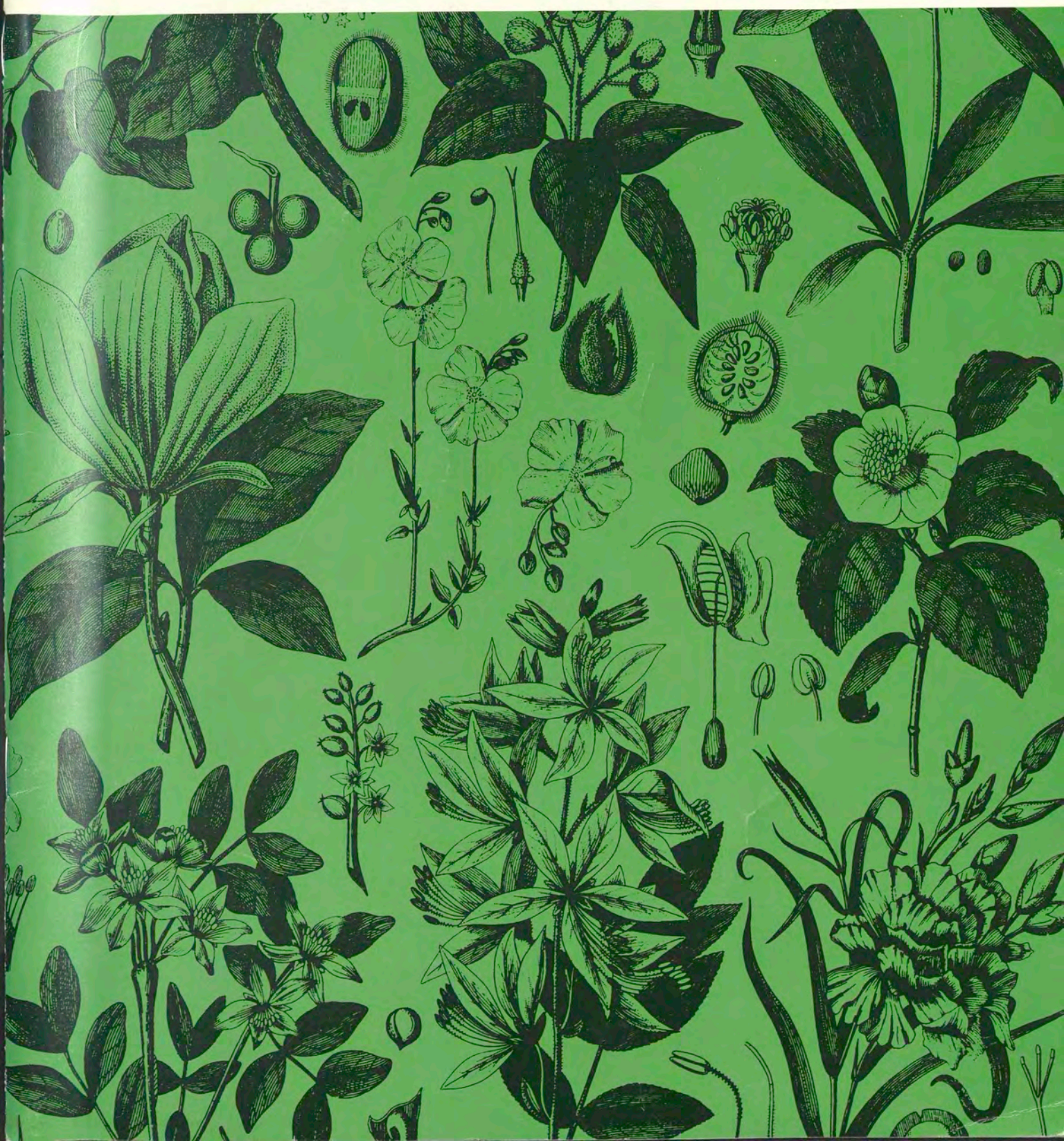
The Log *of* Mystic Seaport

Spring
1995
Volume 46
Number 4



Contents



97 Sightings

98 "I Knew a Ship from Stem to Stern": The Maritime World of Frederick Douglass
MARIFRANCES TRIVELLI

109 Mystic Seaport's Nineteenth Century Gardens: The Maritime Influence
SARA LEONE

113 Introducing *Saltwater Foodways*
SANDRA L. OLIVER

116 *Wind Rose*®
Calendar of Events

119 *Wind Rose*®
Museum Notes

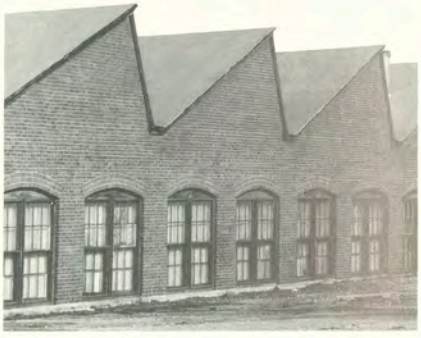
122 Book Review

124 The American Maritime Education and Research Center
SARA LEONE

126 Kids' Corner







The Log of Mystic Seaport
Spring 1995, Vol. 46, No 4
Published quarterly for members
Circulation 21,150

Staff Officers: *J. Revell Carr,* Director
Franklin Kneedler, Deputy Director
Editorial Board: *Paul deFur, John Gardner, Jan Larson, Paul O'Pecko, Barry Thomas, Marifrances Trivelli*
Advisory Committee: *J. Revell Carr, Christopher Cox, Liz Gwillim, Jane Keener, Sheila Murphy, Stuart Parnes, Mary Anne Stets*
Editor: *Andrew W. German*
Associate Editor: *Sara Leone*
Editorial Assistant: *Connie Stein*
Associate Director of Development for Membership: *Sheila Murphy*
Photography Staff: *Mary Anne Stets, Claire White-Peterson, Judy Beisler, Peggy Tate Smith, Jennifer Stich*
Design and Composition: *Peter Good Graphic Design*
Printing and Binding: *Thames Printing Company, Norwich Connecticut*
On the cover: *Nineteenth-century botanical illustrations depict numerous plants transported by sea.*

OFFICERS AND TRUSTEES OF MYSTIC SEAPORT MUSEUM, INC.: Clifford D. Mallory, Jr., *Chairman Emeritus;* Alfred Ogden, *Chairman Emeritus;* Rudolph J. Schaefer III, *Chairman Emeritus;* Robert G. Stone, Jr., *Chairman of the Board;* J. Revell Carr, *President;* William E. Cook, *Vice Chairman;* Martin F. Puris, *Vice Chairman;* William C. Ridgway III, *Vice Chairman;* Jonathan A. Wilson, *Vice Chairman;* James Harvie, *Secretary;* Richard R. Vietor, *Treasurer*
TRUSTEES EMERITI: Thomas R. Adams, William L. Ames, William H. Combs, Walter L. Cronkite, Briggs S. Cunningham, Robert A. Farrall, Lyttleton B.P. Gould, Jr., Daniel S. Gregory, Waldo Howland, Charles J. Irwin, David W.P. Jewitt, Waldo C.M. Johnston, Stanley Livingston, Jr., C.S. Lovelace, James M. Lyon, Clifford D. Mallory, Jr., Margaret P. Mallory, Richard C. McCurdy, William H. Moore, William L. Musser, Jr., Alfred Ogden, Hugh M. Pierce, Gaddis Smith, Frank V. Snyder, Olin J. Stephens II, Oscar S. Straus II, Edwin Thorne, Katharine L. Weymouth, William B. White
BOARD OF TRUSTEES: Helen W. Blodgett, John R. Bockstoce, W. Frank Bohlen, Maynard E. Bray, Joseph H. Brustolon, Powell M. Cabot, J. Revell Carr, Percy Chubb III, Phyllis D. Collins, William E. Cook, Rose C. Dana, James F. English, Jr., Colin C. Ferenbach, A. Searle Field II, William D. Forster, John H. Foster, L. Scott Frantz, John A. Gambling, Edith P. Gengras, James L. Giblin, Peter A. Goldstein, Anthony P. Halsey, James Harvie, Joseph C. Hoopes, Jr., Llewellyn Howland III, James B. Hurlock, Robert C. Kyle, Timothea S. Larr, Alfred Lee Loomis III, Charles Mallory, Michael C. McMenemy, Elizabeth E. Meyer, William W. Miner, Robert L. Newell, Alfred T. Ogden II, Harris B. Parsons, Richard W. Pendleton, Jr., William B. Pfeifer, William Pinkney, Martin F. Puris, Russell S. Reynolds, Jr., William C. Ridgway III, John E. Riegel, Charles A. Robertson, Rudolph J. Schaefer III, Robert G. Stone, Jr., Michael B. Stubbs, Wade F.B. Thompson, Alix Thorne, Richard R. Vietor, G.W. Blunt White II, Joel M. White, Jonathan A. Wilson

© 1995 by Mystic Seaport Museum, Inc.

The Log of Mystic Seaport (ISSN 0024-5828) is published quarterly by Mystic Seaport Museum, Inc., 75 Greenmanville Ave., Mystic, CT 06355-0990. Subscriptions are by membership only, beginning at $35.00.

Submissions of previously unpublished articles and illustrations concerning non-naval aspects of the American maritime experience are welcome. Editorial guidelines are available from the Publications Department.

The Log of Mystic Seaport is abstracted in *America: History and Life* and *Historical Abstracts.*

Sightings

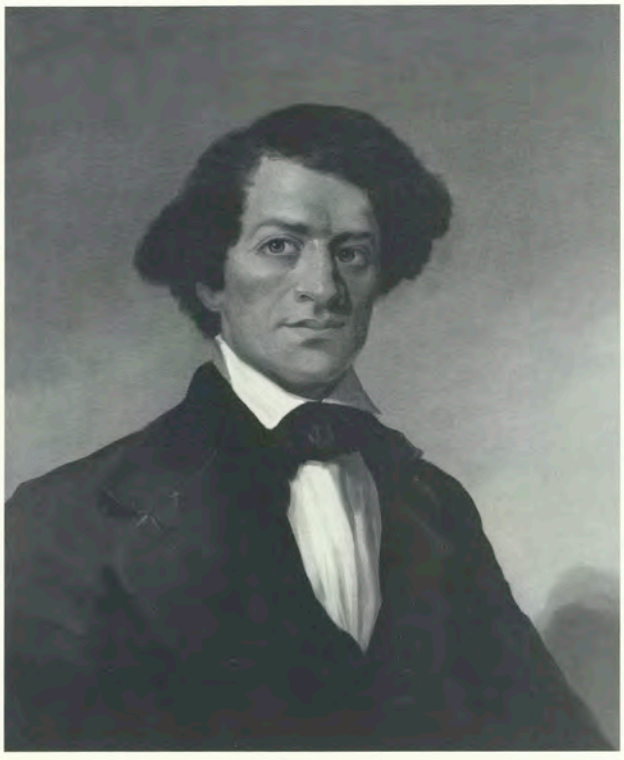


There can be no doubt that a strategic vision is an essential ingredient in an institution's successful transition from one evolutionary stage to another. Such vision gives a dynamic organization the ability to anticipate and plan for future needs and opportunities. While this planning function may seem fundamental, it is not always a natural part of daily operation, when it is often easier to focus on the here and now. Frequently, planning has to be encouraged, and those responsible for the organization must commit themselves to the effort to develop vision. At Mystic Seaport, where we have recently implemented a Strategic Plan for the future, we are at the same time witnessing the results of visionary thinking that took place 23 years ago. ❧ By the early 1970s, the Museum had taken on much of its present physical configuration and was on a course that would enhance its reputation and professional status. But we lacked a long-range plan and a vision of the direction we should pursue. When William C. Ridgway, Jr., became President of the Mystic Seaport Board of Trustees in the fall of 1971, he provided the encouragement that the staff needed to create a plan for the future and to envision what lay ahead. Bill urged the senior staff under Director Waldo Johnston's leadership to take the time, away from the distractions of day-to-day museum operations, to develop a plan. A number of important initiatives came out of that effort. The major overview exhibit New England and the Sea was created and served our visitors well for more than a decade. The Museum moved to better integrate the history of marine steam power with the acquisition of our steamboat, *Sabino.* And we filled an educational void through the initiation of our residential undergraduate Williams College-Mystic Seaport Program in American Maritime Studies. Other projects also resulted from the effort, but one element was a particular challenge then, with particular benefit now. ❧ The plan drew a sharp focus on the Rossie Velvet Mill. As the planners looked at the physical assets of the Museum and the surrounding properties, they also looked toward the future to envision the needs of our collections and programs. Here was a building with 150,000 square feet of space on eight acres of land immediately adjacent to the Museum with a "For Sale" sign on it. They knew that, in the years ahead, the growing and maturing collections of the Museum would need more and better-quality space for their proper care. The space would also provide appropriate work areas for collections-related staff and increase visitor and researcher access to those collections. The Mill could answer those future needs by becoming the Museum Support Facility. Once again, Board President Bill Ridgway led the way, and the Museum purchased the building and the land. ❧ In the 22 years since its acquisition by Mystic Seaport, the building has been temporarily repaired using funds generated for the most part by leasing portions of the building. During that time, the structure enabled us to house growing aspects of the collections, including the Rosenfeld Photograph Collection, the Ships Plans collections, and the most important national small boat collection in the world. Nevertheless, the conditions were far from ideal. ❧ We have long recognized the need for better conditions, and now we have reached the moment when the vision that led to the acquisition of the Mill two decades ago pays its dividends. Substantial funding is now available through State of Connecticut, federal, and private sources to begin the full renovation and conversion of the Mill. In the next few years, it will emerge as our new American Maritime Education and Research Center. As we look to the future, we see this collection management and research complex giving us the means to care for our collections and provide access to them in an increasing number of ways for decades to come. The vision of those almost a quarter of a century ago who addressed the Museum's future has resulted in this major asset that is developing today. ❧ As we reflect on Bill Ridgway's prescient leadership two decades ago, those of us currently involved in setting the Museum's course are reminded of the importance and benefits of individual and institutional vision. Our new Strategic Plan is built on such vision. As we implement it with strong emphasis on the American Maritime Education and Research Center, we envision a Mystic Seaport that is a greater asset to the State of Connecticut and to the nation.

J. Revell Carr

"I Knew a Ship from Stem to Stern": The Maritime World of Frederick Douglass

MARIFRANCES TRIVELLI



Frederick Douglass (1818-1895) was named Frederick Augustus Washington Bailey until he escaped from slavery in 1838. This, the earliest known image of him, dates to ca. 1842. (Courtesy National Portrait Gallery, Smithsonian Institution)

It has been just 100 years since the death of Frederick Douglass, the slave who became one of the best-known orators of the nineteenth century. A self-educated man, his career included work as an editor, author, adviser to President Lincoln, United States Marshal of the District of Columbia, and Minister to Haiti. Though his years in slavery would be the defining experience of his life, he was also the product of a maritime community. In his three autobiographies, *Narrative of the Life of Frederick Douglass, My Bondage and My Freedom*, and *Life and Times of Frederick Douglass*, he acknowledged the experiences and opportunities that only coastal communities could provide.

The man known to the world as Frederick Douglass was born Frederick Augustus Washington Bailey in Talbot County, on Maryland's Eastern Shore, in 1818. He was the son of Harriet Bailey, a slave, and a white man whose identity remains unknown.[1]

Frederick spent his early childhood living with his grandparents, Betsey and Isaac Bailey, in their cabin along the Tuckahoe Creek. He would later remember his grandmother as "a good nurse, and a capital hand at making nets used for catching shad and herring, and was, withal, somewhat famous as a fisherwoman. I have known her to be in the water waist-deep for hours, seine hauling." Her cabin, though simple, was, to the young boy, "my home–the only home I ever had, and I loved it, and all connected with it."[2]

Soon, however, Frederick realized that the cabin would not be his permanent home. As slave children grew old enough to be of service, "they were promptly taken away, and sent to live with the ...'Old Master.'" In Frederick's case, the "Old Master" was Aaron Anthony, chief overseer for Colonel Edward Lloyd. Colonel Lloyd was, by the 1820s, one of the wealthiest men in Maryland. In addition to his main estate, which included the family seat, Wye House, his holdings included 12 outlying farms and a coal mine in Easton, Maryland. Lloyd properties were among the largest suppliers of wheat in the country. The labor that produced this fortune came from his hundreds of slaves, among whom were Betsey, Harriet, and Frederick Bailey.[3]

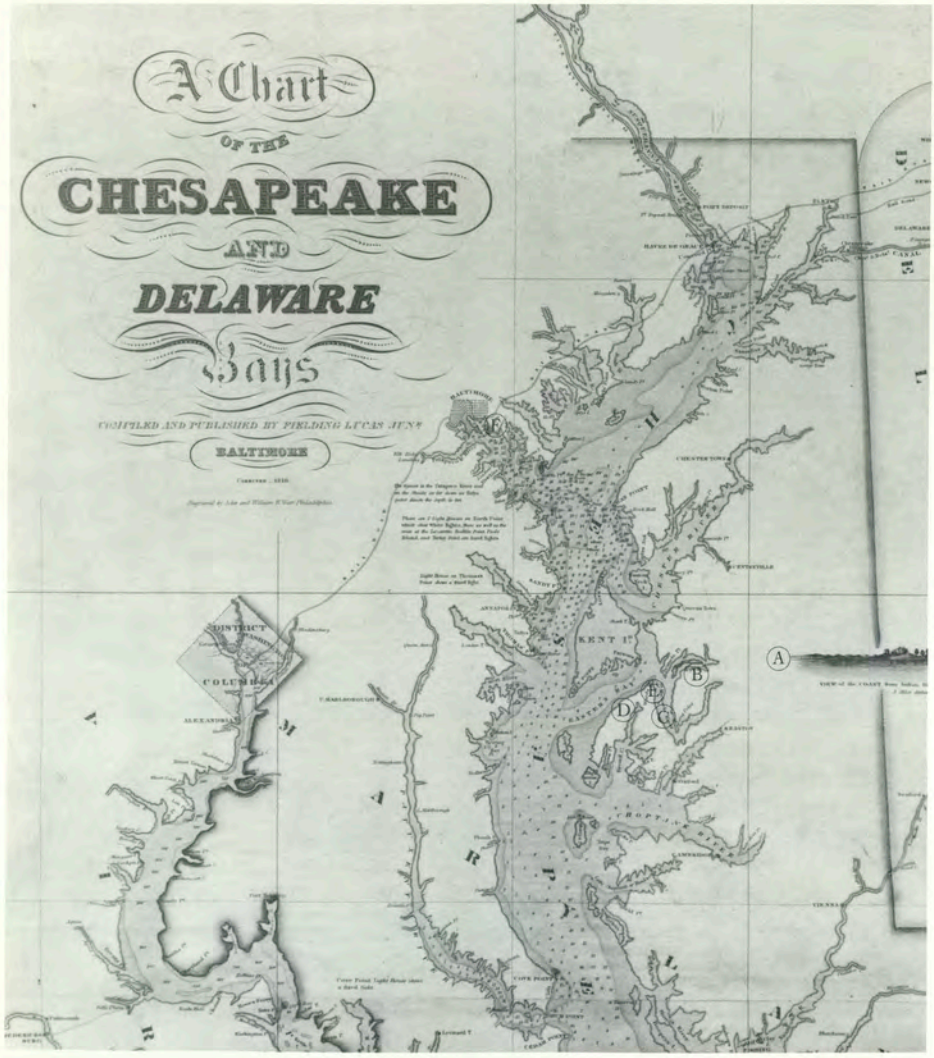
The summer Frederick was six years old, Betsey walked him the 12 miles from the Tuckahoe cabin to the Lloyd plantation.

There, close to Wye House, was the home of "Old Master" Anthony. The cramped Anthony kitchen, territory of "Aunt Katy," would be Frederick's home for the next year and a half. Aunt Katy, though a slave herself, took an immediate dislike to the young boy, and her actions served as his first introduction "to the realities of slave life." Aunt Katy resolved to "starve the life out of him," and soon Frederick was competing with the dog for scraps of food.[4]

For slaves, clothing was minimal, even in cold weather, and accommodations were crude. Years later Frederick would recollect, "my sleeping place was on the floor of a little, rough closet, which opened into the kitchen; and through the cracks of its unplanked boards, I could distinctly see and hear what was going on, without being seen by Old Master." From this vantage point one morning, he was "awakened by the shrieks and piteous cries of poor Esther." Esther, an Anthony slave, had defied her master's orders by pursuing a romantic relationship with a slave named Ned Roberts. Her punishment, witnessed by Frederick, was to stand on a bench, naked to the waist, her wrists tied to a bolt in the ceiling, while "behind her stood Old Master, with cowskin in hand, preparing his barbarous work with all manner of harsh, coarse, and tantalizing epithets. The screams of his victim were most piercing."[5]

Life on the Lloyd plantation would expose Frederick not only to the horrors of slave life, but also to the privileged world of the Lloyd family. David Lloyd, the Colonel's twelve-year old son, required his own servant-playmate, and Fred Bailey was chosen to fill the position. As Daniel's companion, Frederick was privy to the news from Wye House, which usually included descriptions of famous guests and lavish parties. The Lloyds' meals were unbelievable to the young, hungry boy: several courses of imported delicacies, complemented by "the teaming riches of the Chesapeake Bay."[6] And David's vivid descriptions piqued young Frederick's curiosity to experience the world beyond the Eastern Shore.

Frederick soon got his wish, for in early 1826 Old Master Anthony retired his position as the Lloyds' chief overseer. The Anthony slaves were then hired out, and Frederick was awarded to Thomas Auld, who sent the eight-year-old slave to Baltimore to live with his brother Hugh Auld and act as a companion to Hugh's son Tommy. Frederick saw the move as nothing short of an adventure. He felt no loyalty to the Lloyds and, with his mother dead and his grandparents far away, he confessed, "the ties that ordinarily bind children to their home were all suspended in my case."[7]



Frederick Bailey's world in upper Chesapeake Bay is delineated on this detail from A Chart of the Chesapeake and Delaware Bays, *by Fielding Lucas, Jr., published in Baltimore and updated to 1840. Bailey's birthplace along Tuckahoe Creek, a branch of the Choptank River, was near* A; *the Lloyd Plantation on the Wye River was near* B; *St. Michaels, on the St. Michaels River, is at* C; *Covey's Farm was near* D; *and Freeland's Farm was near* E. *During his second residence in Baltimore's Fells Point,* F, *Frederick escaped slavery on the railroad that linked Baltimore and Wilmington. (*M.S.M. *63.390, G.W. Blunt White Library; Judy Beisler photo)*

Eager to begin his journey, Frederick anticipated the arrival of the Colonel's sloop *Sally Lloyd*, which would take him to Baltimore. Named for one of the Colonel's daughters, the *Sally Lloyd* carried plantation goods from the Lloyd properties to market in Baltimore. Thomas Auld served as captain, and the remainder of the crew were the slaves Peter, Isaac, Rich, and Jake. Frederick knew them well, describing them as "the privileged ones of the plantation, for it was no small affair, in the eyes of the slaves, to be allowed to see Baltimore." Indeed, throughout the South, slave and free black mariners–at sea, on Chesapeake Bay, or even on the rivers–were among the most worldly and informed African Americans in a social and economic system designed to keep them docile and ignorant.[8] Now young Frederick would have the opportunity to see for himself. In *Life and Times*, written 55 years later, he vividly recalled the journey:

We sailed out of the Miles River for Baltimore early on a Saturday morning.... On setting sail I walked aft and gave to Col. Lloyd's plantation what I hoped would be the last look I should give to it, or to any place like it. After taking this last view, I quitted the quarter deck, made my way to the bow of the boat, and spent the remainder of the day looking ahead,...The vessels sweeping along the bay were objects full of interest to me. The broad bay opened like a shoreless ocean on my boyish vision, filling me with wonder and admiration.[9]

The *Sally Lloyd* arrived in Baltimore the next morning. The bustling city, a major exporter of wheat and flour and a leading importer of South American goods, would become the third largest city in the United States by the time of the Civil War. Baltimore had a significant free black population, with 687 free black households making up 15 percent of the total households in the city. Into the noisy streets, lined with 2 1/2-story brick homes and business blocks, the deckhand Rich walked Frederick to the Auld home "on Aliceanna Street, near Gardnier's Shipyard, on Fells Point." Frederick's new masters, Hugh Auld, his wife Sophia Auld, and two-year-old Tommy, greeted him at the door of their modest home. Accustomed to harsh treatment from whites, Frederick was pleasantly surprised to find Sophia's face "beaming with kindly emotions. It

The vessels sweeping along the bay were objects full of interest to me. The broad bay opened like a shoreless ocean on my boyish vision, filling me with wonder and admiration.

was a new and strange sight to me, brightening up my pathway with the light of happiness."[10] Sophia welcomed Frederick, advised him to be kind to Tommy, and showed him his new attic room, which contained the first bed he had ever had.

Frederick's duties in watching Tommy gave him plenty of time to explore his new neighborhood. Fells Point, after a long depression, was enjoying a ship-building revival, and the busy harbor was filled with steamboats and ships four times the size of the *Sally Lloyd*. On 11 May 1826, James Beacham's yard launched the *Baltimore*, a 64-gun, 1,800-ton frigate with "the modern valuable improvement of the elliptic stern," which was the largest vessel built in Baltimore to that date. As many as 40,000 people witnessed the launch, a wildly successful event in which "there was no little difficulty encountered in keeping the spectators at a proper distance." The experience was memorable for Frederick as well, for he would use the launching date as a point of reference in his attempts to determine his own birth date. As a slave, Frederick had arrived in Baltimore "without knowledge of the days of the month, or the months of the year." In *Life and Times*, he tried to estimate his age, calculating, "I left Lloyds for Baltimore in the spring of 1825,...I was eight, going on nine. I know that it was in the year 1825 that I went to Baltimore, because it was in that year that Mr. James Beacham built a large frigate at the foot of Aliceanna Street." Actually, as historian Dickson Preston has pointed out, the launch date was 11 May 1826, making Frederick one year younger than he believed himself to be.[11]

Some of his early experiences almost made him wish for the Lloyd plantation. The seaport city seemed to be filled with "new and strange sights" and unfamiliar sounds, which were new and terrifying to a boy of eight. Gangs of boys chased him, calling him "Eastern Shore Man."[12] But the kindness of Sophia Auld gave Frederick confidence, and provided the first opportunity for his education.

One day, soon after his arrival, Frederick observed Sophia reading aloud from her Bible. Fascinated by the notion that the symbols on the page represented actual words, he asked her to teach him to read. Sophia quickly complied. A daughter of strict antislavery Methodists, she was, as Frederick described her, "of the kindest heart and finest feelings."[13] Treating Frederick more like a member of the family than a slave, she taught him the alphabet and a few short words.

This instruction came to an end, however, the day Sophia naively informed her husband about the lessons. In Frederick's presence, Hugh Auld furiously admonished his wife: "If you give a nigger an inch, he will take an ell. A nigger should know nothing but to obey his master–to do as he is told to do. Learning would spoil the best nigger in the world,...if you teach him how to read, there would be no keeping him."[14] Hugh Auld's threatening lecture had the opposite effect on Frederick. Perceiving that slaveholders sought to keep their slaves in a state of ignorance, he strengthened his resolve to learn to read and write.

Since Sophia had obeyed her husband's orders and stopped the lessons, Frederick found he had to be resourceful if his education were to continue. Ironically, it was Hugh Auld who unwittingly pro-

vided the next opportunity. By this time, Auld had joined with Edward Harrison to open their own shipyard, "on the City Block," on the north side of the Fells Point hook. The Aulds rented a house on Philpot Street, and with Tommy now in school, Frederick spent most of his days running errands at the shipyard or playing with his new neighbors.

The only slave among the white sons of shipbuilders, Frederick was treated as an equal, joining in games, and anticipating the day when they would all be grown men. Frederick remembered: "I used to talk this matter of slavery over with them. I would sometimes say to them, I wished I could be as free as they would be when they got to be men. 'You will be free as soon as you are twenty-one, but I will be a slave for life.' These words used to trouble them; they would express for me the liveliest sympathy, and console me with the hope that something might occur by which I might be free."[15]

Frederick spent a good deal of time pondering the depressing prospect of being a "slave for life." "In this state of mind," he wrote, "I was eager to hear anyone speak of slavery. I was a ready listener." Soon he became aware of the words abolition and abolitionist. Although he did not at first understand their literal meaning, he knew they were somehow connected to freedom. As he would later explain it, "the light dawned in on me by degrees." One day, he assisted two Irish laborers who were unloading stone from a scow on Water's Wharf. When they learned he was a slave, they advised him "to run away to the north, that he would find friends there, and would be free." Though Frederick at first suspected he was being tricked, he would remember their advice.[16]

Denied an education at home, Frederick turned the wharves and shipyards of Baltimore into a literal schoolroom. Spending time at Master Hugh's and at Dugan & Bailey's shipyards, Frederick observed the ship carpenters at work, marking timbers with initials signifying the parts of a ship for which they were intended. Planks for the starboard side, for example, were marked S, and larboard (port) timbers were marked L. Left to watch the shipyard while the carpenters were away at dinner, Frederick practiced copying the letters he saw. That accomplished, he declared "if I can make four letters I can make more." From then on he would copy letters and improve his handwriting at every opportunity. Frederick even borrowed Tommy Auld's old copybooks and secretly traced the letters. Up in his attic room, after the Aulds were asleep, Frederick would copy passages from the Bible and Methodist hymnbooks, until he was able to read and write with proficiency.[17]

When Frederick Bailey returned to Baltimore in 1836, the harbor was among the nation's busiest. Federal Hill is at left, the inner harbor is in the distance, and the Fells Point section of the waterfront is at the far right of this gouache and pastel by Nicolino Calyo, 1836. (Courtesy The Baltimore Museum of Art: Purchased by the Women's Committee from funds derived from the 60th Anniversary Ball, BMA *1974.43)*



Frederick's busy life in Baltimore was soon to end. Hugh Auld had argued with his brother Thomas, the man who sent Frederick to Baltimore. In anger, Thomas ordered that his teenage slave now be returned to him, and in March of 1833 Frederick boarded the sloop *Amanda* to return to Thomas Auld in St. Michaels. He would later recall that as he sailed away from his old home and friends, he "paid particular attention to the direction which the steamboats took to go to Philadelphia." He discovered that, "instead of going down, on reaching North Point they went up the bay, in a north-easterly direction. I deemed this knowledge to be of utmost importance. My determination to run away was again revived."[18]

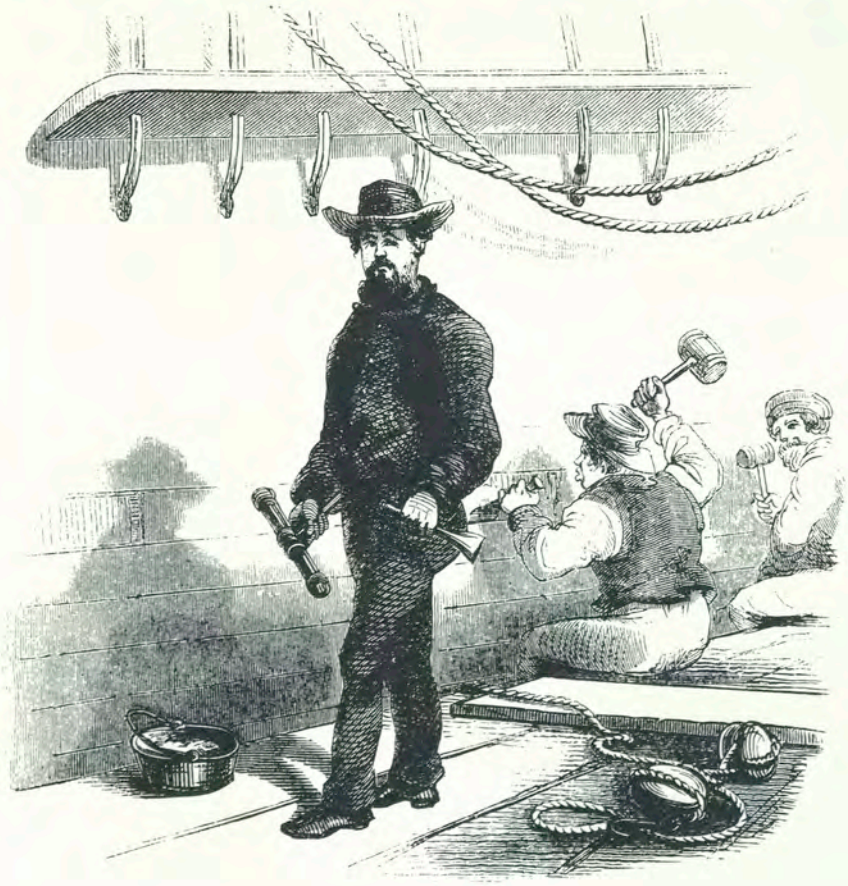
Frederick's departure from Baltimore meant his dreams of escape would be more difficult to attain. As historian Dickson Preston has acknowledged, St. Michaels was situated on a narrow peninsula on Maryland's Eastern Shore of the Chesapeake, where any slave attempting to "walk away" would be immediately spotted. Once a prosperous town, St. Michaels was in the midst of an economic depression that had all but eliminated the shipbuilding industry.[19] In short, the town was bereft of the intellectual and social opportunities available in the busy port city of Baltimore.

As if in keeping with the disparity between city and town, the home of Thomas Auld was markedly different than that of his brother in Baltimore. For the first time in seven years, Frederick would experience hunger. Rowena Auld, Thomas's second wife, was "as cold and cruel as her husband was stingy," and their desperate slaves were soon stealing food. The physical hunger Frederick endured was just one of the painful adaptations to life in St. Michaels. While in Baltimore, Frederick could read and write, and on occasion attended Sunday school with free black children. In St. Michaels, a town without a public school, he "was not allowed to teach or be taught,...The whole community among the whites, with one single exception, frowned upon everything like imparting instruction, either to slaves or to free colored persons." That one exception was a Mr. Wilson, who asked Frederick to assist him in teaching Sunday school at the home of James Mitchell, a free black man. Frederick immediately accepted, thinking, "here... is something worth living for. Here is a chance for usefulness. I could not go to Baltimore,...but I could make a little Baltimore here."[20]

School was not to be in session for long. In August of 1831 Nat Turner had led a briefly successful slave insurrection in Southampton County, Virginia, that alarmed whites throughout the South and led to severe restrictions on slave and free blacks alike. During the second gathering of Frederick's Sunday school, a mob, led by Thomas Auld, disbanded the meeting, pointedly referring to Nat Turner's fate. In this climate of suspicion, Auld determined that Frederick required stricter disicipline than he could offer. As Frederick would interpret his decision, "I had lived with him nearly nine months and he had given me a number of severe whippings, without any visible improvement on my character or conduct and now he was resolved to put me out, as he said, 'to be broken.'"[21]

Frederick was hired out to Edward Covey for one year. Covey, a poor farmer, "enjoyed the reputation of being a first-rate hand at breaking negroes." As Frederick walked to Covey's farm, seven miles west of St. Michaels, on 1 January 1834, he had ample time to reflect upon how much his life had changed since leaving Baltimore. "Like a fish in a net," he mused, "allowed to play for a time, I was now drawn rapidly to the shore and secured at all points." He arrived at the house, and after meeting Covey, Frederick realized "I was now for the first time in my life to be a field hand; and in my new employment I found myself even more awkward than a green country boy may be supposed to be upon his first entrance into the bewildering scenes of city life."[22]

Three days after his arrival, Frederick received his first flogging, which left welts on his back that took weeks to heal. Over the next six months of endless farm labor, he would be whipped at least once a week, until he was forced to confess, "I was broken in body, soul, and spirit." Perhaps the worst days were Sundays, when he was allowed a few hours of leisure. Then he would have time to notice "the broad expanse of the



In Baltimore, Frederick Bailey learned the caulker's trade, an essential shipbuilding craft. (Harper's Monthly, *June 1860)*

JUDY BEISLER PHOTO

Chesapeake Bay." To a slave, the tantalizing waters became a cruel metaphor for freedom. The sight of vessels on the Chesapeake had a profound effect on Frederick, as "I would pour out my soul's complaint, in my rude way, with an apostrophe to the moving multitude of ships:

You are loosed from your moorings, and are free; I am fast in my chains, and am a slave! You move merrily before the gentle gale, and I sadly before the bloody whip! You are freedom's sweet-winged angels that fly around the world; I am confined in bands of iron. O that I were free! O, that I were on one of your gallant decks, and under your protecting wing! Alas! betwixt me and you, the turbid waters roll. Go on, Go on. Oh, that I could also go,...the glad ship is gone, she hides in the dim distance. I am left in the hottest hell of unending slavery,...Only think of it; one hundred miles straight north, and I am free,...I will take to the water. This very bay shall yet bear me into freedom."[23]

But before he could escape, there would be a showdown with Edward Covey. In August of 1834, on a day Frederick remembered as one of the hottest of the month, Frederick collapsed from exhaustion while fanning wheat. Covey asked what was the matter, then struck him in the head with a slat of wood. Risking Covey's rage, Frederick ran off to St. Michaels to find Thomas Auld and appeal for his protection. Auld listened unsympathetically and ordered him to return to Covey. Frederick obeyed, and when he reached Covey's the next day, the farmer acted as if nothing had happened.

But the next morning, while Frederick was caring for the horses, Covey attempted to catch him and tie his legs. At that moment a struggle began that would, in Frederick's words, "turn a slave into a man." He fought back until Covey relented. For Frederick, this was "the turning point in my career as a slave. It rekindled the few expiring embers of freedom, and revived within me the sense of my own manhood."[24]

Frederick's year of service ended on Christmas Day, 1834, and the following January he began working for William Freeland, a landowner who lived three miles from St. Michaels. Frederick saw his new master as seeming to possess "some regard for honor, some reverence for justice, and some respect for humanity." Working with fellow slaves Sandy Jenkins and Henry and John Harris, he was treated tolerably well, and soon concluded, "my poor, weather-beaten bark now reached smoother waters and gentle breezes."[25]

I had lived with him nearly nine months and he had given me a number of severe whippings, without any visible improvement on my character or conduct and now he was resolved to put me out, as he said, 'to be broken.'

In spite of his improved situation, Frederick had not abandoned his hopes for freedom. When Freeland purchased his services for a second year, Frederick knew he had to act immediately or risk becoming contented under a kind master. He devised a scheme, and shared his plans with five close friends. "The plan we finally concluded upon was to get a large canoe," Frederick later explained in his autobiographies, in order to "paddle directly up the Chesapeake Bay. On our arrival,...it was our purpose to turn our canoe adrift, and follow the guidance of the north star 'till we got beyond the limits of Maryland."[26]

The day of the planned escape, Frederick had a flash of presentiment. Turning to Sandy Jenkins, he announced, "Sandy, we are betrayed." Sure enough, their plans had been revealed, though they would never know by whom. The five slaves were quickly tied up and dragged through the streets to the Easton jail. There Frederick was separated from his friends, and left to languish alone in his cell. He feared that now he would surely be sold south for a short life of labor in the cotton fields.

Certainly he could no longer remain on the Eastern Shore. He had quickly gained a reputation of being an "instigator": a literate slave who had encouraged his friends with dangerous thoughts of escape. But his master was not ready to sell him south. After much deliberation, Thomas Auld decided to send Frederick back to Baltimore, to learn the skill of caulking. The year at Covey's had made him physically powerful, and he would be able to swing a four-pound mallet, driving strands of oakum into the seams of new ships, with little difficulty. Auld even promised 18-year-old Frederick his freedom on his twenty-fifth birthday.

Frederick doubted Auld's promise of freedom, but was nevertheless excited about returning to Baltimore. Although he imagined it to be a haven compared to St. Michaels, Baltimore had changed much since 1831. Not only did blacks face greater suspicion and restrictions since Nat Turner's revolt, but also during the 1830s immigration into Baltimore increased nearly 425 percent. Fifty-five thousand European immigrants, mostly of German and Irish descent, flooded Baltimore with cheap labor, competing with blacks for work. And the tensions between assimilated whites and the new immigrants were frequently redirected at blacks. Shortly before Frederick's return, Baltimore had witnessed a wave of arson, while white mobs had vandalized black-owned homes. Several blacks had been convicted of crimes under "whites only" testimony.[27]

In the midst of this environment, Frederick reported for caulking duty at William Gardner's shipyard on Fells Point. The Gardner yard was a hub of activity, under pressure from the Mexican government to complete two brigs, the *Fourth of July* and *Independence*, by July. In this frenzied atmosphere,

Frederick had no time to perfect his caulking skills. Instead, he was kept busy running errands, in his words, "at the beck and call of about seventy-five men. I was to regard all these as my master."[28]

Their sharp orders were often interspersed with racial slurs. Soon afterwards, the white ship carpenters went on strike, refusing to work alongside blacks. The racist attitudes of the carpenters were imitated by the white apprentices, who soon ganged up against Frederick. As he remembered, "they began to put on high looks and to talk contemptuously and maliciously of 'the niggers,' saying that they would 'take the country' and 'ought to be killed.'" Soon after, four white apprentices attacked Frederick. Stealing up from behind, they pelted him with bricks and handspikes. Frederick's attempts to defend himself were intercepted by the white carpenters, who shouted, "Kill him! Kill the damn nigger, he struck a white person!" Frederick immediately fled and reported the attack to Hugh Auld. Auld became furious–perhaps at the sight of his damaged property–and escorted Frederick to see his lawyer, Esquire Watson, on Bond Street. Watson gave Auld a brief lesson in Maryland law: Frederick's testimony was irrelevant. Unless white witnesses testified, there could be no arrests. Of course, none of the white carpenters would come forward, and the matter was considered closed. Years later, Frederick would characterize the incident as an example of "the character of the men and the spirit of the times at Gardner's shipyard, and indeed, in Baltimore generally, in 1836."[29]

Hugh Auld removed Frederick from the Gardner yard and found work for him in Walter Price's yard, where Auld was a foreman. Under Auld's guidance, Frederick quickly became a skilled caulker, and at peak season would earn up to nine dollars a day.[30]

Ironically, the steady stream of work at the Price yard was due in part to Price's involvement in building vessels for the African slave trade. A 1794 law forbade the construction of American slave ships, the importation of slaves into the U.S. had been prohibited in 1808, and the carriage of slaves had been declared piracy in 1820; yet the Atlantic slave trade flourished despite British and American patrol vessels. The sleek brigs and schooners built at Baltimore were prized for their speed, and with few alterations they could be made to accommodate human cargo. Numerous Baltimore-built vessels were either chartered for this sordid use under foreign flags or ended up under foreign registry, carrying slaves from Africa to Brazil or Cuba. At least three vessels built in the Price yard while Frederick was a caulker there are known to have entered the slave trade: the schooner *Delores*, built in 1836, the brig *Eagle*, registered in 1837, and the hermaphrodite brig *Teazer*, built in 1837.[31]

Frederick never mentioned having knowledge of the intended purpose of the vessels he helped to build. But his description of a reunion visit to Fells Point in 1871 proved he was well aware of the "foul commerce" that permeated Fells Point. "The trouble with her," he said of Baltimore, "was that she traded in the bodies and souls of men....Here, in this very Philpot Street, we have been awakened at midnight by the rattling of chains and the wail of slave gangs driven on board of vessels for the New Orleans market." And in an 1852 speech decrying the internal slave trade, he reminded his audience, "to me, the American slave trade is a terrible reality. I lived on Philpot Street, Fells Point, Baltimore, and have watched from the wharves the slave ships in the basin, anchored from the shore, with their cargoes of human flesh, waiting for favorable winds to waft them down the Chesapeake." After being awakened by the cries of chained slaves, "I was often consoled, when speaking to my mistress in the morning, to hear her say that the custom was very wicked; that she hated to hear the rattling of chains, and the heartrending cries. I was glad to find one who sympathized with me in my horror."[32]

Here, in this very Philpot Street, we have been awakened at midnight by the rattling of chains and the wail of slave gangs driven on board of vessels for the New Orleans market.

Evidently, the slave trade had been a topic of discussion in the Auld home. And though Price never publicized his business dealings–and in some cases did not know the disposition of vessels his yard built–it is unlikely that someone of Frederick's intelligence would not have known the purpose of vessels that were to be outfitted with manacles, leg irons, and a water supply disproportionately large for the size of the crew.

After acquiring skill as a caulker, Frederick again concentrated on obtaining some degree of freedom. He reached an agreement with Hugh Auld by which Frederick would act as his own agent in finding work. Frederick would finance his own room, board, and tools, and at the end of each week would pay Auld a minimum of three dollars. Auld drove a hard bargain: tools were expensive, and caulking could only be done in dry weather. Nevertheless, the agreement was a victory for Frederick, whose time was now his own.

Living apart from the Aulds, Frederick spent his leisure time with a group of free black caulkers who had formed a debating club called the "East Baltimore Mental Improvement Society." Many of its members could read and write, and as Frederick happily realized, "now there were colored persons here who could instruct me." This group of caulkers was just one of 31 mutual aid societies active in Baltimore in the 1838. These informal groups of free blacks usually centered

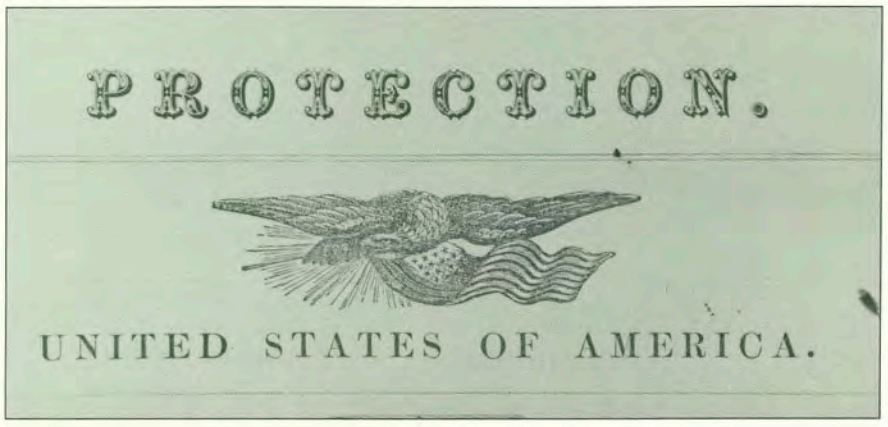
MARY ANNE STETS PHOTO

around a common profession, such as caulking, and usually excluded slaves. An exception was made in Frederick's case, and he joined the group, which met secretly on Sundays, "reading under ships bottoms and behind legs of ship timber." As a member of the Society, Frederick came in contact with free black sailors visiting Baltimore, who spoke of such "free cities" as Philadelphia, New York, and Boston. Their stories tormented Frederick, who asked himself once again, "Why should I be a slave? There was no reason why I should be the thrall of any man." He soon grew to resent the weekly payments to Hugh Auld, who had no right to his earnings, concluding, "the right of the grim-visaged pirate on the high seas is exactly the same."[33]

Tensions between master and slave erupted in August of 1838, when Frederick spent the weekend at a camp meeting 12 miles away. When he returned Monday evening, having missed his Saturday night appointment with Auld, his master was furious. Cancelling their work agreement, he shouted: "now, you scoundrel, you have done for yourself, you shall have your time no longer. The next time I hear of will be your running away. Bring home your tools at once."[34] Frederick earned no money that week, spending his time brooding in the Auld house. Soon he reached an inevitable conclusion: he must either "get to the far North or be sold to the far South." He set Monday, the third of September, as the day he would escape.

Frederick made his decision in mid-August, leaving himself only three weeks to plan his escape and to save money for the journey north. To avoid suspicion, he dutifully applied for work at the shipyards of Walter Price and Butler & Lambdin. Frederick claimed to have been "a favorite of Mr. Butler," and he had previously served as a caulking foreman on the floating stage there. Both yards gladly hired him, and at the end of two weeks he had earned $18. For the final time, Frederick relinquished his earnings to Hugh Auld, who awarded him 25 cents, sarcastically advising him to make good use of it.

Frederick spent his last weekend in Baltimore packing his few belongings and saying goodbye to shipyard friends. This proved to be the most difficult task, as "I had no relations in Baltimore, and I saw no probability of ever living in the neighborhood of sisters and brothers; but the thought of leaving my friends was among the strongest obstacles to my running away."[35]



Masthead of a Seaman's Protection Certificate. (G. W. Blunt White Library)

There was one person in particular whom he hesitated to leave behind: Anna Murray, a free black woman he had met through the Mental Improvement Society. Also a native of the Eastern Shore, she worked as a housekeeper in Baltimore. They secretly became engaged, and Anna helped to fund Frederick's escape by selling one of her two feather beds.[36] Frederick left her with instructions to meet him when he reached New York, and on Monday morning, 3 September 1838, the slave Frederick Bailey began his long-anticipated journey north.

He had planned his escape carefully to take advantage of the newly completed railroad from Baltimore to Wilmington, Delaware. Black travelers were required to carry their "free papers," lest they be mistaken for escaping slaves. As a slave, Frederick had no such documentation, so in order to escape he adopted the identity of the freest form of black laborer, a sailor. A traveling sailor would not look suspicious, and if anyone challenged him Frederick could display the seaman's protection certificate he borrowed from a sailor friend. Originally designed to protect American seamen from impressment at sea, a seaman's protection was a notorized certificate identifying the holder as a "free American sailor, entitled to all rights under the American flag"–rights Frederick himself did not possess. "In my clothing I was rigged out in sailor style," Frederick later wrote. "I had on a red shirt, and a tarpaulin hat and black cravat, tied in sailor fashion, carelessly and loosely about my neck. My knowledge of ships and sailors' talk came much to my assitance, for I knew a ship from stem to stern, and from keelson to crosstrees, and could talk sailor like an 'old salt.'"[37]

In spite of all the careful planning, Frederick was understandably apprehensive when the time came to board the train. Fearing scrutiny at the ticket office, he arranged for a friend to deliver his baggage just as the train began to move. He then jumped aboard, unchallenged, to begin the first leg of his journey. Frederick's next hurdle was to pass the ticket collector's inspection of his papers. "One element in my favor was the kind feeling which prevailed in Baltimore and other seaports at the time, towards 'those who go down to the sea in ships.' 'Free trade and sailors' rights' expressed the sentiment of the country just then," he recollected.

The "free trade and sailors' rights" to which Frederick referred were the slogans revived in response to British attempts to inspect and occasionally seize suspected slaving vessels sailing under the American flag. The U.S. was not as diligent as Great Britain in suppressing the transatlantic slave trade, and by 1838 only Portuguese- and American-flag vessels were immune from search and seizure, so slavers increasingly flew the American flag. Coming at a time of increased tension between the U.S. and Britain over the northern boundary of the U.S., the seizure of American-flag slavers heightened patriotic feelings, especially in the South.[38]

The train conductor evidently considered himself a patriot, for after a harsh questioning of Frederick's fellow black passengers, he greeted him in a friendly tone, "I suppose you have your free papers?" To which Frederick replied:

"No, sir, I never carried my free papers to sea with me."

"But you have something to show you are a free man, have you not?"

"Yes sir, I have a paper with the American eagle on it, that will carry me around the world!"[39]

After a quick review of the borrowed paper–which described a man shorter, older, and darker than Frederick–the conductor accepted the fare and left. Though relieved, Frederick "realized that I was still in great danger: I was still in Maryland, and subject to arrest at any moment."

While on board the ferry crossing the Susquehanna River, he was recognized by a deckhand, Nichols, who called out to him, pestering him with questions about his destination. Finally, Frederick escaped to another part of the ferry. Once off the ferry and onto a northbound train, he noticed Captain McGowan, who had supervised his work for Walter Price just days earlier, seated at a window in the southbound train. "Fortunately, in the hurry of the moment, he did not see me, and the trains soon passed each other." No sooner had McGowan disappeared from sight, than Frederick realized that a German blacksmith whom he knew well in Baltimore was a fellow passenger: "he looked at me very intently, as if he thought he had seen me somewhere before in his travels. I really believe he knew me, but had no heart to betray me. At any rate, he saw me escaping and held his peace."[40]

The thoughts, 'I can work! I can work for a living,... I have no Master Hugh to rob me of my earnings,' placed me in a state of independence.

Without further incident, Frederick passed through Wilmington and Philadelphia, taking the train to New York and arriving the next morning. His harrowing journey to freedom in the North was completed in less than one day. Later he would write, "I have frequently been asked how I felt when I found myself in a free state. I have never been able to answer the question with any satisfaction to myself." Relying on maritime imagery, he continued, "I suppose I felt as one may imagine the unarmed mariner to feel when he is rescued by a friendly man-of-war from the pursuit of a pirate."[41]

In September of 1838, maritime New York was in transition. The port's economy was still feeling the effects of the Panic of 1837, but the wharves of the nation's busiest seaport still bustled with activity, and in April the arrival of the British steamships *Great Western* and *Sirius* had ushered in the era of transatlantic steamship service. Frederick may have hoped to find work here as a caulker, but after a chance meeting with a fellow fugitive slave, his enthusiasm dimmed. Jake, the runaway slave now known as William Dixon, warned Frederick "that the colored people of New York were not to be trusted,...that there were hired men on the lookout for fugitives; that I must trust no man with my secret." Jake emphasized that Frederick must stay away from the wharves, since they were closely watched. Frederick himself would later describe the city as "one of the best fields for slave-hunting sport this side of Africa."[42]

Finally, hungry and desperate, he ignored Jake's warning and approached a sailor for help. Fortunately for Frederick, "Stuart" proved to be a "warm-hearted and generous fellow," who welcomed him into his home. The next morning, he introduced Frederick to David Ruggles, Secretary of the New York Vigiliance Committee. The Committee had been founded only three years earlier, and Ruggles spent most of his time assisting runaway slaves and preventing the kidnapping of free blacks. He had just finished publishing the first issue of *The Anti-Slavery Quarterly*, the first American periodical edited by a black man. Under Ruggles's guidance, Frederick "felt comparatively safe," and he sent for Anna. They were married by the Presbyterian minister J.W.C. Pennington, himself a former slave.[43]

Now Frederick had to find work, and again appealed to Ruggles for advice. "Learning that my trade was that of a caulker," Frederick recalled, "he promptly decided that the best place for me was in New Bedford, Massachusetts. He told me that many ships for whaling voyages were fitted out there, and that I might there find work at my trade and make a good living."[44]

Another reason for Ruggles to recommend New Bedford was its reputation as a haven for escaped slaves. Daniel Ricketson, in his 1858 *History of New Bedford*, would recall a time when "there was hardly a house in the place which had not given shelter and succor to a fugitive slave." He attributed this noble behavior to the influence of the Society of Friends, or Quakers, who composed the largest religious group in New Bedford. Frederick and Anna would soon benefit from the kindness of Quakers, when they traveled through Newport en route to New Bedford. Their passage on the steamer *John W. Richmond* had depleted their savings, and while standing at the stagecoach, they encountered Friends Joseph Ricketson and William C. Taber of New Bedford. "They seemed at once to understand our circumstances, and gave us such assurances of their friendliness as to put us fully at ease in their presence."[45]

Arriving in New Bedford, the Friends brought Frederick and Anna to Seventh Street and introduced them to another Quaker, Nathan Johnson. A free black man from Virginia, Johnson owned a catering business with his wife, Mary

JUDY BEISLER PHOTO

Page. His education and surroundings impressed Frederick, who decided Johnson, "lived in a better house, dined at a richer board, was the owner of more books, the reader of more newspapers, was more conversant with the political and social condition of this nation and the world, than nine-tenths of all the slaveholders of Talbot County, Maryland."[46] Indeed, his familiarity with popular literature was the source for the name by which we know Frederick Bailey.

After hosting Frederick and Anna for a few days, Johnson broached the subject of Frederick's name. In Maryland, Frederick was known as Frederick Bailey, having abandoned his middle names Augustus Washington. During his escape, he had changed surnames several times to avoid capture, and arrived in New Bedford as Frederick Johnson. Nathan pointed out the confusion already existing among the many free persons in New Bedford calling themselves Johnson. He suggested the last name of "Douglass"–a character in Sir Walter Scott's poem "The Lady of the Lake"–which his new friends accepted.

Now it was time for Frederick Douglass to become familiar with his new home. He spent his first afternoon in New Bedford visiting the wharves and viewing the shipping. "The sight of the broad brim and the plain, Quaker dress, which met me at every turn, greatly increased my sense of security," Douglass recalled. Feeling secure from the grasp of slave-catchers, he took the time to notice "full-rigged ships of finest model, ready to start on whaling voyages." At the time of Douglass's arrival, New Bedford was the leading whaling port in the country, a flourishing city of 12,354 persons, 1,051 (9 percent) of whom were black. Before the year was over, 92 whaling vessels would return to her port, yielding 77,600 barrels of sperm oil and 84,100 barrels of whale oil. The prosperity such voyages brought to the city would be reflected in the "splendid churches, beautiful dwellings, and finely-cultivated gardens, evincing an amount of wealth, comfort, taste, and refinement, such as I had never seen in any part of slave-holding Maryland."[47]

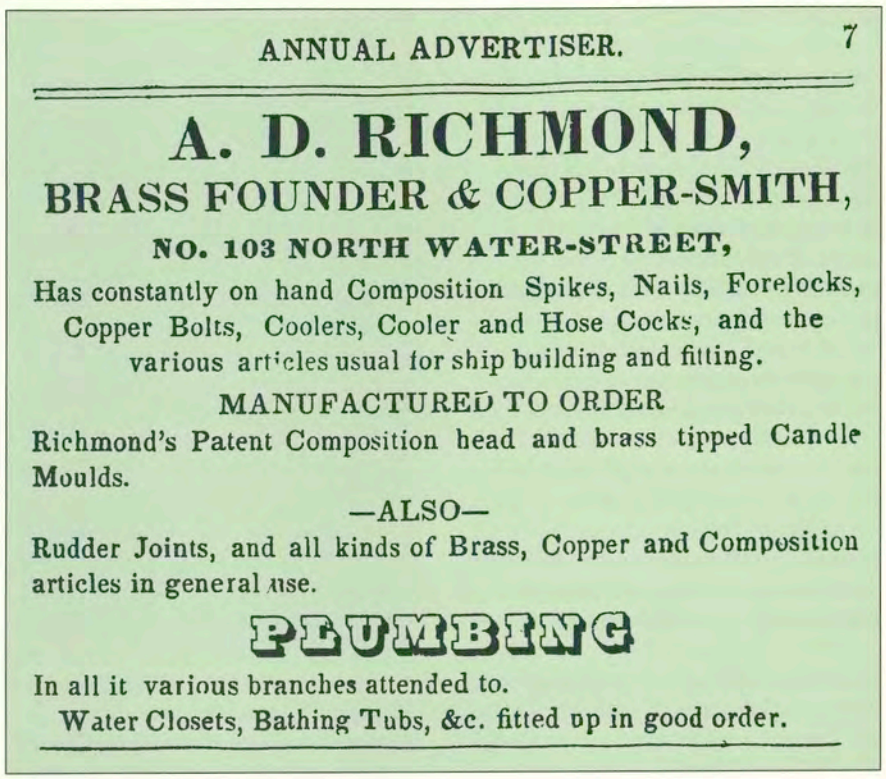
But what captured Douglass's attention on the wharf was the "superior mental character of northern labor over that of the south." On the New Bedford wharves, he was a witness to: "industry without bustle, labor without noise, and heavy toil without the whip. There was no loud singing, as in southern ports, where ships are loading and unloading, no loud cursing or swearing, but everything went on as smoothly as the works of a well-adjusted machine. How different was all this from the noisily fierce and clumsily absurd manner of labor life in Baltimore and St. Michael's!"

Douglass was amazed at the efficient method employed to unload oil from a ship:

In a southern port, twenty or thirty hands would have been employed to do what five or six did here, with the aid of a single ox attached to the end of a fall. An old ox, worth eighty dollars, was doing, in New Bedford, what would have required fifteen thousand dollars worth of human bones and muscles to have performed in a southern port....To the ship repairing dock I went, and saw the same wise prudence. The carpenters struck where they aimed, and the caulkers wasted no blows in idle flourishes of the mallet.[48]

Douglass concluded that he "could have landed in no part of the United States, where I should have found a more striking and gratifying contrast to the condition of the free people of color in Baltimore, than I found here in New Bedford." After Nathan Johnson assured him that no slaveholder could take a slave from New Bedford, Douglass "put on the habliments of a common laborer, and went on the wharf in search of work." His first attempt to find work was successful, as he was paid to help stow a sloop bound for New York with a load of oil at Gideon Howland's wharf. "The thoughts, 'I can work! I can work for a living,...I have no Master Hugh to rob me of my earnings,' placed me in a state of independence."[49]

But in spite of his new freedom, Douglass once again would be a victim of racism on the wharves. He learned that Rodney French, president of the Young Men's Anti-Slavery Society, was hiring caulkers and copperers. Hired by French himself, Douglass reported for work, only to be "informed that every white man would leave the ship if I struck a blow upon her." Douglass attempted to be philosophical about this



ANNUAL ADVERTISER. 7

A. D. RICHMOND,

BRASS FOUNDER & COPPER-SMITH,

NO. 103 NORTH WATER-STREET,

Has constantly on hand Composition Spikes, Nails, Forelocks, Copper Bolts, Coolers, Cooler and Hose Cocks, and the various articles usual for ship building and fitting.

MANUFACTURED TO ORDER

Richmond's Patent Composition head and brass tipped Candle Moulds.

—ALSO—

Rudder Joints, and all kinds of Brass, Copper and Composition articles in general use.

PLUMBING

In all it various branches attended to.

Water Closets, Bathing Tubs, &c. fitted up in good order.

Barred from pursuing his trade even among the abolitionists of New Bedford, Frederick Douglass found employment at Richmond's Foundry before beginning his career as an orator and author. (New Bedford Directory)

incident, concluding, "if I could not get two dollars I was glad to get one; and so I went to work for Mr. French as a common laborer." But the experience would not be forgotten. In an 1894 speech, Douglass told the American Missionary Association, "even here in New England, the most enlightened and benevolent section of our country, the Negro has been excluded from nearly all profitable employments." Repeating the Rodney French episode, he informed them, "I was compelled to work for one dollar a day, when others working at my trade were receiving three dollars a day." The extra money was missed: the winter of 1838-39 was especially hard for Frederick and Anna, who were now renting two rooms at 157 Elm Street. Food prices were high, and Anna, who was pregnant, was unable to work.[50]

But Douglass did succeed at finding work. Joseph Ricketson, whom he had first met in Newport, hired him to move oil casks at his candleworks on South Second Street. Eventually Douglass was able to work on the wharves, thanks to George Howland, "a man of great industry, a hard driver, but a good paymaster." Howland owned the whaleships *Java* and *Golconda*, which required repairs and fitting out. Working alongside such free black men as John Briggs, Abraham Rodman, and Solomon Pennington, Douglass realized "not all colored men were lighthearted triflers, incapable of serious thought or effort." On the contrary, these three were "thoughtful, sober, and upright,..and I am much indebted to them for many valuable ideas and lessons."[51]

After a few months in New Bedford, Douglass would receive valuable ideas and impressions from a new source, the abolitionist newspaper titled the *Liberator*. First issued in 1831 by William Lloyd Garrison, president of the American Anti-Slavery Society, the weekly publication demanded complete and immediate emancipation for slaves. For Douglass, Garrison's "words were full of holy fire, and straight to the point,...every week the 'Liberator' came, and every week I made myself master of its contents. All the anti-slavery meetings held in New Bedford I promptly attended, my heart bounding at every true utterance against the slave system."[52]

The shipyard was more to us than to many others. It was our schoolhouse, where we learned to write and to count.

Although Douglass left no written impressions of these New Bedford meetings, some details have been preserved in the diaries of whaling merchants and brothers-in-law Samuel Rodman and Charles W. Morgan, who both attended antislavery meetings during the years Douglass resided in New Bedford. When Garrison spoke in New Bedford, it was to an integrated audience, and on 25 April 1841 Morgan described one such meeting, with "the colored and white people seated promiscuously." It is impossible to know if they noticed Frederick Douglass, who usually "sat away back in the hall, and listened to [Garrison's] mighty words." Soon, however, Douglass would become as famous as Garrison himself, and when he returned to New Bedford in 1845, and again in 1856, Rodman would make careful note of it.[53]

By the summer of 1841, Frederick Douglass had found steady work at Anthony Richmond's brass foundry. There Douglass was required to "blow the bellows, swing the crane, and empty the flasks in which castings were made; and at times this was hot and heavy work. The articles produced here were mostly for ship-work, and in the busy season the foundry was in operation night and day." Having "taken no holiday since my arrival in New Bedford," and fired by his antislavery sentiment, Douglass decided to attend an antislavery convention in the Quaker whaling port of Nantucket. Though he "had no thought in taking part in any of its proceedings," others were aware of his background and zeal. New Bedford abolitionist William C. Coffin invited him to speak of his experiences, and Douglass created a sensation by describing scenes from slavery. This meeting marked the beginning of his oratorical career.[54]

Though his life of activism would take him far from the wharves of New Bedford, Frederick Douglass would forget neither his experiences there, nor his youth in the shipyards of Baltimore. Returning from his sentimental visit to Fells Point in 1871, he would reflect:

For ourselves, we are free to declare, that in all our pilgrimage during these thirty-three years, whether among the lofty or the lowly, whether in adversity or prosperity, (and we have seen both), we have never inhaled the pungent fragrance of boiling pitch, looked into the seams of a ship's deck, or heard the ringing, cheerful sound of a caulker's mallet, that we were not carried back in memory and in emotion to the scenes of our youth and manhood in the shipyards of Baltimore.

The shipyard was more to us than to many others. It was our schoolhouse, where we learned to write and to count. Its timber and boards were our first copy-books, and the white carpenters, writing 'larboard' and 'starboard' with chalk, were our unconscious teachers.[55]

The Baltimore shipyards were also where he received his first lessons in racial discrimination. During his years in St. Michaels, when all hope appeared lost, Chesapeake Bay represented the promise of freedom. As a skilled caulker in Baltimore, he gained entry into the Mental Improvement Society, furthering his education, and disguised as a sailor he made his escape from slavery. Even in the North, before he developed the oratorical skills that brought him fame, his caulking expertise led David Ruggles to send him to New Bedford, where he captured the attention of the Massachusetts abolitionists who launched his career. Since his youth, Frederick Douglass had dreamed of freedom. The maritime community gave him the resources necessary to achieve that freedom.

Mystic Seaport's 19th-Century Gardens: The Maritime Influence

SARA LEONE

In 1787, a British Navy ship that had been transformed into a "floating greenhouse" departed from England on a unique mission. The gardeners aboard were to collect breadfruits in Tahiti and transplant them in the West Indies to provide food for slaves working on local plantations. However, the trees never reached their destination. The name of the ship was HMS *Bounty*, commanded by Captain William Bligh.

Like the *Bounty* expedition, most plant transportation experiments before the mid-nineteenth century ended unsuccessfully. Unlike the *Bounty*, the usual cause of failure was not moody captains and daring mates, but the lack of an appropriate storage medium for the plants during the voyage.

As the nineteenth century progressed, discoveries and inventions reduced the risks of plant transportation, and on a much larger scale, changed the very rhythm of American living. At Mystic Seaport, the gardens of the Buckingham-Hall House (ca. 1830) and the Burrows House (ca. 1870) illustrate the horticultural needs and fancies of their respective periods. Although admired for their aesthetic beauty, the different types of gardens and plants provide striking glimpses into the effects of the Industrial Revolution on a coastal community like Mystic.

The Museum's Grounds Division and Interpretation Division work together to develop these two gardens and present accurate information about them. Virtually all of the seeds are "heirloom" seeds, meaning they are the same as those used in the nineteenth century, without corruption from hybridization. Staff Horticulturist Nancy Spinner points out the difference between authentic heirloom seeds and their modern counterparts: the sweet alyssum grown from heirloom seeds in the Burrows garden has a long and trailing bloom; the contemporary version of the flower is tight and compact. Although modern mutations might exhibit these traits, in addition to being more disease resistant, and having a longer period of bloom, the flower can lose other important aspects such as the fragrance, or the brilliancy of the bloom.

The Buckingham-Hall House has two gardens plus a number of fruit trees. The lawn is long by today's standards, but this was the result of being cut by a hired scytheman, who would periodically visit to trim the grass.

Surrounded by a white picket fence with a gate that was usually latched to keep out the chickens and other animals, the front yard is home to the small parlor garden with typical flowers of the time, including peonies, lavender, and sweet rockets. When the parlor was used for formal occasions, guests could peer out the window and enjoy the festive array, hence the name "parlor" garden.

Gardens also served utilitarian purposes, providing vegetables to supplement the main dishes of meat, fish, or poultry. The Buckingham-Hall House yard contains the requisite kitchen garden located near the cooking area, as well as fruit trees for food and drink, including cider. The garden is small, but the vegetables represent the usual varieties of the period. A handout listing sources of the heirloom plants is available to garden visitors at the Buckingham-Hall House.

Until the 1800s, vegetables were not considered to be good for one's health. In fact, just the opposite was true: many, including the tomato, were considered to be poisonous, or the promulgators of certain diseases. Gardens were regularly watered, and water was often contaminated; hence the rumor that fresh vegetables spread illnesses. As a result, vegetables were never eaten raw. Even modern staples such as radishes and lettuce were boiled, and most garden produce was preserved or put in a root cellar for future use.

Although the women of the house tended the kitchen garden, the men were responsible for turning the soil at the beginning of the season, as well as taking care of the field crops, such as corn and potatoes. The reason for this division of labor is plainly stated in the 1810 *New England Almanack* published in New London, Connecticut: "All things must give way to necessity; yet what need is there for a woman to leave her domestick concerns, go into the fields, and like an Amazon, wield the pitchfork and the rake? Tis abominable!"

As the Buckingham-Hall House inhabitants were toiling over their daily chores, America was experiencing a technological revolution that would have far-reaching effects upon land and sea. These changes culminated in the Victorian era–a period that Spinner describes as, "the golden age of horticulture."

The great expeditions of the nineteenth century brought people into contact with the botanical specimens of newly explored lands; the desire to share this exotic flora magnified the dilemma of shipping plants long distances–most of the specimens died en route. As the aesthetic and economic value of these new plants increased, so did interest in developing ways to preserve seeds or live plants for their ocean voyage.

In the eighteenth century, plants were packed in substances like whole-grain rice, or Indian corn saturated with sulfur, and stored in containers of all shapes and functions, including snuffboxes and jars. During this same century, on the advice of a fellow botanist, John Bartram of Philadelphia, America's first native botanist, attempted a novel method: plants with fresh soil still clinging to the roots were put into an ox bladder filled with water; the narrow part of the bladder was fastened around the stem at mid-point, with a portion of the stem-top exposed to the sun. Using this innovative technique, Bartram intro-



CLAIRE WHITE-PETERSON PHOTO

Neighborhood friends admire Mrs. Burrows's ornamental garden. In the 1870s, gardening was considered to be an appropriate outdoor activity for women.

duced over 320 species of American plants to Europe.

Botanists seldom travelled with their plants, so maintenance fell to the ship's crew. During the course of a voyage, proper care took time; plants were supposed to be brought on deck in fair weather, and stored below during cold or storms. Since most sailors were otherwise preoccupied with the duties of sailing, the plants were usually neglected. Many times they were left on deck and became subject to too much sun or salt spray, or were left below and subject to rats and other vermin. In addition, during periods of severe dry weather, we can guess who received the freshwater supply. Considering these factors, it is easy to understand why most plants did not arrive at their intended destination, with only one out of 1,000 surviving.

Then, in 1832, British doctor and naturalist Nathaniel Bagshaw Ward conducted an experiment involving the emergence of an adult Sphinx moth. He buried the moth chrysalis in a lidded glass bottle filled with soil. Condensed moisture appeared inside the glass during the day and dropped to the soil at night, keeping the interior consistently moist. In time, a blade of grass and an embryo fern appeared; Dr. Ward had tried unsuccessfully to grow this particular species of fern in his garden. He took out the insect, and the fern and grass continued to grow without water or care for almost four years.

This success prompted Dr. Ward to design and build "Wardian cases" that could house plants on land or transport them at sea. In 1834, the first voyage of violets, roses, ferns, and grasses in Wardian cases departed Britain aboard a ship bound for Australia. Even though they were neglected during the duration of the entire voyage, they arrived healthy and flourishing.

Thus began the era of international plant exchanges between botanists, nurseries, and friends. On a grand scale, Wardian cases were used by Great Britain to transport over 20,000 tea plants from China to India, and into British control.

In addition, developments in transportation further promoted the distribution of seeds, bulbs, cuttings, and plants. Steamships ran with a new-found regularity independent of the wind, and voyage times were shortened.

Since more plants were available at cheaper prices, gardeners stopped the uncertainty of home-collected or traded seeds and purchased them. The religious sect of Shakers began selling seeds in paper packet envelopes; they were the first to grow seeds specifically for selling purposes. Simultaneously, new developments in printing allowed for mass production of seed catalogs, and color seed packets, which boosted the mail-order business. By the mid-1870s, over 1,400 gardening periodicals were being published, and plant societies and competitions appeared even in the smallest of towns.

Innovations such as these changed gardening and, indeed, the world. Middle-class families like the Burrowses could have hired someone to mow their lawn with a newly invented convenience–a lawnmower. The rough lawns of the scytheman gave way to



the neat and trim yards of the Victorian era. Although, Spinner comments,"It's a given that some houses were unkempt–just like today."

By this time, the small parlor garden had expanded into a larger ornamental garden with a variety of new and exotic flowers. Fragrance was one of the most important elements, and the Burrows yard contains such aromatic perennials as pinks and summer phlox.

The Victorian love of ornateness and the unusual in architecture, clothing, and home furnishings also encompassed their gardening tastes. The Cigar Flower consists of small blooms that look like little cigars with lit ends. Attesting to the drama of the era, the garden also has flowers named Love-Lies-Bleeding, Love-in-a-Puff, and Cupid's Dart.

For those with limited knowledge of gardening, terms such as "annual" and "perennial" bring forth the same question that "cappuccino" and "espresso" elicit from the tea drinker: "What's the difference?" The perennial is a root that blooms every year; annuals are seeds that bloom only once, although some may reseed. With proper care, annuals bloom for the whole season, but perennials bloom for a shorter period. Some perennials give up the ghost quickly, "like Victorian ladies with the vapors," comments Spinner.

Like the Buckingham-Hall yard, the Burrows yard has fruit trees. Visitors can view a rare species of pear tree called Winter Nelis. Quite popular in the nineteenth century, the fruit ripened late–in October–and was wrapped in paper for storage in the root cellar, lasting throughout the winter. Once improvements in refrigeration occurred, and the need for the Winter Nelis decreased, they gradually lost popularity because of their ugliness. Misshapen and marked, this Quasimodo of the pear world all but disappeared.

Ralph Waldo Emerson described a weed as a plant whose virtue had not yet been discovered. Nineteenth-century gardeners fought the same battles against weeds and insects that we do today. Although the cause of the war remained the same, the weapons did change. A hardy dose of kerosene or salt was a good weed preventative; unfortunately it sometimes served just as worthy as a plant preventative. An even larger struggle was waged against garden pests with homemade insecticides such as soap,

A young woman picks vegetables in the Buckingham-Hall House kitchen garden. During the 1830s, vegetables were rarely eaten raw–even lettuce and radishes were boiled.



MARY ANNE STETS PHOTO

tobacco, sulfur, ashes, plaster dust, or arsenic-based poisons.

Similarly, a wide variety of natural substances were used for fertilizer. The 28 April 1876 edition of the *Mystic Press* cites a benefit of coastal living: "The recent heavy gales threw large quantities of pulverized sea weed upon the beaches. The farmers have gathered a supply as it works admirably as a fertilizer. It is an ill wind that blows nobody any good."



Guano advertising poster, ca. 1875. (M.S.M. 94.5)

And speaking of ill wind, the popular fertilizer known as guano played an important role in America's maritime trade. For decades, guano ships plied the oceans with their ultra-odoriferous cargo of bird droppings collected from rainless islands in the South Pacific and South Atlantic. In 1886, dealers in New York City offered over fifty different types of guano; prized Peruvian guano sold for $65 per ton, compared to $3 per ton for regular manure.

For those with a serious interest, however, no price was too great. In 1876, Noank, Connecticut resident Thomas E. Collins's three-acre garden was graced with $75 worth of fish "pomice" fertilizer. This was processed menhaden–the area had several factories that separated the oil out of the menhaden for industrial uses and "cooked" the residue for fertilizer.

Although Yankees were known for their frugality, this trait was clearly discouraged in certain areas. Sage advice from the previously cited *New England Almanack* states, "A man never had too much manure."

Assistant Supervisor of Coastal Life, Holly Malloy, explains that the Museum gardens provide another way to talk about life ashore, and the effects of the Industrial Revolution. Mystic Seaport strives to create a total sensory experience for visitors, and the gardens offer the perfect opportunity to carry out this mission: heirloom seeds allow people to experience nineteenth-century scents that have been lost through years of hybridization.

These efforts will be assisted by a new greenhouse that the Museum has purchased, thanks to recent grants from The Dillon Fund and The Stanley Smith Horticultural Trust. The structure provides 2,160 square feet of space, galvanized steel trusses, two separate heat zones, self-contained heating and plumbing, a step-controlled electronic ventilation system, and a built-in condensate removal system.

Although we marvel at the innovations of the present century, the nineteenth century was a time of dramatic changes that altered virtually every aspect of American life. From the easing of domestic chores for the middle-class to allow for more leisure time, to the spread of mass communication through newspapers and magazines, the Industrial Revolution gave Americans the opportunity to create and develop social identities that continue to this day.

Evidence of this transformation can be found in obvious places like the print shop, where the slow hand-operated printing press rests near the speedy foot-operated press. But one of the best examples of nineteenth-century technical and social progress can be found in the gardens! The next time you visit, investigate our gardens and "unearth" some new information about America and the sea!



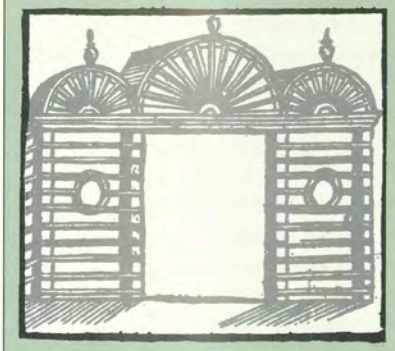
Sign up today for our new Garden Series!

Join us for two illustrated lectures presented by professional horticulturists. These evening programs begin at 7:30 P.M. in the Meeting House. Subscription tickets cost $8 ($10 for nonmembers). For information and reservations call (203) 572-5339.

Plant Collecting Around the World

6 April 1995

Rob Nicholson, from the Smith College Botanic Garden, discusses the history and importance of plant collecting. He will share his experience of collecting plants in Chile, Morocco, Japan, and Korea.



Historic Gardens from Quebec to South Carolina

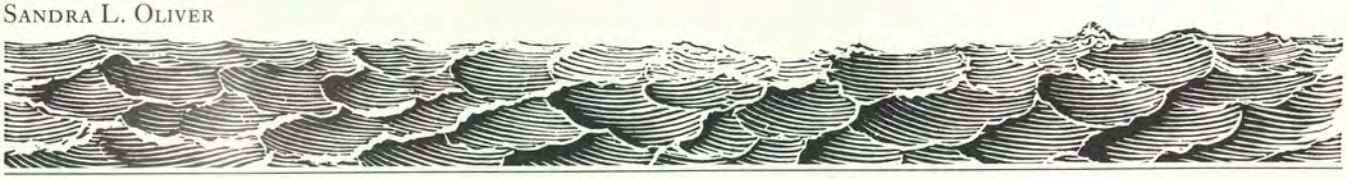
18 May 1995

Garden Historian Ruthanne Rogers is a cofounder of the New England Garden History Society. She serves as the restoration consultant to the Stevens-Coolidge Place in Massachusetts, and lectures frequently in the Boston area on the subject of garden restoration and preservation. This presentation, based upon her travel and research, is a highlight tour of many wonderful sites open to the public.

CLAIRE WHITE-PETERSON PHOTO

Introducing *Saltwater Foodways*

SANDRA L. OLIVER



When foremast hand Samuel "Bully" Samuels first crossed the "line"–the equator–an old hand dressed as King Neptune came aboard the ship *St. Lawrence* and asserted his sovereignty over Samuels and his fellow newcomers, an event described in Samuels's memoirs. When the *retired* Captain Samuels published his autobiography in 1887, he indulged in a little of what students of literature recognize as foreshadowing, reporting that Neptune told him: "You have now a right to become an able seaman, boatswain, and so upward to captain, if you are not killed or drowned. In the latter event you will be turned into a sea-horse, and be forever my subject." But for food historians, it is Neptune's last words to Samuels that are most interesting: "You may now eat salt pork, salt horse, mush and weevily bread, without grumbling. I will now depart."

It is in little snippets like these that food historians find their information. Whether one is examining food at sea or food ashore, food references are exasperatingly ephemeral. If historians want to move past the construction of a dish–information available from cookbooks–to the context of food served and eaten, disliked or appreciated, then there is little choice but to shuffle through hundreds of pages hunting for obscure, often minuscule, references. Sometimes the little bits historians are able to find smack of exaggeration or hopeless romanticism: for example, the oft-repeated story of salt meat so hard it could be carved into little figures; or the name "salt horse" itself, implying fo'c'sle suspicions that the meat wasn't familiar beef at all.

All this is very much on my mind now that I have completed *Saltwater Foodways: New Englanders and Their Food at Sea and Ashore in the Nineteenth Century*. My intention in writing the book was to move past romance and exaggeration, the endless complaints of bad water, rotten beef, and weevily bread, in order to discover what food at sea tells us about food ashore, shipboard discipline and hierarchy, gender, race, class, and economic issues. As many of you have no doubt observed during Mystic Seaport's annual "Taste of History," the Museum's exhibits offer many entrees for these food discussions. Similarly, *Saltwater Foodways* explores the Museum's exhibits for evidence that seafarers' foods were land-folks' foods taken to sea.



Researching maritime food history:

Historic food references at sea or ashore are everywhere and nowhere. They crop up in diaries, letters, newspaper accounts, bills, government regulations, photographs, business records, memoirs, poems, logbooks, drawings, and journals. Almost never are the words, "salt pork," "salt horse," "lobscouse," or even "breakfast," "dinner," and "supper," listed in the indexes of accounts of life at sea. References to sailor's foodways are usually subsumed in the subject catalog heading "life at sea," and they require food historians to read pages and pages scanning for key words like "grub," "tucker," "the kid," as well as more standard terminology like "beef," "beans," and "meals." A great research aid to a food historian like me came a number of years ago when Curator of Manuscripts Douglas Stein and his assistants in Mystic Seaport's G.W. Blunt White Library added the subject category "food at sea" to the card catalog. The Library's volunteer manuscript readers, who survey acquisitions for names, vessels, ports of call, cargo, and vessels "spoken," were asked to note on their reader's sheets if a log or journal or manuscript mentioned food. Perhaps in time other manuscript collections will be similarly cataloged to include this important, though often neglected, subject.

Cookbooks are another obvious source for food historians; but they are insufficient because recipes describe the *proposed*, ideal construction of a dish, rather than how the dish actually came out. How many of us follow a recipe to the letter even today? With sailors' dishes, like dandyfunk or duff, cookbooks are useless until you know what the dish was called ashore, and in most cases there is a landsmen's version. Sometimes cookbooks reveal cultural attitudes or preferred ways of preparing certain foods, as they did when I looked at fish cookery. Almost always, cookbook information needs to be amplified or given context by reports from real people. But those reports are often fraught with problems.

First of all, not everyone in the past (or now either) talked about what they ate. Right away, then, historians cannot assemble information from a representative scientific sample of the population to survey for food habits. Of the many logs and journals in the G.W. Blunt White Library, only a relative few contain descriptions of everyday meals. Readers of *Saltwater Foodways* will hear repeatedly from the handful of journal-keepers who *did* talk about food: whaling wives Sallie Smith, Mary Brewster, Mary Lawrence, and Annie Ricketson, and sailors Horatio Gray, John Perkins, Charlie Abbey, and Felix Riesenberg, some of whose accounts have been

published. Richard Henry Dana, Jr., and Herman Melville, two men of letters with seagoing experience, also add perspective on sailors' and travelers' food. But even these writers who were aware of food usually described only parts of meals or the food they ate on special or remarkable occasions.

A pattern appeared with many journals. The first day or so out, the journalist described a typical day's schedule, including the meal times and sometimes the menu. Very often, seasickness then overcame the diarist and the journal ceased for the next few days or only reported how perfectly wretched the writer felt. Perhaps a few more menus appeared later, but until the crew caught a dolphin or porpoise, or some flying fish came on board, the record was often quiet. Many journal-keepers noted when food or water ran out, or recorded with pleasure the arrival on board of fresh provisions. A visit to a port or a chance gam with another vessel also might bring a description of a meal. The reports were often spotty.

Secondly, many seafarers' journals and autobiographical narratives, written in the late nineteenth and early twentieth centuries had an agenda. Travelers sometimes kept journals to relate incidents of the trip to family, and these were written to impress or amuse. Narratives were often written to gloriously recount the brave adventures of sailors bold: "Arrrr, me hearties, the beef was stinking and the water bad, but we tough characters ate it with relish." This might make for good reading, but certainly the veracity is suspect. Fortunately, the writer swaggering through lots of rotten meals is easy to spot and can be compared to more even-handed descriptions.

I wish I could report that, in fact, I found direct material evidence of horses supplied to meat packers who sold them for ships' provisions, or of horse bones associated with barrel remnants found among surviving marine archaeological artifacts, or of a court case in which a packer was fined after admitting he had, in fact, salted a horse or two and sold it barreled to unscrupulous shipowners. But I haven't found this kind of evidence yet about American merchant vessels, and I am not sure exactly what would be proved if I had, except to settle one way or another a piece of seagoing folklore.

The story's persistence–promulgated by none other than Richard Henry Dana, Jr.–itself is a sailors' food artifact that reveals how sailors were regarded by captains and owners and how sailors regarded themselves. If we are really interested in maritime social history, those are the topics we will care about.



What Saltwater Foodways *is about:*

Using Mystic Seaport exhibits to focus the story in time and place, the book begins with three chapters describing food ashore in coastal New England from the early 1800s, when people were still cooking locally produced food over open fires, through the end of the century when cookstoves were the usual thing and manufactured food was readily available. The Buckingham-Hall, Burrows, and Greenman Houses provide the starting points. In chapters on the whaleship *Charles W. Morgan* and the fishing schooner *L. A. Dunton* the discussion moves to seafarers' fare. The *Morgan* gives us a chance to explore merchant and whaleship food (this book seldom mentions naval vessels) and the two, often conflicting, foodways of the fo'c'sle and the cabin. The *L.A. Dunton* represents a century of fishing vessels, through which we can explore the evolution of the ample fare fishermen enjoyed. Food at sea echoes the food ashore; over and over we see parallels between meals served in houses and on board ships. The U.S. Life-Saving Service, where men more accustomed to boats than stoves worked and cooked for themselves, blended the fare of farmers and fishermen. In each of these chapters, the story of the food includes discussion of the household furnishings and ships' outfits, home gardens and provisioning lists, housewives and sea cooks, that made it possible to prepare the meals.

At sea and ashore, nineteenth-century Yankees minded their manners. They also had distinct ideas of what made a meal a meal, and what "good food" was. These issues came into higher relief when travelers encountered strange and exotic foods while reprovisioning their ships, or when they ate meals ashore in foreign ports. A chapter is devoted to each of these circumstances.

New England's major holiday celebrations–Fourth of July, Thanksgiving, and Christmas–are described as observed ashore and at sea, too, particularly the foods associated with them. If we could imagine the holidays as characters in a novel, we would see each develop over the nineteenth century, losing or gaining influence, acquiring a new look and meaning. The Fourth began as an overtly great and public day and increasingly became a day for family gatherings; Thanksgiving diminished while an increasingly elaborate Christmas celebration grew in prominence. Each holiday's observance–or nonobservance–at sea sheds a little more light on the nature of seafaring.

New Englanders created other social occasions that focused on food: clambakes, chowder parties, ice cream festivals, and church suppers. With these it is clear that New Englanders showed their unique regional identity through their food. Part of that identity depended, as it still does, on New England's seafaring tradition, especially the fisheries. Mystic Seaport's small craft collection represents a century and a half of a fishing livelihood for some coastal New Englanders. Despite all the fishing activity, the fish caught represented only a small part of most peoples' diet, either along the coast or inland. Why New Englanders and others Americans did not eat more fish is the subject of another chapter. When they did, as might be expected, they favored certain fish over others; which of these and how they were prepared for the table is the subject of the last chapter.

What can a reader expect from *Saltwater Foodways*? Anyone keen on maritime history will find a broadened perspective

on seafaring. Anyone interested in food will see it in a new context. Anyone fascinated with coastal New England will become further steeped in the region's history and character. I hope that readers will come away a little more likely to challenge modern assumptions about food. It is tempting for modern people to view food in past times simplistically–viewing it either as not as delicious and nutritious as modern food or else romantically as full of all those wholesome virtues we try to find in what we think were less degenerate times. While there is a little truth to both, the truth, as usual, is more complicated. The good news is that by backing up and taking another look at how people ate in the nineteenth century, we who are about to enter the twenty-first century can pick and choose among many choices from the past *and* present; but of course we first have to know what the choices are, and I hope the book will help reveal some of those choices.

At any event, the recipes provided at the end of each chapter–close to 200 in all–can give cooks a chance to prepare foods from the past. Most recipes are in the tradition of food that tastes of itself, and a good deal of it is very simply prepared. The recipes were selected less for how delicious the dishes were than for how typical I believe they were. I hope that by trying them, you will get as close to a taste of the past as my research can bring you, and that you, like many of my friends for whom I've prepared these dishes, will be pleased by how good such simple food can be.

An esteemed food-history colleague of mine told me a few months ago that to write a book is to continue one's education in public. I fervently hope that *Saltwater Foodways* begins a conversation with many people who will expand or alter my observations. I hope readers will look at their family collections of letters and journals for food references to share with me and others in this field; that they will have new interest and respect for their mothers' and grandmothers' recipes. I hope that the book travels between the front porch and the boat, the den and the kitchen. I hope people read the words and eat the food the recipes serve up.

Here is a sample from *Saltwater Foodways.*

Coconut Cake

1.2.3.4. Cocoanut Cake

1 cup butter
2 cups sugar
3 cups flour
4 eggs whites only
1 cup milk
1 teaspoon cream of tartar
1/2 teaspoon soda
1 small cocoanut

From the manuscript recipe notebook of Julia Gates, 1857-1930, in the collection of the Mystic River Historical Society.

Coconut cake was "a prominent kind of cake" in the last quarter of the nineteenth century and early twentieth century, especially for picnics, according to the recollections of a woman from an old North Stonington family. But Mrs. Harland in *Practical Cooking and Dinner Giving,* 1882, says, "This cake looks most beautiful mixed with fruit-cake in a cake basket." This would be especially true if some of the coconut is reserved to sprinkle on the icing.

"One, two, three, four cake" gets its name from the recipe content: 1 cup butter, 2 cups sugar, etc., and early in the century it was also called cup cake because the measuring was all in cups. It is moist and buttery.

There is no doubt that using freshly grated coconut is the best way to make this cake. With a food processor, it should be no trouble. You can imagine Mrs. Gates's relief when Sparks Mystic Bakery offered to grate coconut upon a moment's notice; consider the effort required to produce this cake when grating the coconut by hand was the only alternative. Do *not* use sweetened coconut. I found that one average-sized



coconut gave me about five cups grated coconut, which was enough for the cake and frosting. Mrs. Gates may have been using very small coconuts when she called for one each.

The cake is simply rich and delicious.

1 cup butter
2 cups sugar
3 cups flour
4 egg whites
1 cup milk
1 teaspoon cream of tartar
1/2 teaspoon baking soda
1 small coconut, grated, or 2 1/2 cups coconut

Preheat oven to 350 degrees

1. Grease two 8-inch pans and line with waxed paper.
2. Sift together the dry ingredients.
3. Beat the egg whites till stiff.
4. Cream together the butter and sugar. Beat in the milk.
5. Add the dry ingredients to the wet ingredients. Mix in the grated coconut.
6. Fold in the egg whites and gently pour into the cake pans.
7. Bake for 45 minutes, or until a toothpick inserted comes out clean.

Frosting

Cocoanut icing between is nice.

1 grated cocoanut, to 1/2 of this add whites of 3 eggs beaten to a froth & 1 cup powdered sugar. Lay this between the layers. Mix with the other half of the cocoanut, 4 tablespoons sugar and strew thickly on top.

From the manuscript recipe notebook of Julia Gates, 1857-1930.

Mrs. Gates's comment on this icing pertains to the White Mountain cake recipe she included in her notebook, copied from Marion Harland's *Dinner Year Book* published in 1878. But I think this icing is good between layers of coconut cake as well.

The instructions Mrs. Gates provided are clear enough that no interpretation is needed. Use confectioners sugar or pulverize granulated sugar in a blender.

Yields enough icing for one cake.

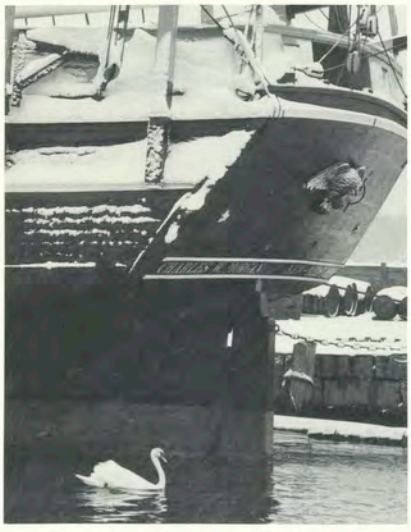
Wind Rose® Calendar of Events

For further information about Museum events call the Mystic Seaport Information Line at (203) 572-5315 unless otherwise noted.

For further information about Mystic Seaport Stores events call (203) 572-5385.

FEBRUARY

North End exhibits, Spouter Tavern, the *L.A. Dunton,* and the *Charles W. Morgan* will remain open daily. Village exhibits closed through 26 February.



CLAIRE WHITE-PETERSON PHOTO

11-26 Kids' Liberty Days. During school vacation, Mystic Seaport offers family activities and craft programs, from making a paper dory to taking a "Kid's Eye View" tour of the *Charles W. Morgan.*

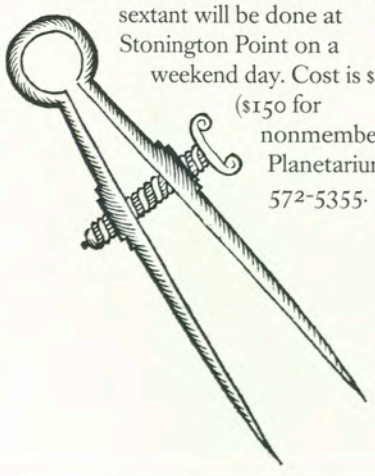
18 Family History Workshop – Caring for Artifacts. Discover the proper way to care for and preserve your personal collections and family memorabilia. Workshop meets in the G. W. Blunt White Library, 9:30 A.M.- noon, and costs $10 ($12 for nonmembers). Membership Office: 572-5339.

21 Adventure Series: Darwin's Patagonia. Travel-film producer Ken Armstrong will retrace Charles Darwin's journey in the Patagonia region of South America. Presentation begins at 7:30 P.M. in the River Room of the Seamen's Inne. Membership Office: 572-5339.

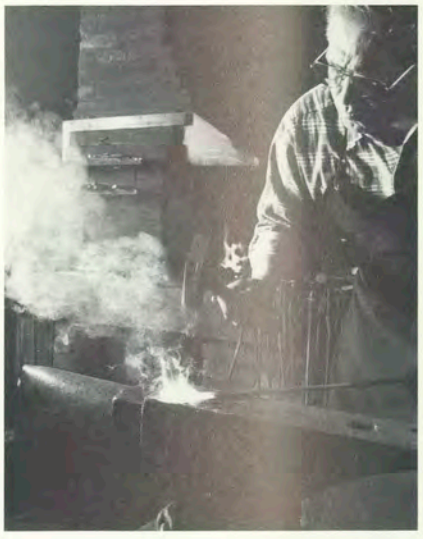


21 Boatbuilding Classes are held Tuesday evenings, 7:30-9:30 P.M., in the White Boat Shop, through 25 April. Topics include instruction and work in a variety of operations basic to traditional wooden boatbuilding, including one day of lofting. Cost is $265 ($295 for nonmembers). Small Craft Office: 572-0711, ext. 5028.

22 Basic Celestial Navigation Course is held Wednesday evenings, 7:30-9:30 P.M., in the Planetarium, through 26 April. Topics include plotting, the *Nautical Almanac,* sight reduction by tables and programmable calculator, and star identification. Practical sight taking with the sextant will be done at Stonington Point on a weekend day. Cost is $135 ($150 for nonmembers). Planetarium: 572-5355.



23 Boatbuilding Classes are held Thursday evenings, 7:30-9:30 P.M., in the White Boat Shop, through 27 April. Topics include instruction and work in a variety of operations basic to traditional wooden boatbuilding, including one day of lofting. Cost is $265 ($295 for nonmembers). Small Craft Office: 572-0711, ext. 5028.



ALEX MATTHIESSEN PHOTO

MARY ANNE STETS PHOTO

27 Smithing Class, Level II is held Monday and Wednesday evenings, 6:30-9:30 P.M., through March 22. Designed for students with some experience, the class focuses on advanced forge work, decorative techniques, and useful items. All materials and tools provided. Cost is $220 ($240 for nonmembers). Interpretation Division: 572-5356.

27 Full Winter Schedule resumes. Village area opens. Mystic Seaport open 10 A.M.-4 P.M.

MARCH

6 Introduction to Loran. One evening class, 7:30-9:30 P.M., in the Planetarium. Cost is $27 ($30 for nonmembers). Planetarium: 572-5355.

7 Morning Fun for Kids. Special members' educational program for parents and preschoolers ages 2 1/2 to 3 1/2, Tuesday mornings, 9-10 A.M., in the Children's Museum. Series continues through 11 April. Cost is $35; a second child can attend for an additional $14. Education: 572-5322.

10 Stew and Stories. *Sold Out.*

11 Interpreter for Visitors with Hearing Impairments. Available at 10:30 A.M., noon, and 2 P.M. in the Visitor Reception Center.

11 Victorian Yankee Symposium. Refer to page 121 for further information. Interpretation Division: 572-5356.



CLAIRE WHITE-PETERSON PHOTO

11 Introduction to Radar. Afternoon seminar, 1-5 P.M., includes basic theory, installation procedures, and user adjustment for peak performance. Hands-on use of the radars is encouraged. Class takes place at Dockside Electronics in Noank. Cost is $36 ($40 for nonmembers). Planetarium: 572-5355.

13 Introduction to GPS and Differential GPS. One evening class, 7:30-9:30 P.M., in the Planetarium. Cost is $27 ($30 for nonmembers). Planetarium: 572-5355.

17 Stew and Stories. *Sold Out.*

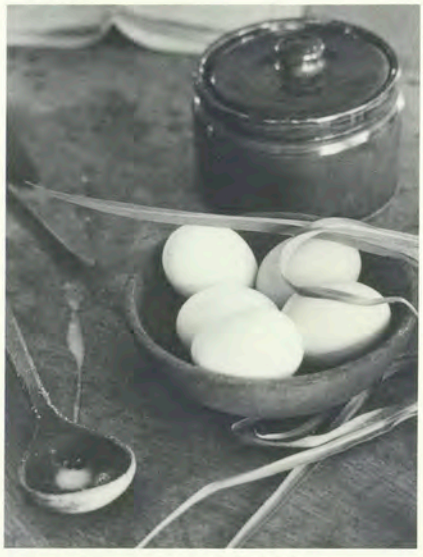
17 Yachts in A Hurry Exhibit opens in the P.R. Mallory Building. Photographs by the world-renowned Rosenfeld family focus on commuter yachts. Popular during the 1920s, these water-borne limousines shuttled their wealthy owners from shorefront estates to their businesses in New York City.



CLAIRE WHITE-PETERSON PHOTO © ROSENFELD COLLECTION

17-19 Yachting History Symposium. Meet and learn from leading yachting authorities as they discuss the lively political and social history of yachting. Refer to back wrap for further information.

18 Fireplace Cooking Class. Share a hearty New England repast that you've helped prepare on an open hearth. Takes place in the Buckingham-Hall House, 6-10 P.M. Cost is $42 ($45 for nonmembers). Interpretation Division: 572-5356.



20 Weather Equipment for the Mariner. One evening class, 7:30-9:30 P.M., in the Planetarium. Topics include NAVTEX, Weather Fax, Satellite to Computer, Shortwave Radio, and VHF Radio. Cost is $27 ($30 for nonmembers). Planetarium: 572-5355.



23 Stew and Stories. Enjoy a hearty New England stew in the Spouter Tavern. After dinner, relax by the fire and listen to a storyteller. Seatings at 6 and 8 P.M. are limited to 20 people each. Dinner time will be assigned. Cost is $19 ($24 for nonmembers). Membership Office: 572-5339.

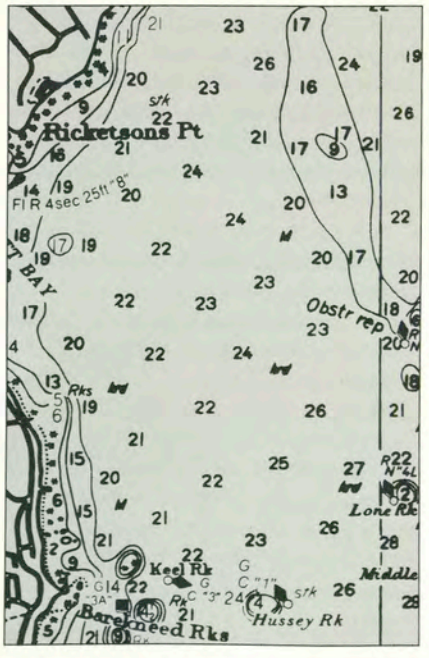
23 Adventure Series: The Search for the Pink-Headed Duck. Author and explorer Rory Nugent will discuss his river journey in India in search of the world's rarest duck. Presentation begins at 7:30 P.M. in the River Room of the Seamen's Inne. Membership Office: 572-5339.

23 An Introduction to New England Weather Course is held Thursday evenings 7:30-9:30 P.M., in the Planetarium, through 20 April. Designed for the beginner, topics include instruments, weather maps, severe weather, sources of forecast information, and guidance for interpreting the sky. Cost is $63 ($70 for nonmembers). Planetarium: 572-5355.

25 Fireplace Cooking Class. Refer to 18 March entry.

25 Introduction to Radar. Afternoon seminar, 1-5 P.M., includes basic theory, installation procedures, and user adjustment for peak performance. Hands-on use of the radars is encouraged. Class takes place at Dockside Electronics in Noank. Cost is $36 ($40 for nonmembers). Planetarium: 572-5355.

27 Electronic Charting Techniques. One evening class, 7:30-9:30 P.M., in the Planetarium. The latest equipment using electronic charts, interfaced with other marine electronics. Cost is $27 ($30 for nonmembers). Planetarium: 572-5355.



30 Stew and Stories. Refer to 23 March entry.

CLAIRE WHITE-PETERSON PHOTO

APRIL

3 Spring Schedule begins.

Mystic Seaport is open, 9 A.M.-5 P.M. daily, through 25 June. Outdoor demonstrations and activities.

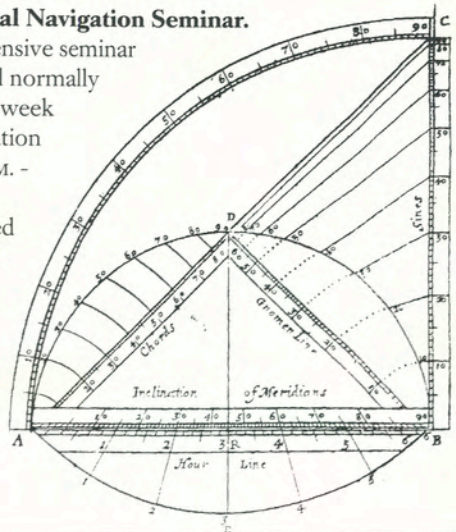


6 Garden Series: Plant Collecting Around the World. Refer to page 112 for further information.

8 Interpreter for Visitors with Hearing Impairments. Available at 10:30 A.M., noon, and 2 P.M. in the Visitor Reception Center.

20 Adventure Series: The Voyage of the "Commitment". William Pinkney, the first African-American to circumnavigate the five great capes of the Southern Hemisphere, will tell the story of his historic achievement. Presentation begins at 7:30 P.M. in the River Room of the Seamen's Inne. Membership Office: 572-5339.

28-30 Celestial Navigation Seminar. Three-day intensive seminar covers material normally included in 10-week celestial navigation course. 9:30 A.M. - 4 P.M., Friday-Sunday. Limited to 15 students, cost is $220 ($245 for nonmembers). Planetarium: 572-5355.





ANDREW DE LORY PHOTO

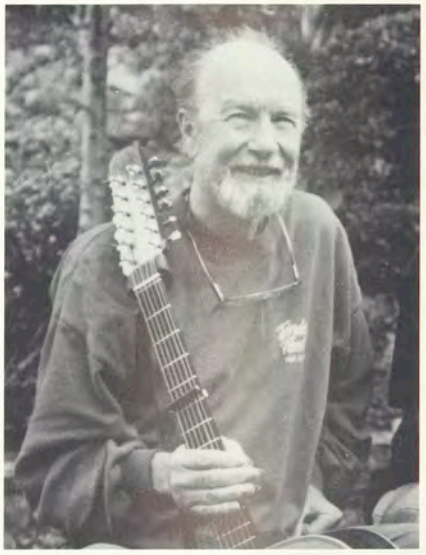
MAY

6-7 Pilot Weekend. A working weekend for membership volunteer group. If you are interested in more information regarding this group, please write to the Membership Office at the Museum address.

13 Interpreter for Visitors with Hearing Impairments. Available at 10:30 A.M., noon, and 2 P.M. in the Visitor Reception Center.

18 Garden Series: Historic and Important Gardens from Quebec to South Carolina. Refer to page 112 for further information.

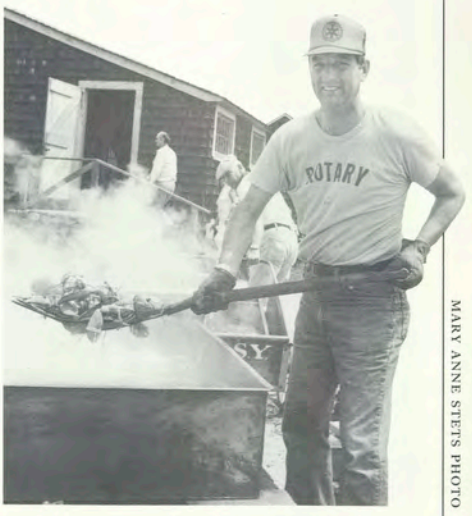
20 Pete Seeger Concert. Refer to back wrap for further information.



20 The Boathouse opens. Weekends only, 10 A.M. to 5 P.M., through 25 June. Sailboat rides aboard *Breck Marshall* and launch rides aboard *Resolute*'s tender. Members receive a discount on rowboat and sailboat rentals. The Boathouse: 572-5341 (out-of-season); 572-0711, ext. 4233 (in-season).

26-29 "Brilliant" Family Cruise. Refer to page 120

27-29 Lobsterfest. Start your summer with a traditional lobster feast served by the Mystic Rotary Club under the Boat Shed at Lighthouse Point, 11:30 A.M.-3:30 P.M.



MARY ANNE STETS PHOTO

29 Decoration Day. A historic reenactment of an 1870s Memorial Day brings the past to life. Ceremonies at 12:30 P.M. and 2 P.M.; parade follows the 2 P.M. ceremony.

Wind Rose® Museum Notes

Brilliant's *1994 Season-Exciting Sailing and Fond Tributes!*

Brilliant's home port from 1945 to 1952–the years she was owned by Briggs Cunningham–was Southport, Connecticut, where she served as the "mother ship" for the youth dinghy racing program of the Pequot Yacht Club. On occasion Mr. Cunningham took the young Pequot sailors for a sail aboard the schooner–*Brilliant*'s true beginning as a training vessel, shortly before she was donated to Mystic Seaport.

Numerous members of the Pequot Club have fond memories of those Southport years, and they invited *Brilliant* to visit for a homecoming. A dinner party fundraiser led to a contribution to the *Brilliant* endowment, and Rod Stephens joined us on the return passage. As part of the Sparkman and Stephens team, Rod was responsible for *Brilliant*'s rigging details; he also oversaw her building, launching, and trials at the Nevin's yard in 1932.

When *Brilliant* visited Bermuda in 1985, the late Jerry Trimingham came on board and shared his vivid memories of the schooner's participation in the 1932, 1936, and 1946 Bermuda races. Over a year ago, Brian Billings, now Commodore of the Royal Bermuda Yacht Club, telephoned Mystic Seaport to see if *Brilliant* would return to Bermuda in June 1994 to help celebrate the Club's 150th anniversary, a festive occasion to be held in conjunction with the race from Newport. Although not part of the racing fleet, *Brilliant* was given a special award for her superb representation of a bygone era when schooners dominated ocean racing. Speaking of Bermuda, many are not aware that Captain Irving Johnson, early advocate of American sail training, raced aboard *Brilliant* in the 1946 race; he undoubtedly helped shape the concept of the vessel's later career.

While docked in Hamilton Harbor, *Brilliant* served as a tremendous contrast to the two state-of-the-art, carbon-fiber maxies that sandwiched her antiquity, a sight witnessed by hundreds. In a special speech at the beginning of the awards ceremony, Commodore Billings praised Mystic Seaport for exceptional commitment to preservation as seen in the return of the past race participant 62 years later.

In August, *Brilliant* represented Mystic Seaport at the WoodenBoat Show in Southwest Harbor, Maine, where attendance reached almost 10,000 for the three-day event. Afterward she was joined in Camden by Museum staff to sail in the feeder race to Brooklin. Celebrations in Brooklin included WoodenBoat's twentieth anniversary, highlighted by more than 100 classic boats participating in the Eggemoggin Reach Regatta.

Once again, sailing in the "Great Chesapeake Bay Schooner Race" proved a thrill, second only to the three-day, 12-hour passage back from Bermuda. Starting at the Annapolis Bay Bridge and arriving in Norfolk 13 1/2 hours later may seem like a long passage, but not really too bad when one considers that it is a 120-mile race. The same race took 35 hours last year, beating into light air!

The four-day cruise back up the Chesapeake included a wonderful visit with author Tom Horton, who joined the *Brilliant* crew for dinner in St. Michaels. Tom was invited aboard to talk about the collapse of the fisheries and the general crises of the water quality in the Bay. Tom has published two books about the Chesapeake and writes an environmental column for the *Baltimore Sun*. His book *Turning the Tide: Saving the Chesapeake Bay* was sponsored by the Chesapeake Bay Foundation.

As was the case last year, Museum staff sailed *Brilliant* north, reaching Mystic Seaport's Scotts' Wharf in the darkness of 30 October, having logged just under 5,500 miles for the season under the care and expertise of Captain George Moffett.



MARY ANNE STETS PHOTO

Brilliant*'s participants gain hands-on experience in all aspects of sailing, with the added feature of learning aboard this classic wooden schooner!*

Have a Brilliant *Experience in 1995!*

Mystic Seaport has planned a season of exciting sailing trips, and hope you will take part! All sails depart and return to Mystic.



MARY ANNE STETS PHOTO

Six-day teen sessions run from 18 June through 1 September and cost $650. There will be a special two-week sail, 13-25 August, that includes Nantucket Island and the Opera House Classic Yacht Race–an opportunity for teens to race a great classic among great classics! *Brilliant* won this race in 1986. Cost is $1,300.

An adult four-day weekend sail that places special emphasis on wildlife issues will take place 2-5 June. Maggie Philbrick, Director of the Denison Pequotsepos Nature Center, will join us on the trip. Cost is $495.

Throughout the autumn season, we will offer adult four-day weekend sails, beginning on 15 September and continuing until 16 October at a cost of $495.

First-Time Offer–A Special Members' Discount for a Special Cruise! On 26-29 May, we are offering a four-day weekend sail for families–adults and teens 15 years and older! Plus, members receive a discount–cost is $470 per person ($495 for nonmembers)!

Call the Sail Education Program Office at (203) 572-5323 for further information.

Recent Acquisitions

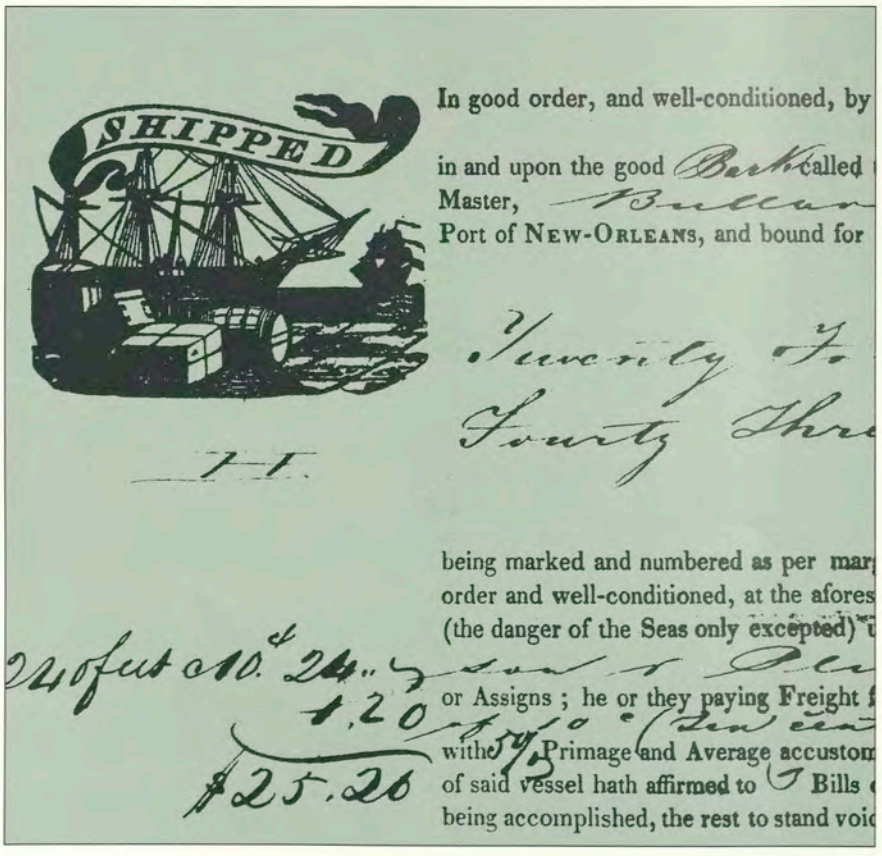
Mystic Seaport has recently acquired two manuscript collections of major significance for the study of nineteenth-century American maritime history.

The papers of Thatcher Magoun (ca. 1840-1870) provide a detailed look into the shipping business of this important shipbuilder and shipowner from Medford, Massachusetts. The collection contains 15,000 pieces, and includes thousands of records for a number of Magoun vessels, such as the clippers *Thatcher Magoun, Herald of the Morning,* and *Witchcraft.* These records are enhanced by hundreds of letters from shipmasters and agents at ports all over the world.

In addition, we have acquired the business records of William Goddard & Son, Boston shipping merchants, ca. 1800-1876. Beginning with William Goddard (d. 1835), and continuing with his son William W. Goddard (d. 1876), 26 volumes and 1,000 pieces offer a detailed and comprehensive study of American shipping and commerce as it developed during the 1800s. One of the four log-books describes the maiden voyage of the clipper *Dauntless* from New York to Rio de Janeiro in 1852. Two letter copybooks, containing more than 1,000 letters, make frequent reference to trade in China and India.

We have significantly enhanced the quality and depth of our resources on the Boston shipping industry for this period through these collections. Their acquisition was made possible by funds from the Alexander Orr Vietor Memorial. Established by Mrs. A. O. Vietor in 1982, this endowment has made it possible for Mystic Seaport to obtain truly unique and important manuscripts. It continues to be a primary force behind the growth of our internationally recognized collection.





Above and below: Details from bills of lading, ca. 1840, in the William Goddard Papers. (Coll. 238, G. W. Blunt White Library)

Summer Sailing Camp

The *Joseph Conrad* Program will offer a $405 "Early Bird Special" for all individuals who register by 17 March for the 1995 summer camping season. Youths 10-15 years old live aboard the training ship *Joseph Conrad* and spend 6 days sailing, rowing, rigging, climbing, and attending special programs on and off the Museum grounds. A highlight for the level one sessions is a field trip aboard the research vessel *Enviro-lab II.* There are three levels of instruction available, from beginning to racing. Space is limited. After 17 March, cost is $425 ($450 for nonmembers). Contact the Sail Education Program Office at (203) 572-5323 for more information.

Whether on the water or ashore, participants in the Joseph Conrad *Program have a great time while learning sailors' skills and crafts!*



SHAWN FISHER PHOTO

But I'm Already a Mystic Seaport Member.....

As Mystic Seaport prepares for the future, it is important for the Museum to strengthen its membership base. Some of you may have received an invitation to join Mystic Seaport. These offers target potential members from a variety of lists. The lists are merged by computer with the Museum's membership list to remove duplicates. However, the computer eliminates duplicate names only if certain characters and numerals are the same, and in the same sequence. If you receive an invitation in error, please pass it on to a friend–allow them to take advantage of this great opportunity for birthdays or other special occasions. As always, we appreciate your involvement in Mystic Seaport, and your help in spreading the word about membership to others.

Victorian Yankee Symposium: The Private Life of the Victorian Yankee
11 March 1995



We've assembled a roster of expert speakers to address the unspoken world of the Victorian Yankee.

Mary Petronella of Bentley College will speak on the private lives of Boston's Beacon Street.

Margaret Creighton, author and professor of History at Bates College will speak on gender identity - masculinity and feminity as seen in the world of the deep-water sailor.

Marianne Curling, curator of the Mark Twain Memorial in Hartford, Connecticut, addresses family matters as reflected through anecdotes about private developments among the Clemens family.

Marelda Eginton, in her role-playing persona of Dr. Wiley, speaks from a nineteenth-century female physician's perspective about matters of sexuality, gender, and relationships as seen and influenced by the medical profession.

Harvey Green, professor of History at Northeastern University, presents an overview of Victorians and their sense of identity, gender, and sexuality.

The Symposium and lunch take place in the River Room of the Seamen's Inne. In the morning, pastries, coffee, and tea will be served. At noon a buffet lunch will include chowder, assorted meats and cheeses, breads, salad, dessert, and coffee and tea. There will also be an opportunity to visit the Museum and shop at the Museum Stores. Cost for the Symposium and lunch is $40 ($45 for nonmembers). To register, call Suzanne Reardon at (203) 572-5356.

BOOK REVIEW



American and British Yacht Designs 1870-1887

François Chevalier and Jacques Taglang

Paris France: authors, 1991. vol. 1, 329 pp., vol. 2, 349 pp., illustrations. $695.00 per set

To the student of the evolution of American and British yacht design, there is perhaps no period more extraordinary than the latter half of the nineteenth century. To be sure, there have been many exciting designs produced in this century, but their evolution has been much more subtle, as designers seemed to create within fundamentally common themes rather than inventing whole new forms. As a field of study, the history of twentieth-century yacht design deserves deep and focused research, but it cannot possibly be understood without a complete comprehension of its foundations in nineteenth-century design.

It is to the two most intense decades of experimentation and development in that period–1870-87–that the authors of *American and British Yacht Designs* have turned their attention, through research, writing, and the creation of measured drawings. The results provide readers with a fairly broad look at some of the finest products of the period's naval architecture practices, primarily through the fine drawings (labeled in English) of François Chevalier. It is here that these volumes surpass anything before them. For many yacht designers, and for historians who understand the principles of naval architecture clearly, *American and British Yacht Designs* is a complete study, especially with the narrative work (published in both French and English) of Jacques Taglang, which leads each chapter and accompanies each yacht's plans. Drawn from a variety of sources, the text is necessarily brief and does not attempt to do more than place the type or design in the context of the others in the collection.

To the modeler of traditional yachts, it may be a necessity, for many of these lines will be found nowhere else, and the story to be told in half or full models is a powerful one.

Deeper understanding of individual yachts, or their place in time, would require more thorough scholarship, and the reference notes and bibliography offer an abundance of accessible resources. But this is not, I think, designed to be an intellectual experience. Rather, it is an emotional and romantic one, a celebration of the art and science of yacht design at the very time when rule-of-thumb principles were being displaced by more scientific ones. And many of the great examples are here. There are yachts whose hull lines I've never seen, including most of the schooners–from the majestic *Ambassadress* to the lovely *Gitana*–and a few sloops and cutters, notably A. Cary Smith's *Priscilla* and *Cinderella*, and William Fife's exquisite *Ulida*. There are also many more for which no sail plans have ever been published. In these respects, there is much that is new here; some truly historic events, and certainly some drafting "firsts."

Among the most engaging of these for me are the hull lines of Nathanael Herreshoff's steam yacht designs *Stiletto* and *Now Then*. As most enthusiasts know, Mr. Herreshoff did not draw hull lines, but carved models of his designs, from which offsets were taken to scale and entered in so-called Offset Books, which were then referred to by loftsmen who laid down the lines full size on the floor prior to building the molds. Because of his ingenious methods, it's a virtual certainty that even Mr. Herreshoff himself had never seen the lines of these yachts drawn out. But because most of the original Offset Books and plans are available for research at the Hart Nautical Collections of the MIT Museum, Mr. Chevalier was able to develop the

lines to scale with great fidelity, and the result is quite exciting.

Other yachts' lines were created by painstakingly measuring half models in the extensive and impressive collections at the New York Yacht Club. (It's fair to say that, without these collections, we would have practically *no* idea of what the shapes of certain historic yachts were like, and it is fortunate that the Club has seen fit to preserve its heritage). Additional research was conducted in the extensive Ships Plans collection at Mystic Seaport Museum, and each plan drawing is attributed to its source.

The authors were inspired in this endeavor by *American and English Yachts*, a rare and valuable book published in 1887, which featured fine yacht portraits by photographer Nathaniel Stebbins, brief descriptions of the yachts–perhaps by Stebbins–and an essay on yachts and yachting by Edward Burgess. There were no drawings. At the time, Burgess had successfully designed three America's Cup defenders, and he was certainly one of the heroes of the yachting world. Because he had so little time for writing during his bright but brief career (cut short by a fatal illness in 1891), the essay affords a rare glimpse at his thinking. On the subject of his winning designs *Puritan* and *Mayflower* in 1885-86, his comments are particularly valuable. And fortunately, the authors of *American and British Yacht Designs* have chosen to include the Burgess essay, which helps to provide perspective on the book's contents, as the original had done. Interestingly enough, Burgess was resigned to the fact that, in the future, *all* cruising boats would be powered by steam, and in time by electricity. His hope remained that "we can at least continue the interest in sailing matches, even if we cruise in machine-propelled craft." The whole ideal of the auxiliary cruiser was yet to be developed.

All of the yachts originally featured in *American and English Yachts* are included in these two new volumes, with 20 more yachts added to provide a broader view. Among the most significant, perhaps, is the ill-fated centerboard schooner *Mohawk*, which capsized in 1876 while preparing to get underway. Because the period covered saw the intense rivalry between shallow centerboarders ("skimming dishes") and deep cutters ("lead mines"), resulting in the emergence in this country of the "compromise" type, there are many examples of each type included. *Mohawk* was an extreme example in the large centerboarder category, and one look at her lines will show why she was so vulnerable. But where Edward Burgess would never have included a failed yacht among his selections, it is well for modern students to study such designs, lest we forget. Neither would Burgess have included sandbaggers, of which there are five splendid examples (including *Annie*, still preserved at Mystic Seaport), but they also help us to understand the extremes. There are several other yachts included that represent less extreme thinking, and which should be included in any study of the period in question. *Fanny*, an 1874 sloop built by D.O. Richmond of Mystic, is one, as is *Schemer*. The yawls *Florinda* and *Jullanar* are included, and provide a welcome look at fine examples of a rig little used in yachts during this period.

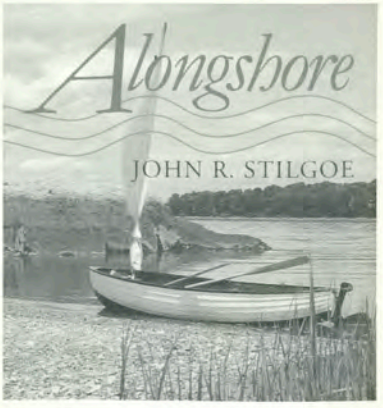
This work contains 71 yachts in all, including 14 schooners, 6 catboats, 5 sandbaggers, 1 catamaran, 8 sloops, 17 cutters, 4 yawls, 9 compromise sloops, and 7 steam yachts. Apart from the drawings themselves, which are beautiful, the authors have taken great pains to reproduce the additional photos and illustrations as faithfully as possible to the originals, utilizing a duotone process that adds richness and depth to each page. My copies contain a few juxtaposed pages, which I hope and presume was a single oddity in binding, but the production of the books is library quality, with the same kind of fine paper and binding used in Taglang and Chevalier's previous book, *America's Cup Yacht Designs–1851-1986*, published in 1987. Like the latter book, the trim size on these is 16-1/2" x 12" (horizontal), which obviously makes them unhandy for browsing in the lap. But the format is dictated by the authors' commitment to large-scale drawings, which any serious student appreciates. Of course, such a commitment must come at a price, and the price is no small matter. Yet for the serious, it may be an irresistible opportunity. To the modeler of traditional yachts, it may be a necessity, for many of these lines will be found nowhere else, and the story to be told in half or full models is a powerful one.

There is not, nor has there ever been, anything quite like this book, with its focused combination of large-format plans and exquisite historic photographs. It is unquestionably a labor of love, and for any owner it will doubtless be an object of love. Yet, although it is prohibitively priced for most of us, it deserves our attention and admiration, and surely belongs in any serious maritime library.

Jon Wilson
Brooklin, Maine

Alongshore by John R. Stilgoe

New Haven: Yale University Press, 1994
443 pp., illustrations, $35.00



As you prepare for the coming nautical season, take a look at John Stilgoe's *Alongshore*. It is an intriguing and challenging ramble through the themes of alongshore life, as epitomized on the South Shore of Massachusetts. There, the author, who is the Robert and Lois Orchard Professor in the History of Landscape at Harvard University, follows his whims into gunkholes and up guzzles, listens to the rote of the sea, and ponders what both our bathing costumes and our images of pirates say about us. His perspectives on landforms, language, and the popular culture of the past offer us new appreciation and understanding of the zone where land and sea meet–and in the process a clearer comprehension of ourselves.

Andrew W. German
Mystic Seaport Museum

The American Maritime Education and Research Center

SARA LEONE

In this age of communications, Mystic Seaport is taking on a new role; it is no longer simply the keeper of the material of culture, but the communicator of culture. As technological advances turn the world into a global village, the Museum has the opportunity to create bridges between time and space by developing greater access to the stories of the past–and there are a wealth of stories to be told.

This year marks the beginning of construction that will transform the former Rossie Mill into the American Maritime Education and Research Center. The Center will consolidate the material and intellectual resources of Mystic Seaport by providing collection management and research facilities under one roof.

The Mill opened in 1898 as the home of the Rossie Velvet Company, manufacturers of a high-quality velvet. The Mystic Board of Trade invited the Rossie family to come over from Germany and run the mill. For the next 40 years, the company played an important role in the economy of Mystic as the town's largest employer. More than 200 workers used 150 looms; men and women, 14 and older, worked an eleven-hour day, beginning at 6:30 A.M.

Two steam generators fired by soft coal powered the Rossie Mill. The coal was unloaded from coastal schooners and barges at a dock at the present North End of the Museum grounds. Workers loaded the coal into an electric truck that transported the load to the mill's boiler room through a tunnel underneath Greenmanville Avenue.

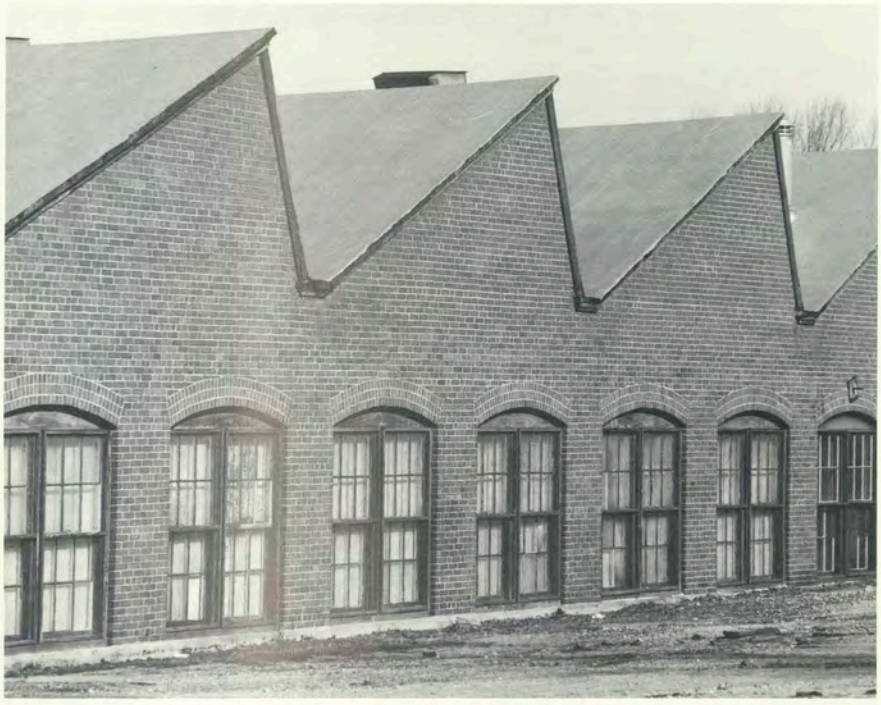
World War I slowed the acquisition of the German chemicals used for dyeing, forcing a cut in production. In the late 1930s, John Rossie opened a smaller business, the J. Rossie Velvet Company, which operated until 1958. In the ensuing years, the building was leased to numerous companies before Mystic Seaport acquired it in 1973. During the past two decades, the Museum has used the space for a variety of purposes from boat storage to housing the Rosenfeld Collection. In addition, income from rented spaces has provided support for Museum operations.

The new facility will benefit Mystic Seaport visitors, staff, researchers, and our collections. A section of the Center will be reserved for the storage and exhibition of the Museum's unique watercraft collection. A substantial

The Rossie Mill's watercraft storage area, soon to be renovated as part of the modern, climate-controlled American Maritime Education and Research Center.



MARY ANNE SETS PHOTO



CLAIRE WHITE-PETERSON PHOTO

The sawtooth roof was a common feature in mills constructed during the late-nineteenth century.

portion of the Museum's artifacts, including paintings and scrimshaw, will be located in a high-security, climate-controlled storage area.

At present, Mystic Seaport is computerizing portions of its collections. Areas of the Center will house terminals to provide everyone from scholars to maritime history aficionados with access to this information.

New conservation labs and an exhibit preparation area will be constructed, as well as highly sophisticated, refrigerated storage vaults for the Museum's film collections. The Center will include offices for a number of departments. In addition, there is the possibility of a public component, yet to be determined.

In the process, the structure will be rebuilt, although its fundamental appearance will not change substantially: brick will be restored, the grounds landscaped, and the smokestack removed.

The first phase of construction has been funded through grants from the federal government, the State of Connecticut, and a few generous individuals.

The American Maritime Education and Research Center will benefit people and collections, always keeping in mind the goal of sharing the stories of the past.

About the Log *Authors*

MARIFRANCES TRIVELLI is Cataloguer in the Registrar's Office of the Museum's Curatorial Department. She holds a B.A. from the University of Rhode Island and an M.A. in History from the University of Connecticut. She credits Ellen Stone with encouraging her work on Frederick Douglass.

SARA LEONE, *The Log*'s Associate Editor, is a veteran of many departments at Mystic Seaport. She holds a B.A. from Connecticut College.

SANDRA L. OLIVER, a foodways historian in Maine, began her study of coastal cooking 20 years ago in the Museum's Education Department, and the Museum has now published the results of her research as *Saltwater Foodways.*

HOLLY DAVID is a member of the Museum Education Department at Mystic Seaport. She is the Program Manager for the Museum's School Overnight Program.

Around America in

★ 1898 ★

Maritime and More

Mystic Seaport's American Maritime Education and Research Center will be located in the former Rossie Velvet Mill. When it opened in 1898, the mill produced a high-quality, crush-resistant velvet. Do you know what was happening around America that year?



The battleship *Maine* blows up in Havana Harbor, leading to the U.S. declaration of war on Spain. The Spanish-American War, fought over the governmental policies of Cuba, lasts one year. Subsequent U.S. victories lead to the Spanish cession of Cuba, Puerto Rico, Guam, and the Phillipines to the U.S. for $20 million dollars.

★

Recently published books include Henry James's psychological thriller *Turn of the Screw* and Stephen Crane's *The Open Boat and Other Stories.* In Great Britain, a book is written that more than 30 years after its appearance, and through the medium of radio, will cause mass hysteria in America: H.G. Wells's *War of the Worlds.*

★

A clause in the Louisiana constitution restricts voting registration to whites, and blacks whose fathers and grandfathers were qualified to vote as of 1 January 1867. Race riots occur throughout the South, causing widespread injuries and death.

★

U.S. motorcar production reaches 1,000.

★

Canadian-American mariner Joshua Slocum arrives in Newport, Rhode Island, aboard his 37-foot sloop *Spray*, after completing the first solo circumnavigation of the world; the trip took three years.

Kids Corner

Rowing

Holly David

Lois Darling was a Connecticut artist who loved reading the book *The Wind in the Willows*–about the adventures of Toad, Mole, Badger, and Rat. She made a model of Ratty and Mole in Ratty's beautiful river boat. Many people enjoy her model because of the charming way she brought Ratty and Mole to life. The model is also admired because of the details she included in the boat. The boat is called a Thames River Wherry and was used on the Thames River in England.

In the story, Mole has never had the fun of being in a boat. When Rat learns this, he says, "Believe me, my young friend, there is nothing, absolutely nothing half so much worth doing as simply messing about in boats."

The next time you and your family visit Mystic Seaport, be sure to stop by the R. J. Schaefer Building, where you can see Lois Darling's model of Ratty and Mole. Have you ever been in a rowboat?

Ratty and Mole rowed on a river. In the book, *Polar, The Titanic Bear,* Master and Polar ride in a lifeboat that is rowed on the ocean. There are lots of bodies of water on which we can row. See if you can find the following waters:

bay	pond
lake	estuary
channel	sound
marsh	harbor
creek	stream

T A K C R E E K I N

A S H N A E C O E

R L A K E B A S E

M A N X O Y T O T

A Z N O A U I U U

E G E B A N R N B

R U L R L P E D I

T L Y E O A V I R

S F T N E B I G T

N E D S M A R S H

I K O O R B R A N

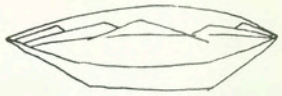
W F L T V N D S H

Once the warm weather arrives, you and an adult can visit the Boathouse, talk to our staff, and have a chance to row a boat on the Mystic River!



Ratty's boat by Lois Darling. (M.S.M. *89.107.1; Mary Anne Stets photo*)

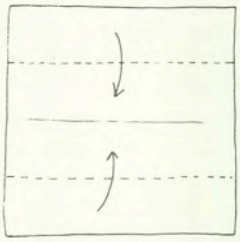
Make a paper boat!



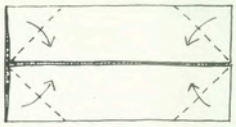
Choose a piece of paper that's thin and strong. It should be exactly square–so cut a little off of one end if your paper looks like a rectangle. Work on a flat surface. Steps 1-4: fold carefully on the dotted lines. Step 5: Fold the model in half so that all of the bumpy triangles are on the outside. Step 6: Put your thumbs into the pockets you'll find, and slowly, carefully turn your model inside out. Shape the model with your fingers until you like the way it looks.

Try launching your model in a sink or bathtub. Your model's shape has lots in common with other little boats, and big ships, too! The round shape and sloping sides of your boat will push water away from your model and allow it to float.

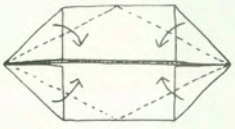
Step 1



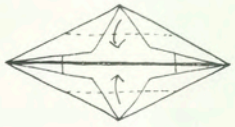
Step 2



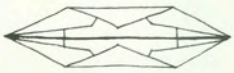
Step 3



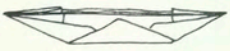
Step 4



Step 5



Step 6



What's Up at Mystic Seaport!

Kids' Liberty Days - 11-26 February. Spend some of your school vacation at the Museum! Take a special tour of the *Charles W. Morgan* in a "Kid's-Eye View of the *Morgan*"–a tour for kids about kids who went whaling! Stop by the Stillman Building and construct your own paper dory, or help make a fisherman's net! See the winter stars at the Planetarium. Then, visit our rowing exhibit in the R. J. Schaefer Building and give the ergometer a try!

Are you ready to learn how to sail? Have an adult call the Sail Education Program at 572-5323 and find out about our springtime Junior Sailing classes.

All winter we've been getting the sailboats ready to go, sanding and painting. We can't wait for the ice on the river to melt so we can get back on the water!

Every Saturday and Sunday, beginning on 8 April, the Demonstration Squad starts up again with a whole day's worth of activities–get ready for the Dead Horse Ceremony!

It's School Field Trip time at Mystic Seaport in May and June! If your class is planning to visit the Museum, don't forget to give your teacher your family's membership number.

Take a Closer Look...

...at a toy that you would have played with if you were born over one hundred years ago! This tin rowboat is being rowed by two wooden oarsmen. It comes with a key that winds up the mechanism, and makes the men row the boat. It was made in the year 1894. You can see this toy boat, and many others in "The Rhythm of the Oars: Stories of Rowing in America" Exhibit in the R.J. Schaefer Building. (M.S.M. 72.23)



CLAIRE WHITE-PETERSON PHOTO

A Haiku Poem

There is a special kind of Japanese poem called a Haiku. A Haiku poem has three lines, each having a certain number of syllables or beats. Count the number of beats in each line of this poem:

Softly the oar blade
Touches the smooth clear water
As the sunlight fades

H. David

What did you find?

There are five beats in the first line, seven in the second, and five in the third. Haiku poems are often about nature. Try writing one of these poems for yourself!

Kids' Review



Polar, The Titanic Bear
Daisy Corning Stone Spedden
Boston: Little, Brown and Company, 1994. 64 pp., illustrations. $16.95

I just read a book called *Polar, The Titanic Bear*, a true story. The book is about a toy bear who is given to a boy called Master. Master's family takes a trip to warm climates in the winter, and in the summer they go to Maine. The rest of the time they live in New York. This book shows how a rich family lived in the early 1900s. On one of their winter trips they travel to Paris, France. On the return trip to New York the family sails on the *Titanic*. I think you'll really enjoy reading the rest of this adventure story about Polar, the bear.

I enjoyed this book because there are lots of neat paintings and real photographs. I liked the way the book was written so Polar tells the story. I recommend this book to kids who are 8 and older.

Caroline German
Mystic, Connecticut

Calling All Kids! Here's Your Chance to Write for *The Log*!

Would you like to be a book reviewer?! Write us a one-page letter telling us what kinds of books you like to read, and why you would like to review books for us.

Send to: Associate Editor of *The Log*,
75 Greenmanville Avenue,
P.O. Box 6000,
Mystic, CT 06355-0990.

If you are picked, we'll send you a book to review...and you get to keep the book as our way of saying "Thank You!" So, get those pencils sharpened and start writing!

Notes to "I Knew a Ship..."

1. Dickson J. Preston, *Young Frederick Douglass, the Maryland Years* (Baltimore: Johns Hopkins University Press, 1980). Preston searched the Auld family papers and determined that Frederick was born in 1818, not 1817 as previously believed. See also note 12.

2. Frederick Douglass, *Autobiographies: Narrative of the Life of Frederick Douglass, My Bondage and My Freedom,* and *Life and Times of Frederick Douglass,* ed. Henry Louis Gates, Jr. (New York: Library of America Series, 1994), hereafter cited as individual titles: *Narrative, Bondage,* or *Life and Times.* For the description of Betsey's cabin, see *Bondage,* 147, *Life and Times,* 476.

3. *Bondage,* 143; Preston, *Young Frederick Douglass,* 46-48.

4. *Bondage,* 150.

5. Ibid., 176-77.

6. Ibid., 190-91; Preston, *Young Frederick Douglass,* 55.

7. *Narrative,* 34.

8. Ibid., 27.

9. *Life and Times,* 522-23.

10. *Narrative,* 35; Gary Lawson Browne, *Baltimore in the Nation, 1789-1861* (Chapel Hill: University of North Carolina Press, 1980), 99.

11. Preston, *Young Frederick Douglass,* 86; *Bondage,* 211; *Life and Times,* 878; Norman Ruckert, *The Fells Point Story* (Baltimore: Bodine & Associates, 1976), 41. Both Ruckert and Preston give Lancaster Street as the site of the launch; Douglass believed it was Aliceanna Street.

12. *Bondage,* 213-14; *American Commercial and Daily Advertiser,* 12 May 1826.

13. *Narrative,* 36.

14. Ibid., 37.

15. Ibid., 54.

16. Ibid., 43.

17. Ibid., 43-44; *Life and Times,* 541.

18. *Narrative,* 49-50.

19. Preston, *Young Frederick Douglass,* 106-07.

20. *Life and Times,* 554, 559.

21. Ibid., 559-61; John W. Blassingame, *The Slave Community: Plantation Life in the Antebellum South* (New York: Oxford University Press, 1979), 217-22, 232.

22. Ibid., 563-64.

23. *Narrative,* 58-59.

24. Ibid., 65.

25. *Life and Times,* 597.

26. *Narrative,* 74.

27. Sherry H. Olson, *Baltimore: The Building of an American City* (Baltimore: Johns Hopkins University Press, 1980), 98; Browne, *Baltimore in the Nation,* 145.

28. Preston, *Young Frederick Douglass,* 143; *Life and Times,* 627.

29. *Life and Times,* 629.

30. Ibid., 631-32, 630; Douglass claimed that by 1836 the yard of Auld and Harrison had failed, but Norman Ruckert's research indicates that the yard was operating through 1838, Ruckert, *Fells Point Story,* 112.

31. *Life and Times,* 633; for statistics on shipyard salaries, see Browne, *Baltimore In the Nation;* for slaving vessels built at Fells Point during this time, at the Price yard and elsewhere, see Howard I. Chapelle, *The Search For Speed Under Sail, 1700-1855* (New York: W.W. Norton, 1967), 297-302. It was estimated that as many as 250,000 slaves were smuggled into the U.S. between 1808 and 1860, whereas several million were carried from Africa to Brazil and Cuba.

32. Frederick Douglass, "The Editor's Visit to the Old Shipyard in Baltimore," *New National Era,* 6 July 1871.

33. Frederick Douglass, "The Internal Slave Trade," oration at Rochester, New York, 5 July 1852, reprinted in *Life and Times,* 437-38; *Life and Times,* 633; for a discussion of associational activities of urban blacks, see Leonard P. Curry, *The Free Black in Urban America 1800-1850* (Chicago: University of Chicago Press, 1981), 201-04; see also Douglass, "Editor's Visit"; Nathan Irvin Huggins, *Slave and Citizen, the Life of Frederick Douglass* (Boston: Little, Brown & Company, 1980), 6-7; *Life and Times,* 634; *Narrative,* 84.

34. *Life and Times,* 639.

35. *Bondage,* 346-47.

36. Rosetta Douglass Sprague, "Anna Murray Douglass: My Mother As I Recall Her," *Journal of Negro History* 8 (January 1923): 94-95. This is the most complete recollection of Anna Douglass that has survived. Though Anna herself was illiterate, it was not uncommon for free black women to join mutual aid societies, see Curry, *Free Black in Urban America,* 201.

37. Preston, *Young Frederick Douglass,* 154; *Life and Times,* 644.

38. Preston, *Young Frederick Douglass,* 155; most American-flag slavers were owned or chartered by Spanish, Portuguese, or Brazilian owners, who placed an American captain on board, see Hugh G. Soulsby, *The Right of Search and the Slave Trade in Anglo-American Relations, 1814-1862* (Baltimore: Johns Hopkins Press, 1933), 45-51, and Daniel P. Mannix, *Black Cargoes: The Atlantic Slave Trade, 1518-1865* (New York: Viking Press, 1962), 192-93.

39. *Life and Times,* 644-45.

40. Ibid., 645-46.

41. *Narrative,* 89.

42. Robert G. Albion, *The Rise of New York Port, 1815-1860* (New York: Charles Scribner's Sons, 1939), 315-19; *Life and Times,* 648; Frederick Douglass, oration at Manassas, Virginia 3 September 1894, reprinted in John W. Blassingame, ed., *The Frederick Douglass Papers, Series 1: Speeches, Debates, and Interviews,* 5 vols., (New Haven: Yale University Press, 1992), 5: 617.

43. Blassingame, *Frederick Douglass Papers, 1,* 5:424; Benjamin Quarles, *Frederick Douglass* (New York: Associated Press, 1948), 9. By 1841, Ruggles was believed to have helped over 600 slaves to escape. Health problems forced him to abandon his abolitionist activities, and he retired to Northampton, Massachusetts, where he became famous as an expert in hydropathy. Frederick Douglass would later enjoy "Dr." Ruggles's water cures. See Dorothy B. Parker, "David B. Ruggles, An Apostle for Human Freedom," *Journal of Negro History* 28 (January 1943): 32-33.

44. *Life and Times,* 650.

45. Daniel Ricketson, *History of New Bedford* (New Bedford: author, 1858), 252.

46. *Narrative,* 92; *Bondage,* 355; *New Bedford Directory,* 1838.

47. Alexander Starbuck, *History of the American Whale Fishery* (1876; reprint, Secaucus, New Jersey: Castle Books, 1989), 673. For descriptions of New Bedford's wealth, see *Narrative,* 94.

48. *Bondage,* 356.

49. Ibid., 356-57. Ironically, the following year, Nathan Johnson himself would be accused of attempting to kidnap slave Betsey Gibson and her daughters, see Earl F. Mulderink III, "The Whole Town is Ringing With It,...Slave Kidnapping Charges Aqainst Nathan Johnson of New Bedford, Massachusetts, 1839," *New England Quarterly* 61:3 (September 1988); *Bondage,* 358.

50. *Bondage,* 358-59; Zephaniah W. Pease, ed., *History of New Bedford,* 2 vols., (New York: Lewis Historical Publishing Company, 1918): 1:178. The Young Men's Anti-Slavery Society was organized in 1836; *Life and Times,* 656; Benjamin Quarles, ed., *Frederick Douglass,* "Great Lives Observed Series," (Englewood Cliffs, New Jersey: Prentice Hall, 1968), 94; Sprague, "Anna Murray Douglass," 94-95. Rosetta was born on 24 June 1839, and Lewis Henry was born 9 October 1840. The other Douglass children were Frederick, born in 1842, Charles Remond, born in 1844, and Annie, born in 1849.

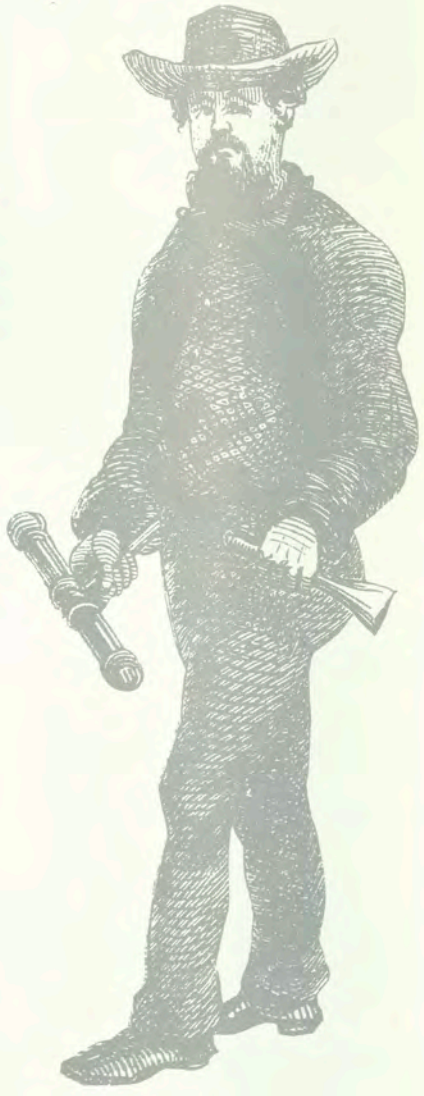
51. The *Java* departed New Bedford on 31 May 1839, and the *Golconda* left on 5 December 1839, see Starbuck, *American Whale Fishery,* 354-55.The 295-ton bark *Java* was built at Medford, Massachusetts, in 1818, and was crushed by ice and abandoned on 7 June 1877. The 330-ton ship *Golconda,* was built at Scituate, Massachusetts, in 1807, see Works Projects Administration, *Ship Registers of New Bedford, 1796-1850,* 3 vols., (Boston: National Archives Project, 1940), 1: 128, 164; Starbuck, *American Whale Fishery,* 566-67; the 1839 *New Bedford Directory* lists "Douglas [*sic*], Frederick, c. [for "colored"] laborer, house rear 157 Elm," "Briggs, John, c. laborer at Geo. Howlands," "Rodman, Abraham, c. laborer, w. for Geo. Howland," and "Peneton, Solomon, c. laborer, house bm 67 Mill."

52. *Life and Times,* 658-59; for the history of the *Liberator* and Garrison's career, see Russell B. Nye, *William Lloyd Garrison and the Humanitarian Reformers,* ed. Oscar Handlin (Boston: Little, Brown & Company, 1955).

53. Charles W. Morgan, Diary, 25 April 1841, Coll. 27, vol. 2, G.W. Blunt White Library, Mystic Seaport Museum. For Douglass's description of the brass foundry, see *Life and Times,* 658-59, and Samuel Rodman, *The Diary of Samuel Rodman, 1821-1859,* ed. Zephaniah W. Pease (New Bedford: Reynolds Printing Company, 1927). See entry for 20 October 1844, in which Rodman was distressed that Douglass made his remarks in a "mirthful and comic" manner. He was more impressed in 1856, see entry for 1 August 1856.

54. *Life and Times,* 657-60. Several abolitionists, including Garrison, have taken credit for encouraging Douglass to speak. Douglass believed he was invited by William Coffin, as indicated.

55. Douglass, "Editor's Visit."



SEAPORT SALUTE

Stephen B. Lee

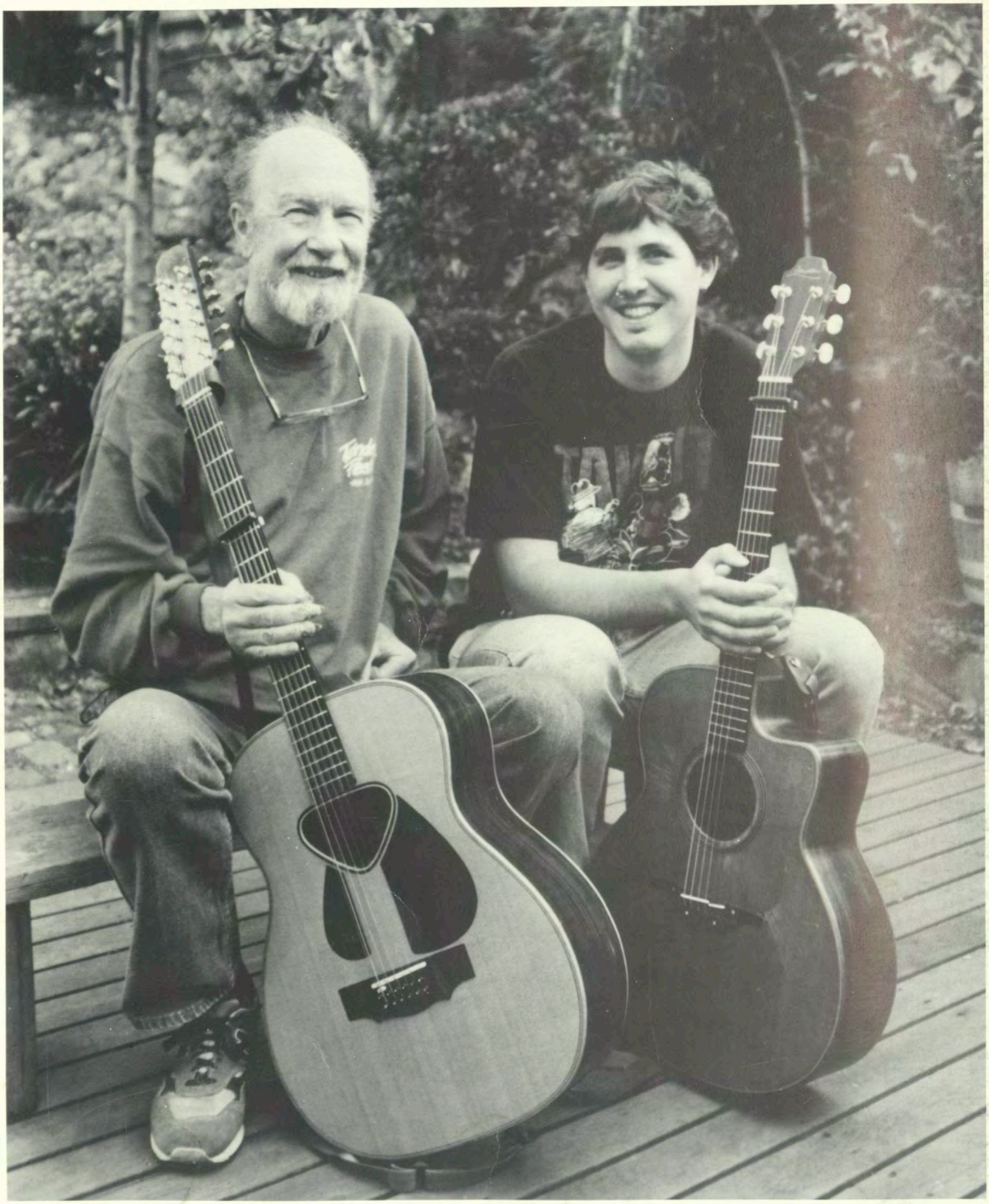


ELIZABETH FRENCH PHOTO

Stephen B. Lee's face may be familiar to many of you through his volunteer work as a receptionist in the Membership Building, or perhaps you have seen him introducing Adventure Series speakers, or remember him from his supportive words in the 1993-94 Annual Fund appeal. Steve's participation in these and many other programs upholds his philosophy that hands-on activities are a "constructive way to express interest in and support of Mystic Seaport." He was born in Washington, D.C., and comes from a distinguished family that counts Harry "Lighthorse" Lee, and Confederate General Robert E. Lee among its ancestors. Steve served 28 years in the Navy before retiring with the rank of captain; his career spanned the globe with duty in such places as Paris, Stuttgart, Maui, Oahu, and on the Riviera. Eventually, his Navy career brought him to Mystic–Steve and his family first moved to the area in the early 1940s; he became a Museum member in 1954. After retiring, he returned to his hometown and worked as an administrator at George Washington University. In the early 1970s, he and his wife moved back to Connecticut permanently. Upon his return to Mystic, Steve began working at the Museum as an interpreter in the Sail Loft. He shared his passion for fancy rope-work by making Turk's head bracelets for delighted children. He was soon named Supervisor of Visitor Services, and also assisted in training the first Demonstration Squad. Steve became a volunteer in 1978, and shortly afterward joined the Pilots and the Gung-Ho Squad.

In addition to his more visible efforts, he has worked behind-the-scenes on a number of Development Department efforts; at present, he serves on the Board of Trustees' Development Committee. His steady financial support through the years has helped the Museum maintain a variety of programs. As chairman of the 1976 Bicentennial Committee for four local towns, he thought an Antique and Classic Boat Rendezvous would be a great addition to the celebration. He requested that Mystic Seaport host this event–initiating one of the Museum's most popular annual activities. Steve takes an active interest in many other issues, ranging from community affairs to nature preservation concerns. He is a member of the New York Yacht Club, and a former member of Philadelphia's Corinthian Yacht Club and Club de la Voile de Villefranche on the Riviera. However, his affiliation with the local Ram Island Yacht Club is closest to his heart; he is a past commodore and current historian. In Steve's words, "Mystic Seaport is run by, for, and about people who exemplify the concept of America and the Sea through demonstrating and fostering knowledge of our seafaring heritage and the corollary appreciation of the arts, crafts and skills which have contributed to it." Steve's advocacy of always "being there" for Mystic Seaport has sustained the Museum through challenging times. His energy and enthusiasm have contributed to making Mystic Seaport the place that it is today, and his support is helping to prepare it for the future as the Museum of America and the Sea.

Members! Special Pete Seeger and Tao Rodriguez Seeger Concert – Just for You!



ANDREW DE LORY PHOTO

Famed musician and environmentalist Pete Seeger will perform in concert with his grandson Tao Rodriguez Seeger at 7:30 P.M. in the Boat Shed at Lighthouse Point on 20 May 1995.

Refer to the back wrap for further information