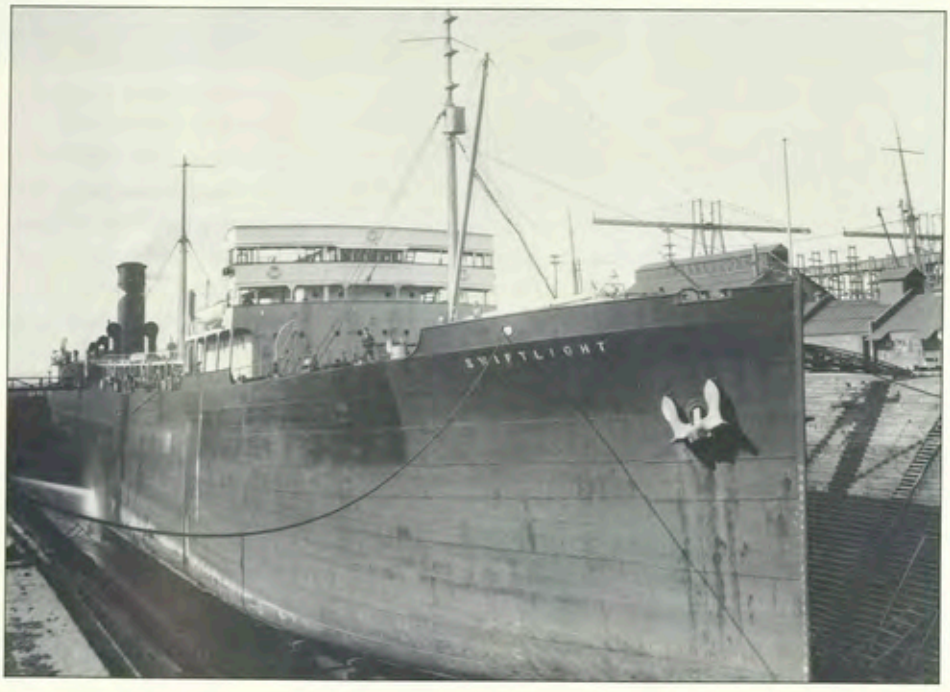




Wytheville, *6,552 tons (395.5x55x31.4), was built by the Federal Shipbuilding Co., of Kearny, New Jersey, in 1919 as one of the C-36 standard cargo ships of the U.S. Shipping Board. Owned by the U.S. Shipping Board Emergency Fleet Corp., she was operated by C.D. Mallory's Mallory Transport Lines in regular liner service to Mediterranean ports and South Africa, 1922–24. She later served in the American Diamond Lines and was sold to British owners about 1934. The* Wytheville *was powered by a modern steam-turbine engine producing 2,500 shaft horsepower.*
(Courtesy Mariners' Museum, Newport News, Virginia)



Astmahco IV, *2,124 tons (250.5x43.5x20.4), was built as* Lake Oneida *and later renamed* Glendaruel *by C.D. Mallory & Co. Launched in 1917 by Manitowoc Shipbuilding of Wisconsin, she and her sister* Astmahco III *(renamed* Ormidale*) were taken over by C.D. Mallory & Co. from the bankrupt Astoria Mahogany Co. in 1922. These were Mallory's first tramp freighters, and he managed them in coastal trades until he had a favorable opportunity to sell them in 1927.* Glendaruel *went to San Francisco as the* Willa Crosby. *These ships had twin six-cylinder crude-oil engines, which were quite modern power plants at the time.*
(Courtesy Mariners' Museum, Newport News, Virginia)



Swiftlight, *8,206 tons – 12,000 deadweight tons* – (464.6x60.2x27.7) was a modern oil tanker of the 1920s, powered by a triple-expansion steam engine generating 3,200 indicated horsepower. She was launched by the Northwest Bridge & Iron Co. at Portland, Oregon, in 1921 as one of the seven-vessel Swiftsure tanker fleet. The fleet was taken over by the bondholders and offered to C.D. Mallory & Co. for management in 1921. First, Mallory chartered them to the New England Oil Refining Co., earning both broker and chartering agent fees; then he managed them under a long-term charter and sale agreement with the oil company. When New England Oil was taken over by Shell Oil in 1929, Mallory took back the Swiftsure fleet and operated it until his death. The Swiftsure fleet then became part of Marine Transport Lines, and the* Swiftlight *was requisitioned for government service during World War II. She was sold to Chinese owners in 1947 and renamed* Yung Hung. *The* Swiftlight *is shown here in drydock.*
(Courtesy Mariners' Museum, Newport News, Virginia)

Malton, *2,972 tons (332x48x24.6) was built as* Baron Glenconner *by Napier & Miller of Old Kilpatrick, Scotland, in 1923. C.D. Mallory & Co. purchased her in 1933 and operated her as a tramp steamer in American coastal trades. Upon Mallory's death, the ship became the property of his partners who established Marine Transport Lines. She was requisitioned for government service during World War II and was renamed* Tintagel.
(Courtesy Mariners' Museum, Newport News, Virginia)





Marine Reliance, *35,750 tons – 11,491 deadweight tons* – (574.6x97.8x94.7), is the first vessel designed and built specifically for carrying automobiles under the American flag. Marine Transport Lines supervised her design and construction at Sumitomo Heavy Industries, Ltd., Yokosuka, Japan, in 1987. Her seven-cylinder diesel engine develops 11,700 horsepower. The* Marine Reliance *trades between Japan and both coasts of the U.S., carrying approximately 4,000 cars on her 12 cargo decks. This vessel is rarely in port for more than nine hours at a time, and she has averaged less than one day per year of "off-hire" time. Current military thinking places a very high value on roll-on roll-off vessels, and the* Marine Reliance *made numerous trips to the Persian Gulf transporting materiel during the recent crisis in the region.*
(Courtesy Marine Transport Lines)

Marine Floridian, *24,838 deadweight tons* (612x80x42.42), is one of two molten sulphur carriers operated by Marine Transport Lines. Both were built at reduced cost by taking an existing ship afterbody and building on a new forebody. The* Marine Floridian's *afterbody was built in 1944 as the T-2 tanker* Paoli, *and the new forebody with double skin was added at Bethlehem Steel's Sparrows Point, Maryland, yard in 1967 for the highly specialized molten sulphur trade. The* Marine Floridian *carries approximately 23,000 tons at a temperature of about 270°F in her five cargo tanks. Chiefly employed in the coastal trade, she occasionally makes a foreign voyage. She is shown at Beaumont, Texas, in 1986.*
(Photo by John Wilbur)





Chemical Pioneer, *35,000 deadweight tons* (688.5x90x47), was launched in 1983 by Newport News Shipbuilding and Drydock. Like the* Marine Floridian, *she incorporates the afterbody of an earlier ship: the containership* Sea Witch, *built by Bath Iron Works of Bath, Maine, in 1968. She has a double skin and can carry nine million gallons of up to 48 different chemicals in her cargo tanks, making her the most modern and flexible chemical carrier in the U.S. coastal trade. The cargo tanks are coated with either zinc, epoxy, or stainless-clad steel; they range from 75,000 to 590,000 gallons capacity; and they are served by more than 30 miles of stainless steel piping, most of which is above the deck. Cargo loading and discharge is carried out by deck officers via remote control from the cargo control room immediately forward of the accommodation superstructure. The* Chemical Pioneer *is operated in a joint venture between Marine Transport Lines and a unit of Union Carbide.*
(Courtesy Marine Transport Lines)

* Deadweight tonnage is the standard means of expressing a tanker's size. Measured in long tons of 2,240 pounds, deadweight tonnage is the amount of cargo, plus fuel, water, crew, and stores, that a vessel may carry. Deadweight tonnage plus the weight of the vessel itself is equal to total displacement tonnage. Neither displacement tonnage nor deadweight tonnage bear any relationship to the gross tonnage (hull volume) figures listed for the other vessels in this article.

B.T. Alaska, *188,000 deadweight tons* (953x166x78), and her sister* B.T. San Diego *are VLCCs (Very Large Crude Carriers) launched by National Steel & Shipbuilding of San Diego in 1978. These vessels carry approximately 1.3 million barrels (54.6 million gallons) of crude oil, with a crew of just 27 (about the same size as the crew of the whaler* Aeronaut). *When loaded they draw approximately 58 feet, yet their steam turbine engines develop 28,000 shaft horsepower to drive them at speeds up to 16 knots. They feature double bottoms and remote cargo control. Marine Transport Lines operates them for Shell Oil, and until very recently they were employed in the Alaska trade.*
(Courtesy Marine Transport Lines)



NEWS & NOTES

Building the Complete Boatbuilder

One of the most difficult things about teaching people basic boatbuilding is giving them the confidence they need to try it by themselves.

Near the end of a boatbuilding class at Mystic Seaport, students often ask questions like, "When's the next class? When can we take 'Advanced Boatbuilding'?"

"'Advanced Boatbuilding' is when you build your own boat," Bill Sauerbrey told a group of students in their final meeting last May, after several of them had asked about taking an advanced class. "You've learned a few tricks, and you know something about where to get tools and wood. Now build a boat."

Sauerbrey, a boatbuilder at Mystic Seaport who helps teach the Museum's boatbuilding classes, was speaking to veterans of the course, people who had learned more than "a few tricks." They had tried their hand at every aspect of small craft construction, and some of them had already started building their own boats.

But they wanted to continue studying boatbuilding. For those who love watercraft and wood, working in a boat shop can be addictive. And perhaps even with experience, the idea of crossing the wilderness between a pile of lumber and a watertight boat by oneself can be intimidating.



Boatshop Supervisor Barry Thomas (left) discusses lapstrake planking with Edmond N. Fidrych of Portland, Connecticut. (Photo by Alex Matthiessen)

The confidence to make that difficult solo journey is something that can't be taught. Through instruction and practice in the workshop, however, students learn that there is nothing mysterious or obscure about any step of building a boat.

Last May, Sauerbrey talked to the class about caulking, the boatbuilder's final defense against the water that will forever be trying to invade the craft. As he showed them a nearly completed Chaisson dory in the Boat Shop, he pointed to a corner of the transom where three planes met, and appealed not to the students' sophistication and experience with woodworking, but to their common sense.

"Use your judgment," Sauerbrey said. "Look at things. Think about how they're going to swell."

Boatshop Supervisor Barry Thomas, who has been building boats at Mystic Seaport for 19 years, said that one of the main objectives of the class is to take the mystery out of boatbuilding, so students will try it themselves.

"We try to make them see that boatbuilding is simple," Thomas said. "People are scared of the wrong things, the easy things, like steam bending. You can always recover from any dilemma you get into. You can always find a way to correct your mistakes. In the end, things will fit."

It's up to the students themselves to give the ultimate lesson in boatbuilding, which is to actually do it. "Your building a boat will teach you what you need to know," Thomas said.

The class is designed for beginners not only in small craft construction, but in woodworking in general, and gives students an opportunity to use a variety of traditional tools.

"You start off by learning to sharpen a tool," Thomas said. "Then later on, you don't just cut out a stem rabbet, you get to use a chisel at the same time."

Although the shop where the classes take place contains some basic power tools, such as table saws and drills, Thomas has a preference for traditional tools, for a number of reasons.

"People see that you don't need a shop full of power to build boats," Thomas said. "You don't need special glues and modern technology to do this. Modern technology doesn't help, it doesn't last any longer, and sometimes it gets in the way of what we're doing. It certainly makes it less pleasant, it doesn't smell as good, and some of it is quite possibly toxic."

"Some of the people in the class couldn't believe you could really cut out a plank with a draw knife, but they

saw you can really move a lot of wood that way," Thomas said.

Thomas tries to show students that not only is building a boat manageable, but the process itself should be savored. The use of power tools makes this more difficult, Thomas said. "There's more pleasure in working directly with wood," he said.

For someone who loves the feel of tools and wood and doing even very small tasks well, the journey is as important as the destination. Thomas extends this basic philosophy to every aspect of boatbuilding, including going to the sawmill to pick out the best wood possible. "It's a question of wanting to do it, and enjoying it," Thomas said.

People take the class for a variety of reasons. Among the 15 people enrolled in last spring's two classes were a man in the process of building his first boat at home; a professional cabinetmaker who built his first boat at the age of 14; and a marine artist who took the class to strengthen his understanding of boat structure, and to hone his ability to portray boats on the canvas.

"This has been a great course," said Nick Blazensky of Stonington, who is building a 12-foot 8-inch Catspaw dinghy at home. "Everything that's been taught was what I need to have, as far as hands-on experience. I've been trying to keep up with what we've been doing in class with my boat at home."

"I'm even making my own spars for it," he added as he worked on a practice spar in the boat shop.

Being a professional cabinetmaker, Henry E. "Hank" Golan of Columbia, Connecticut, is handy with wood. He's not new to boats, either, having built a rowboat at the age of 14.

"I used it for fishing and crabbing," Golan said. "It was a 12-foot flat-bottom boat, out of cypress. It had a 20-inch wide cypress side; one piece of wood. Back then you could get wood like that."

"We would row across Mount Hope Bay and get clams and make chowder, for something to eat during the Depression," Golan said. "We dug up worms to use for bait, and speared eels. I knew those rivers and inlets like the back of my hand."

Golan had also worked in a boatyard before joining the Navy during World War II.

He now plans to build another flat-bottom boat, a Carolina dory, to use for clamming.

"I was interested in lofting," Golan said. "Mainly I came here for the experience."

David Williams of Essex is a professional marine painter, whose works are exhibited in the Mystic Maritime Gallery, at the Seaport Stores. He also took the Seaport's lines-taking workshop before he took the boatbuilding class last spring.

"I took this class to learn about boats and how they're built; it's great for that," Williams said. "With any of these things, the more you know about how they're built, the better understanding you have to make a painting. Knowing the details is terribly important. And, it's fun."

"To paint, you really have to understand three-dimensional shapes and lines and curves," Williams said. "When I do a drawing on canvas before I put on the paint, it's a lot like lofting."



Chip Miller (left) of New London, Connecticut, and Rachel De Batis of Shrewsbury, Massachusetts, spile a plank. (Photo by Alex Matthiessen)

Lofting a boat means drawing three views of the boat full size from plans or a model to make a set of molds, or wooden cross sections, around which a boat is built. It is the most difficult part of the course for students, Thomas said, perhaps because it requires them to visualize alternately in two and three dimensions.

"Yet oddly enough, it's the one part of boatbuilding you could learn by reading a book," Thomas said. "You couldn't read a book to learn how to use a plane properly; someone has to show you how, and you have to try it."

For the instructors, the greatest reward comes when a student struggles and overcomes a stubborn obstacle.

"It's great when you see someone who's been struggling come along and do a nice job," Thomas said. "The planking class, for example; after three classes devoted to it, in the end you don't know if the planks are going to fit. You should see the faces of the people when they hang their planks, and they fit."

The intensive all-day lofting class is another challenge that rewards those who persevere. "A lot of adrenaline gets going in the lofting class," Thomas said. "It's a hard job lofting a boat in one day with people who haven't done it before. We don't give them anything; we ask them questions and they have to figure out the answers themselves."

Occasionally a boatbuilding alumnus brings a successful boat to the Seaport to show Thomas or John Gardner, the renowned small craft expert who initiated and taught boatbuilding at Mystic Seaport for 20 years. Others send photographs.

Although the schedule of the class may vary from session to session, Thomas tries to cover every aspect of basic boatbuilding. Typically, the course begins with an introduction in which wood types, steam bending, and edge tool sharpening are discussed and practiced.

The class then turns to laying out and cutting a stem rabbet, the groove in the boat's stem into which its planks fit. This procedure calls for careful measurements and chisel work. The day-long lofting class, which gives the students an important overview on boat design, comes early in the course.



Theodore Mayer of East Haven, Connecticut, prepares to cut a stem rabbet.
(Photo by Alex Matthiessen)

The next step is carvel planking, or smooth planking. First, the students line off the planking, calculating where the edge of each plank will lie on the mold. They then spile the planks, cutting the edge so it will form a fair line from bow to stern when bent over the molds. Spiling is a simple but exacting procedure involving a precise sequence of measurements and cuts of the plank.

After spiling, the students bevel the plank's edge so it will fit the edge of the neighboring plank. They then "back out," or hollow out, the inner side, making it concave; and round over the outer side of the plank, making it convex. And finally, they hang their planks.

The next project is lapstrake planking, or planking in which the boards slightly overlap. Making quarter knees is in the next week, followed by sparmaking, and finally caulking and other methods of making the boat watertight.

Thomas runs the class in an informal but businesslike way. The course's ambitious schedule leaves no room for wasted time, so the tempo is high. The students pay careful attention when Thomas speaks, but because the class emphasizes hands-on experience, they are energetic and eager to get to work on the day's project. They often interrupt, sometimes to ask questions, and sometimes to give Thomas and Sauerbrey some ribbing.

People take the boatbuilding class because they want to, not because they have to, which gives it a positive atmosphere. During the class, whether or not each student eventually goes on to build a boat is beside the point; all of them are relaxed and doing something they enjoy. What happens later is up to each individual.

"Who knows, you never know when you may get bitten with the irresistible need to build a boat," David Williams observed. "Look at Noah."

For information about fall boatbuilding classes, 24 through 27 October, please see the Calendar of Events.



Aboard Brilliant, *Rod Stephens reminisces with Captain George Moffett, who holds Stephens's chronometer.*
(Photo by Mary Anne Stets)

Brilliant *Receives Stephens Chronometer*

Yacht racer and designer Rod Stephens, who was on the Sparkman and Stephens naval architecture team that 60 years ago designed *Brilliant*, donated a prized chronometer (technically a radio-room clock) to the schooner last April.

This instrument helped Stephens make the voyage to Bermuda and back many times by playing a key role in precision celestial navigation. Stephens used the chronometer aboard his New York 32 class sloop *Mustang*, in which he dominated offshore Bermuda racing for 25 years.

The chronometer was a wedding gift to Stephens from his fiancée in 1947, the same year he acquired *Mustang*. It has kept nearly perfect time for more than four decades, its accuracy proven to be within a second a week. Besides serving as a navigational tool, the timepiece was used for hitting the starting line on the gun in many races.

Aboard *Brilliant*, the chronometer will be used as a navigational tool and an aid to familiarize young sailors with traditional navigational techniques.

Sea Music Festival High Notes

The Twelfth Annual Sea Music Festival was an unqualified success, attracting 5,500 visitors on Saturday, hundreds to the Thursday, Friday, and Saturday evening concerts, and selling out the Saturday morning symposium in the Aloha Meeting House. Thanks go to the following for their generous support of the Festival.

Pfizer, Inc., provided two $1,000 grants through their Pfizer Volunteer Program Support Fund in honor of longtime Sea Music Festival volunteers and Pfizer employees Douglas and Lorraine Allen of New London.

Northwest Airlines provided free round-trip air fare from Anchorage, Alaska, to Providence, Rhode Island, for four Nunamta Yup'ik Eskimo Dancers. This was arranged with the help of Kaplan Travel Bureau, with special effort from Jennifer Kolonick and Howard Kaplan in New London and David Goodnow in Mystic.

The Connecticut Humanities Council, Inc., provided the Seaport with a grant of $1,068 to cover honoraria and travel expenses for the Music of the Sea Symposium.

The Connecticut Commission on the Arts provided a $300 grant to cover a portion of the artists' fees for the Morgans' performance during Saturday's concert. The Commission is a state agency whose funds are recommended by the Governor and appropriated by the state legislature.

Special thanks also go to the 63 volunteers who donated their time to making the 1991 Sea Music Festival a success, and especially to Patricia White, owner and operator of the Palmer Inn of Noank, who supplied housing for singer Gordon Bok.

But I'm Already a Seaport Member . . .

In the past, some members have been surprised to receive invitations to become members of the Seaport. These redundancies result from direct mail campaigns, which are efforts by the Membership Office to increase the membership roster by inviting new people to join the Seaport.

These campaigns rely on computerized mailing lists, some provided by compatible organizations and publications, to target potential members. These lists are merged by computer with the Seaport's membership list to remove those who were already members from the final mailing list. Unfortunately, some names were not removed because of differences in name or address on the lists; the computer only recognizes and removes duplicate names if certain characters and numerals are the same, and in the same sequence, on both lists.

The Membership Office is seeking to strengthen the membership base. We appreciate your understanding in this matter as we work together towards a secure future for Mystic Seaport. If you receive an invitation to join, please pass it on to a friend!



Theresa John, Marie Meade, and Chuna McIntyre (left to right) *of the Nunamta Yup'ik Eskimo Dancers.* (Photo by Judy Beisler)

The Whaleboat *Reprinted for* Morgan *Anniversary*

The Whaleboat, Willits D. Ansel's comprehensive study of these historic watercraft, has been reprinted by Mystic Seaport Museum Publications for this year's celebration of the *Charles W. Morgan*'s 150th anniversary.

Ansel, a former shipwright at Mystic Seaport, has built numerous whaleboat replicas himself.

Large whaleships like the *Morgan* carried these boats on board. Sailors lowered the whaleboats when a whale was sighted, and a crew of six would row in pursuit to harpoon the creature and lance it to death.

This book, subtitled *A Study of Design, Construction, and Use from 1850 to 1970*, includes the history of these boats and stories and quotes from whalemen. The book traces the evolution of the whaleboat, and how seine boats and surf boats evolved from the whaleboat design.

Historic photos throughout the book illustrate how whaleboats were used, and other photographs show replicas of whaleboat types and building methods. *The Whaleboat* also includes technical illustrations showing boat lines, types of sail rigs, and construction details.

Willits D. Ansel's *The Whaleboat* is available in paperback for $17.95 at the Mystic Seaport Museum Stores Bookstore. Museum members receive a 10 percent discount on this and other titles at the Bookstore. Books may be ordered by calling (800) 331-2665, or (203) 572-8551.



Ebony Bones from Morgan Voyage Donated

Mystic Seaport acquired two sets of ebony bones last February from the family of a crewman on the *Charles W. Morgan*'s thirteenth voyage.

Brothers Francis and James Bement made the donation of the bones, which are flat sticks used as a percussion instrument. The bones were owned and played by the Bements' grandfather, Joseph Bement, who shipped aboard the *Morgan* when she sailed out of New Bedford in 1886.

According to the Bements, the headstrong young Joseph Bement fell out of favor with First Mate John S. Layton before the *Morgan* had even left New Bedford Harbor. Before he jumped ship in Guam, Bement was given the ebony bones by fellow crewman Crispolo de Aris.

During a visit to the *Morgan*, Francis Bement heard Seaport Chanteyman David Littlefield describing the harsh conditions under which the ship's crew lived. Bement told Littlefield his grandfather's story, and later offered to donate the bones.

Members can see these ebony bones in the exhibition "A Reflection of America" in the Stillman Building. (M.S.M. 91.18)

Aboard the* Charles W. Morgan *last February are (right to left) donors James and Francis Bement; Seaport Chanteyman David Littlefield; and Seaport Coordinator of Special Music Programs Geoff Kaufman, holding the two sets of ebony bones.
(Photo by Mary Anne Stets)

Grant Received to Restore Buckingham House

Mystic Seaport has received a grant of $27,000 from the Connecticut Historical Commission through its Historic Restoration Fund to restore the Samuel Buckingham House. This grant money will be supplemented with $18,000 from the Museum's Ellice McDonald Fund and $12,000 from the Maintenance Department's operating budget, for a total amount of $57,000 to be invested in this historic building.

The repair work, most of which will be done by Seaport restoration carpenters, will begin this fall and will continue through the summer of 1992. The work includes replacement of exterior siding and trim, repair of sheathing boards and structural framing, chimney restoration, and some interior work, including replastering.

Once the major work is completed, the Buckingham House will also be painted white, which analysis indicates was its nineteenth-century color. Although the house is more than 200 years old, the Seaport has chosen for interpretive reasons to use the building to represent rural Connecticut seacoast life as it might have been in the 1830s.

Extensive research has been done for the project, including paint analysis to determine the color of the paint at different periods in the building's history. The wallpaper in the hall was reproduced from an eighteenth-century scrap found during an early restoration.

The two-story clapboard building was named after Samuel Buckingham (1740–1815), a farmer and veteran of the French and Indian War whose grandson served as governor of Connecticut during the Civil War. The house was built in Old Saybrook between 1758 and 1768 and is representative of Connecticut vernacular architecture with additional Georgian features. The kitchen ell in the rear, an example of postmedieval English architecture, dates back to the early 1600s, and was annexed to the house some time in the eighteenth century.

In 1951 state officials presented the house to the Seaport because it was in the way of construction of the Baldwin Bridge. The house was brought to the Seaport by barge in two sections. Its interior furnishings were acquired through a variety of sources and donations.

1991: The Best Year for Gifts of Art

For people considering donating valued works of art, manuscripts, or rare books to Mystic Seaport, the time to act is now. A temporary change in the federal tax law encourages donations of "appreciated tangible personal property" in 1991 only.

Under the 1986 Tax Reform Act, taxpayers were allowed to deduct only the original purchase price of donated art. But this year only, a donor may deduct the appreciated current market value of each donation. Moreover, gifts of art will not trigger the alternative minimum tax, even if the deduction is carried into subsequent tax years.

For more information about donating works of art to Mystic Seaport, please contact Curator for Collections William N. Peterson at (203) 572-0711.

Can You Help Us?

The Collections Department is looking for photographs of members, their families, and friends taken on or near the *Charles W. Morgan*. To celebrate the anniversary of the launching of the ship, the department is preparing an album of photographs showing people who have visited the ship over the years. The album will be part of the exhibition "A Reflection of America" in the Stillman Building. After the exhibition closes, the photographs will become part of the Museum's archives.

If you would like to donate a photograph of someone you know on or near the *Morgan*, please send one with the names of the people in the picture, their hometown, and the year in which the photograph was taken to Jennifer Johnson at the Seaport address. The *Morgan* must be in the picture. These photographs will not be returned.

Planting and Planning Ahead

Rigger Dean Seder of the Shipyard and Supervisor of Grounds Nancy Spinner of the Maintenance Department, with the help of volunteers Karel denTex and Tom Baker, planted 400 white spruce and white pine on the Museum's Hewitt Farm. In about 60 years the trees will be harvested, then seasoned and used for lumber for preservation work in the Museum's Shipyard.

These three-year-old whips were about 18 inches tall when planted. They were acquired from the Pachaug State Forest Nursery, which makes them available at minimal cost for forestation projects like this. The trees were planted about five feet apart and will be thinned in a future year, but will be kept close enough that they will grow straight and tall, making them useful for spars and timber.

This cooperative project between the Shipyard and Maintenance Department may continue every spring, possibly with white oak and hackmatack, both of which have become more and more difficult to obtain in the size needed for ship preservation work.

Film and Video News

The Seaport's Film and Video Division has been busy with a number of projects in recent months, including preparing programming related to the America's Cup races and receiving some important donations.

The cable sports network ESPN is using Seaport Videos' America's Cup programs to produce 30-minute segments that fit into their "Setting Sail from San Diego" series now airing. Ken Mahler, manager of the Film and Video Division, has edited four programs for ESPN in the Division studio, incorporating Seaport Videos' programs on the 1970, 1974, 1977, 1980, and 1983 races.

The Film and Video Division received three significant donations recently.

One donation comprises more than 230 master and field master tapes pertaining to the 1987 America's Cup off Perth, Australia. The collection focuses on Dennis Conner, skipper of *Stars & Stripes* in Hawaii. Included are scenes of his preparations for the contest, interviews, racing trials, and some of the final races. This footage is now part of the Film and Video Archives, and may eventually be used in video programs.

Exy Johnson, widow of Captain Irving Johnson, donated a vast collection of 16-millimeter film to the Film and Video Division. This footage was shot during seven round-the-world voyages the couple made, beginning in 1933. This is an invaluable collection that will supplement the programs *Around Cape Horn* and *High Seas Adventurer* already in the collection. A finished program culled from this additional footage may eventually be released.

The third donation is a 60-minute finished program donated by Sir Michael Fay of New Zealand on the 1988 America's Cup. This program is of interest because it provides a New Zealander's view on this controversial, lopsided, and bitter contest between a catamaran and a monohull. This program is now available to Seaport members.

For more information, a free catalog, or to order, please call toll free at (800) 445-9236.



Volunteer Karel denTex digs a hole for a seedling on Hewitt Farm, a piece of property owned by Mystic Seaport, last March. (Photo by Alex Matthiessen)



Left to right: *Robert G. Stone, Jr., Chairman of the Board; J. Revell Carr, President of Mystic Seaport; William C. Ridgway III, Capital Campaign Chairman.* (Photo by Mary Anne Stets)

Now for the Future

Mystic Seaport Announces Landmark Capital Campaign

The moment has come for Mystic Seaport to announce an important and ambitious endeavor that will secure its place as the nation's leading maritime museum: The Campaign for Mystic Seaport.

Building on the strong leadership the Museum has already received from its Board of Trustees, Mystic Seaport plans to raise a total of $21.5 million. These funds will help the Seaport strengthen its endowment, improve its buildings and other facilities, and begin development of a research center unlike any other in the world.

"The Seaport's greatest asset has always been the commitment of its many, many friends who contribute in large and small ways to help it fulfill its mission," said William C. Ridgway III, Chairman of the Campaign. "This is why the participation of individuals is so important. There is a place for everyone in the Seaport's endeavor."

"Reaching the Campaign's goals will not only strengthen Mystic Seaport's existing endeavors," said Robert G. Stone, Jr., Chairman of the Board of Trustees, "but also refine and expand exhibitions and other educational programming, and the intellectual efforts that support them, in order to best serve its increasingly diverse audience."

The Campaign Objectives

General Endowment
$18 million

For support of staff positions, the preservation of historic buildings and collections, and for exhibitions, galleries, vessels, grounds, docks and support buildings, the Preservation Shipyard, the Library, collections care and conservation facilities, and for educational programs.

Capital Projects and Programs
$2 million

For immediate rehabilitation of the Museum's historic buildings, galleries, and shoreside facilities, as well as for the purchase of equipment and other essentials.

Collections Management
$1.5 million

To begin development of a collections care and conservation facility in an existing mill building, which will improve access to our research collection, facilitate research, provide the Museum with needed collections care space, and centralize many Museum services.

There are many ways to help strengthen Mystic Seaport. The Museum will be pleased to match a donor's interests with a particular giving opportunity. The Seaport also welcomes unrestricted donations, which will be applied to the most pressing Campaign needs.

Mystic Seaport's Annual Fund is an important source of income for its operating budget, and will continue every year in the course of the Capital Campaign. The Museum is relying on the continued support of our members through the Annual Fund.

If you are interested in becoming involved with The Campaign for Mystic Seaport please contact:

Christopher M. Cox
Vice President for Development and External Affairs,
or
Deborah Mayer O'Brien,
Capital Campaign Director
Mystic Seaport Museum
Mystic, Connecticut, 06355-0990
(203) 572-0711

ABOUT THE AUTHORS

Glenn S. Gordinier is Research Associate in the Seaport's Education Department. He joined the staff in 1979 and has served as an instructor in the Williams College-Mystic Seaport and Munson Institute programs. He is currently a Ph.D. candidate in American history at the University of Connecticut. This article is based on his research for the Sailors' Reading Room exhibit and a paper he delivered at the Museum's annual Victorian Yankee symposium.

Sandra L. Oliver, formerly of the Seaport's Education Department, is a foodways historian and consultant living in Maine. She publishes the quarterly *Food History News.*

Planned Giving Program at
MYSTIC SEAPORT MUSEUM

The development of the Museum – the buildings, ships, and wharves, the exhibits, books, and manuscripts – gives eloquent testimony to the generosity of countless contributors. This personal and generous commitment on the part of our donors fulfills and sustains the legacy and vision handed down by the Museum's founders.

Many of the Seaport's members and friends have chosen to perpetuate the Museum's purpose by taking advantage of the Planned Giving Program.

Several types of Planned Gifts are available. They are designed to benefit the donor as well as the Seaport.

Members and friends of Mystic Seaport are urged to consider the opportunities of Planned Giving as a way of assisting the Museum in a meaningful and tax-wise manner.

For further information about how Planned Giving can help you assure the future of Mystic Seaport Museum, please call

Christopher Cox, *Director of Development,* (203) 572-0711

(Photo by Judy Beisler)



Your membership supports the work of Mystic Seaport, including the restoration of wooden watercraft, the perpetuation of maritime skills, the preservation of historic artifacts, and research on all aspects of American maritime history.

These activities deepen our understanding and appreciation of our collective heritage. With a keen sense of our past and where we came from, we can set a course for the future.

Members of Mystic Seaport not only have the satisfaction of supporting a great institution's important work, but can also join in educational activities for the whole family. The gates of the Seaport are open to members year round, so you can watch the progress of work in the Shipyard and Boat Shop, examine new exhibits, and board America's oldest existing wooden whaleship time and again.

We encourage you to share your Mystic Seaport experience with others. Tell your friends and family what you like about the Museum, invite them along the next time you plan to visit, or give them the gift of a year's membership, so they can enjoy learning about our seafaring past themselves.

Memberships begin at $30 for individuals and $50 for families. Please call the Membership Office at (203) 572-5339, or write Membership.

MYSTIC SEAPORT MUSEUM®

50 Greenmanville Avenue ▪ P.O. Box 6000 ▪ Mystic, Connecticut 06355-0990 ▪ (203) 572-0711