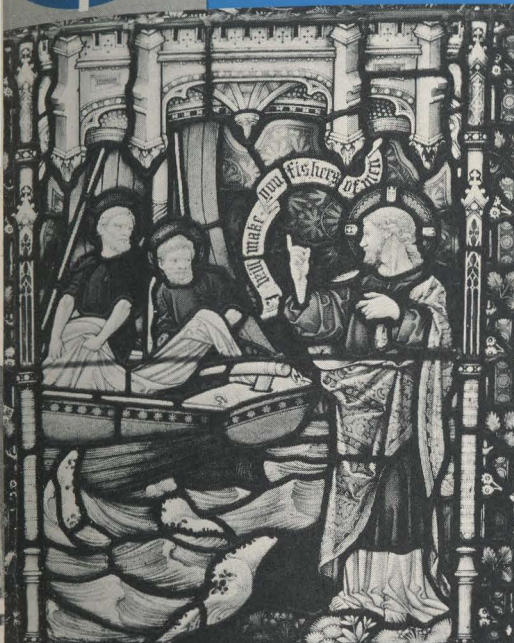




the LOOKOUT

SEAMEN'S CHURCH INSTITUTE OF NEW YORK



Men that no doted on the sea in things

and own their business in great matters



These men see the rocks of the Lord

and it is wonders in the deep

JUNE 1968

Visitors to the SCI, upon entering the brick-paved lobby area off the chapel, are struck by the exquisite beauty of four panels of back-lighted stained-glass windows flanking the doorway leading to the reception room adjoining the chapel. Four segments from the windows depict Jesus' encounters with his disciples who were men of the sea.

The panels were brought from the chapel of the South Street building. Originally, they came from the chancel window of the Church of the Holy Comforter of the North River Station (West and Houston Streets, New York) which ended its career in 1923; the window was a gift from William K. Vanderbilt.

The four segments of the windows shown in the cover of this issue of *The Lookout* are so unavoidably reduced in size that it is difficult to discern their true beauty or to read the Old English lettering at the bottom of each segment linking them into a sequence entity which says: "They that go down to the sea in ships, and occupy their business in great waters; these men see the work of the Lord, and his wonders in the deep."—Psalm 107, verses 23 and 24.

The Biblical derivations for each of the segments (numbered from 1. through 4.) are as follows:

1. "I will make you fishers of men."—St. Matthew 4:19
It begins (4:18) . . . "And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. (4:19) "And he saith unto them, 'Follow me and I will make you fishers of men.'"
2. St. Matthew 14:22 Jesus walks on the water.
See: St. Matthew 14: vs. 22-31.
3. St. Mark 4:39 Jesus stills the storm.
4:37 *"And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.*
4:38 *"And he was in the hinder part of the ship, asleep on a pillow: and they awake him and say unto him, 'Master carest thou not that we perish?'"*
4:39 *"And he arose and rebuked the wind, and said unto the sea, 'Peace, be still.' And the wind ceased, and there was a great calm."*
4. St. Luke 5: 1-11 The miraculous draught of fishes.
5:4 *"Now when he (i.e. Jesus) had left speaking, he said to Simon, 'Launch out into the deep, and let down your nets for a draught.'*
5:5 *"And Simon answering, said unto him, 'Master, we have toiled all the night, and have taken nothing; Nevertheless, at thy word we will let down the net.*
5:6 *"And when they had this done, they enclosed a great multitude of fishes; and their net broke."*

the LOOKOUT

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SEAMEN'S CHURCH
INSTITUTE OF NEW YORK
15 State Street, New York, N.Y. 10004
Telephone: 269-2710

The Right Reverend
Horace W. B. Donegan, D.D., D.C.L.
Honorary President
Franklin E. Vilas
President

The Rev. John M. Mulligan, D.D.
Director

Harold G. Petersen
Editor

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COVER: Photography by the Lookout editor



Anchored Within The Vail

THE CHAPEL IS DEDICATED

The good ship, *S. C. Institute*, now in port and berthed permanently at pier 15 State Street, replete with fo'c's'le, galleys and twenty-three decks, opened its facilities to a host of admiring seamen and its galleys to the landlubbers.

Although some finishing touches remain for completion, the *Institute* was declared eminently seaworthy by all who inspected her.

The first of a planned series of dedications of various sections of the building was the chapel dedication May 28—which also signified the formal opening of the Battery Park building.

The Right Rev. Horace W. B. Donegan, Bishop of the Episcopal diocese of New York and honorary president of the Institute, presided at the event, assisted by the Right Rev. Richard B. Martin, Suffragan Bishop of the Long Island diocese. The Right Rev. Leland Stark, Bishop of the Newark diocese, was unable to attend.

The Rev. Dr. John M. Mulligan, Institute director, and the Rev. Dr. Roscoe

T. Foust, participated in the service, heading the Institute clerical staff. Franklin E. Vilas, president of the Institute Board of Managers, read the Lesson.

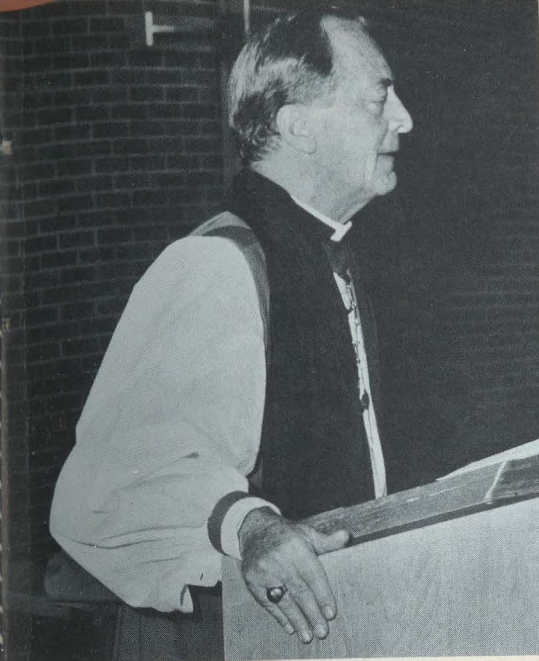
Witnessing the service of dedication were the Board of Managers and their wives, invited special guests and the Institute staff. The chapel was filled to capacity for this first worship service within its walls.

After the services, most remained for a general look around and light refreshments were served in the spacious fifth floor International Club with its magnificent panoramic view of the Hudson and the Bay.

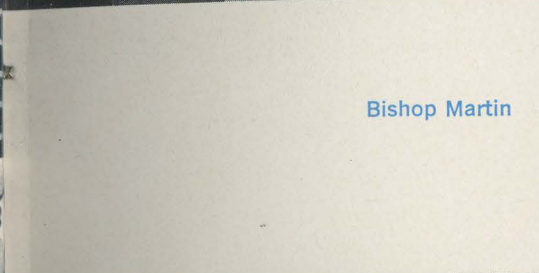
For the first time, too, a dance was held for seamen in the International Club in the evening. A gala "opening" dance was to be held at some time in the future. A series of "open houses" is planned later for the public and some special groups.

Photos shown here depict some features of the building and more of this nature will be carried in subsequent issues of *The Lookout*.

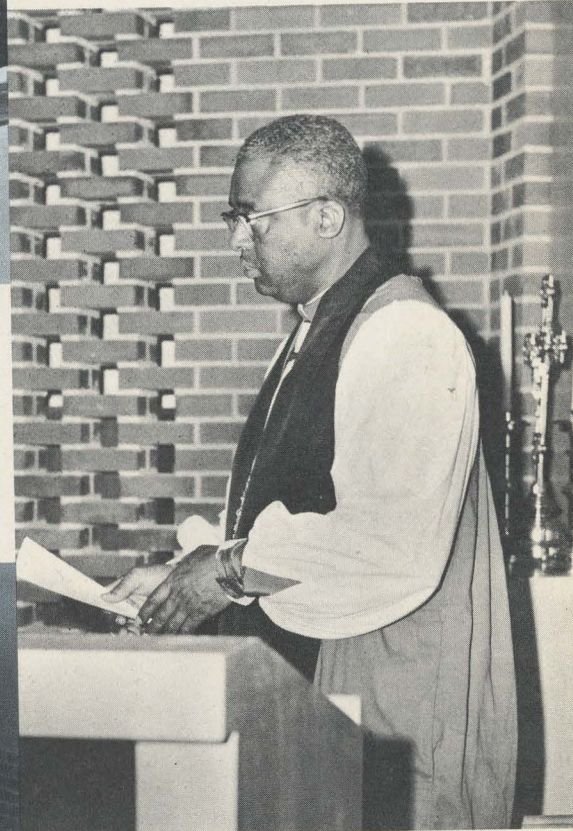
The Rev. Dr. John M. Mulligan, Franklin E. Vilas and the Rev. Dr. Roscoe T. Foust



Bishop Donegan

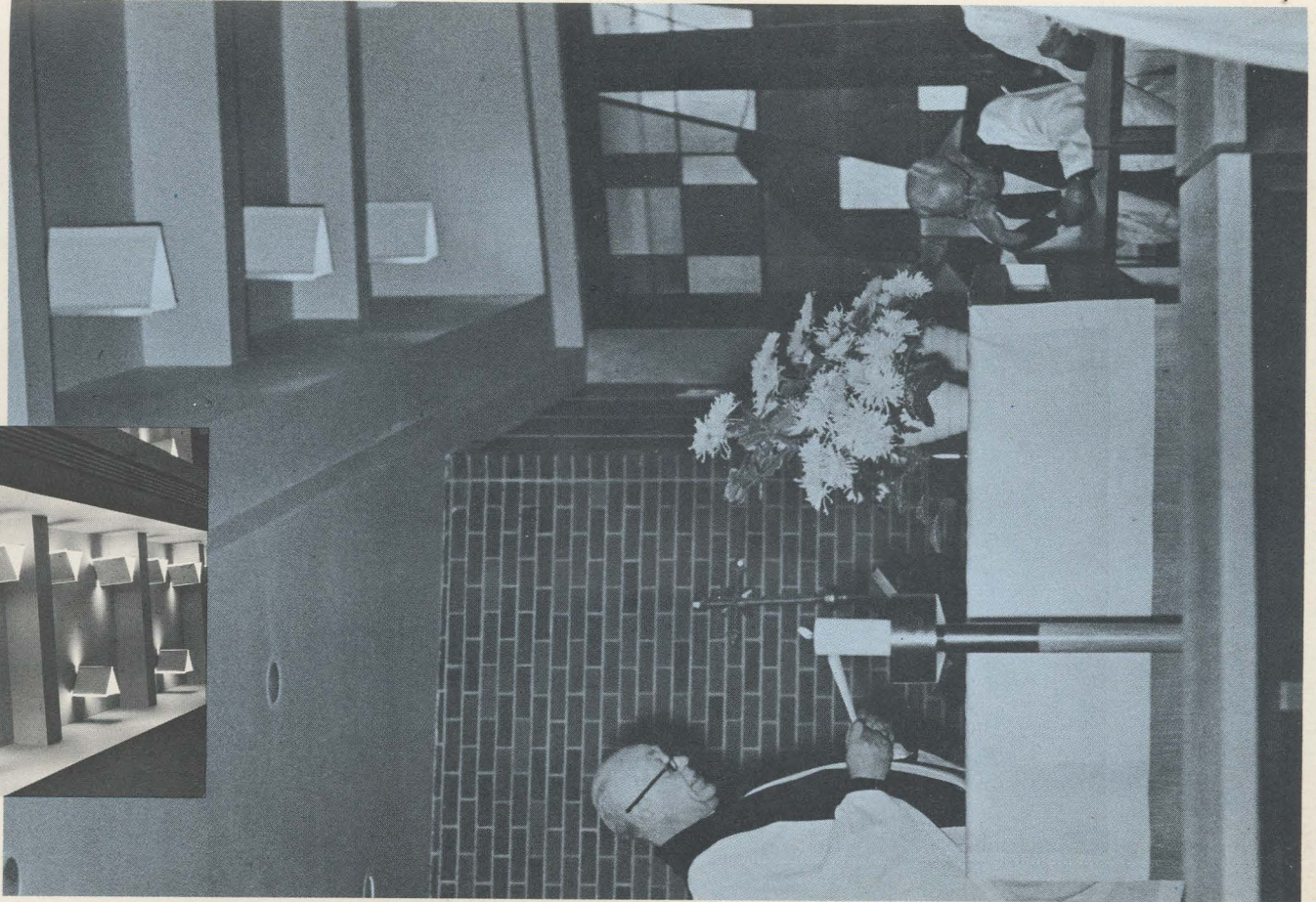
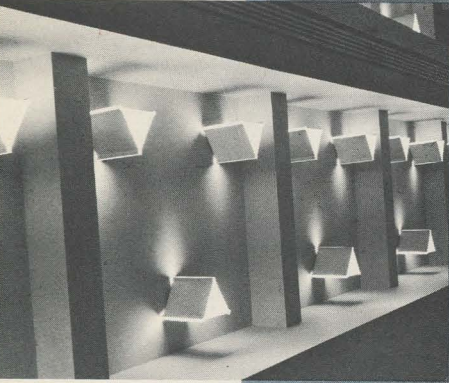


Bishop Martin



Mr. Vilas reads the Lesson

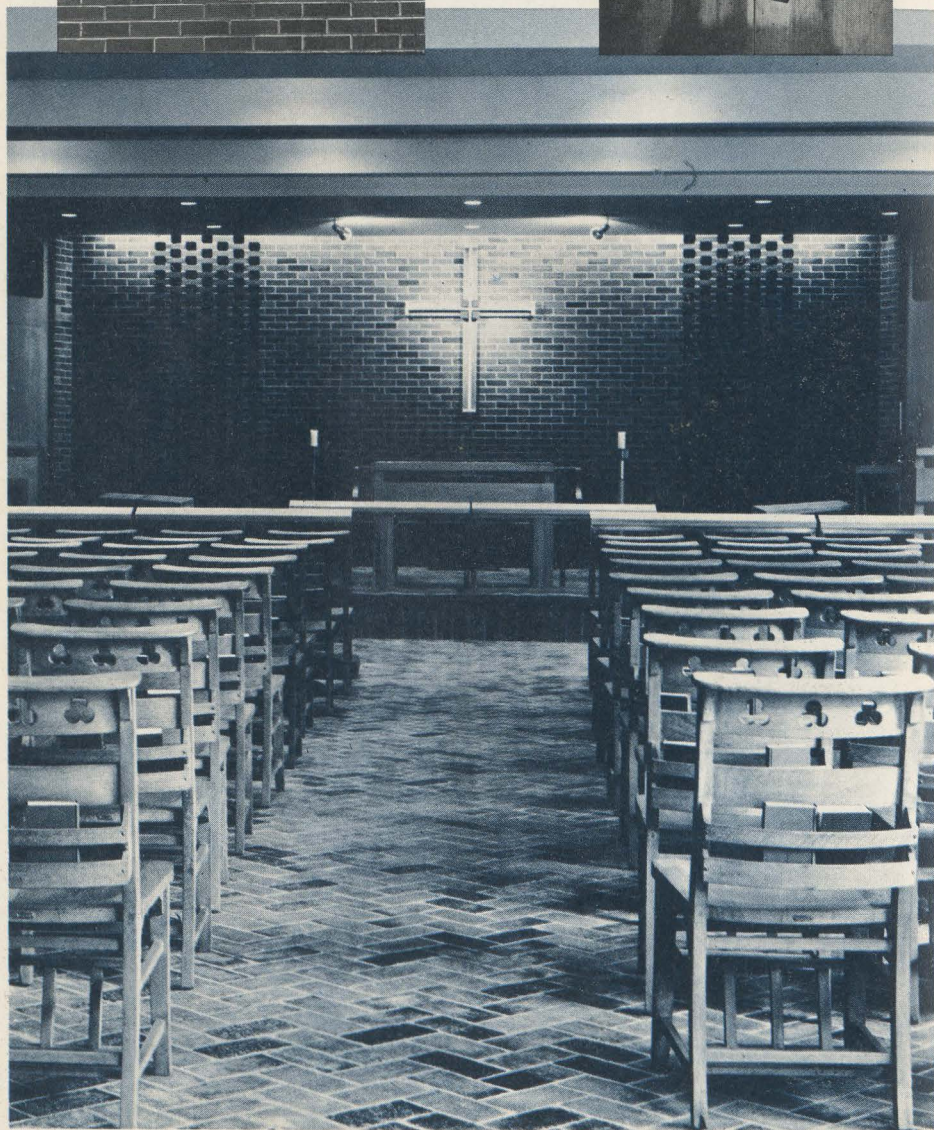
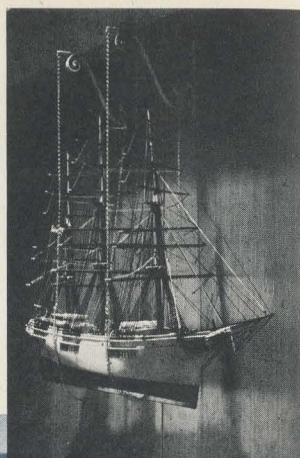
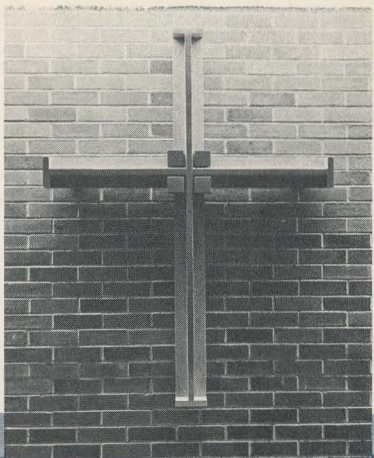
Ceiling fixtures in SCI chapel
form interesting patterns of light
and shadow



Doctor Mulligan



The Dance in the International Club



Chapel as seen from entrance



SCI director Dr. Mulligan and Mrs. Mulligan watch dancers



A portion of the dancers



Mrs. Allen Sorensen, Mrs. John M. Mulligan and Chaplain William Haynsworth

Below: General view of Post Office



Above (Inset): Postal workers (white shirts) of SCI Post Office with SCI director, Dr. Mulligan (left) and John R. Strachan, Postmaster of New York (Manhattan), after rental agreement document was given to Dr. Mulligan

The site of the first postal facility established over 300 years ago by the Dutch near Battery Park in Lower Manhattan has become the location of a newly-installed U.S. Post Office in the new SCI.

In a brief ceremony held in the building, John R. Strachan, Postmaster of New York (Manhattan) presented Dr. John M. Mulligan, Institute director, with a rental agreement document authorizing a Federal Post Office in the State Street building.

Dr. Mulligan said he anticipated the new Post Office, especially designed for the needs of seafarers, would have as heavy a patronage as the old postal facility in the vacated South Street building which came under federal operation in 1927. Prior to then it was operated by the Institute, beginning in 1918.

It handled, in some years, over a half million pieces of mail for seamen, the equivalent of a city of 30,000. It was also the permanent mailing address for thousands of seafaring men. The State Street station has 600 call-boxes for the convenience of seamen whose mail sometimes accumulates over a period of several months while they are at sea.

Information researched by postal officials revealed that the Dutch of New Amsterdam established the first postal facility for government mail on the island June 25, 1660, in their sprawling, star-shaped fort located on or very near the site of the new SCI building.

The officials said that what they termed the first "recognized" Post Office was set up in 1642 by the Dutch on Manhattan in a coffee house situated at Coenties Slip — *near the former Institute building at South Street and Coenties Slip.*

They Sailed In Biblical Times

by Edyth Harper



WHO was the first man to go to sea? No one knows. From earliest times there are tales of venturesome souls who dared to risk their lives in roughly hewn rafts or canoes. We do have records, however, from the Bible of men who, according to Jewish history, left the safety of dry land to voyage on the waters.

In one case, at least, dry land had become submerged and a floating home was the only means of survival. Many religions have their stories of a great

flood, but the story of Noah, as told in Genesis, has much detail that stands the test of experienced sailors.

The construction of the Ark should interest any ship-builder and sailor. It was to be made of gopher wood. Nowhere else in the Bible is the word gopher used. It has been attributed to cedar, pine and cypress trees, but, whatever wood it was, it was strong and durable. Once made and pitched "within and without," it provided sanctuary for the Bible's first master mariner and all his crew and cargo.

HOW long it took Noah and his sons to fashion the ark is not mentioned, but any boat with three "stories" or decks with cabins, window and side entrance measuring approximately 450 feet in length, 75 feet in width and 45 feet in height must have taken quite a time to construct. Probably the rising floods speeded construction. It was a case of build swiftly, or perish.

Noah was no youngster even though his age of 600 years is not to be taken literally. He had a wife, sons and daughters-in-law and probably grandchildren to take aboard besides a cargo of livestock that would have daunted most captains. Food in bulk had to be stowed too, enough, as it turned out, for over a year.

What a voyage that must have been! Most of the time Noah had to contend with bad weather. High winds and rain meant poor visibility, but, at least, there was no danger of collision, for the ark, according to the Bible, was the only vessel afloat. All the same, a constant look-out was needed for flotsam and unknown perils near the surface of the water.

ON the 17th day of the 7th month a probably despairing crew began to hope. The weather improved and the ark was grounded. Gradually more and more land became visible and, eventually, all aboard were able to walk on dry land again. No one could have been more

relieved than Noah. A captain has anxieties, even when he knows which port he is heading for, but it must have taxed all Noah's faith and powers of leadership to bring his passengers and vessel through such an arduous time.

The Jews were never considered a nation of sailors, although their sea-board stretched along the Mediterranean from around Tyre to a little south of Gaza. Their ports, such as Joppa, were rich trading centers, but most of the sea-traffic was probably coastal, with foreign trade carried on by foreign ships.

Wood for Solomon's temple was sent by sea to Joppa in "flotes" to be discharged there. Zebulun, son of Jacob, was made the first harbor-master. Jacob ordered that he should "dwell at the haven of the sea and he shall be for a haven of ships." Solomon became the first naval commander-in-chief, but his navy operated from Ezion-geber, its base on the Red sea and combined with King Hiram's fleet. Hiram's men "had knowledge of the sea" and, obviously, reinforced the "servants of Solomon." On a combined operation they sailed to Ophir to collect much gold to adorn the temple Solomon was building.

HOWEVER, the fleet at Ezion-geber and its crews deteriorated. When Jehoshaphat was King of Judah he ordered sailors at Tarshish to proceed to Ophir, again for a cargo of gold, but he seems to have had a mutiny on his hands. Probably the vessels had not been cared for properly, for the Biblical writer says "They went not, for the ships were broken at Ezion-geber." Ahaziah's offer to provide crews was turned down by the King and the voyage was cancelled.

Sudden storms were, and are, common in the Levant. Easterly winds whipped along the coast, making ships run for safety to harbor. Some never reached port, for, as the Psalmist says, "Thou breakest the ships of Tarshish with an east wind." Tarshish was a

noted port and supplied most of the ships and sailors in that part, with Tyre a close rival.

Yet, although the Jews were not notable deep sea sailors, their people could understand and appreciate a reference to sailing, such as "their tacklings are loosed; they could not well strengthen their mast; they could not spread the sail" and they understood the perils of the deep that lay in wait for those that went "down to the sea in ships."

ONE of the most famous sailors of all time was Jonah. Jonah was given an assignment he did not like, namely, to go to Nineveh, "that great city" and point out its shortcomings to the citizens. He decided to go in another direction, to Tarshish via Joppa. "He found a ship going to Tarshish, so he paid the fare and went down into it." But Jonah was to find that running away from trouble only brought more trouble in its wake.

"There was a mighty tempest in the sea so that the ship was like to be broken." The crew, a mixed bunch of pagans, "cried every man to his god." Next, they threw overboard everything possible, to lighten the ship. Through all the turmoil Jonah lay below — fast asleep. Hearing of this, the Captain was annoyed and roundly rated his failure to pray too. The situation was desperate and every god that could be invoked was needed to save them.

Meanwhile the sailors had taken matters into their own hands. Obviously, someone aboard was bringing ill-luck. They cast lots "and the lot fell on Jonah." Immediately they wanted to know more about him. Where was he from? What did he do for a living? What was his nationality, etc? Jonah explained that he was a Hebrew trying to escape from an order his God had given him.

That was enough.

NO wonder Jonah's God had sent such a storm, "for the sea wrought and was tempestuous."

"What shall we do with you?" they demanded and, to his credit, Jonah was ready to die for their good. He suggested they throw him overboard too.

Pagans they may have been, but they had a reluctance to take life. Nevertheless "the men rowed hard" to reach land but "they could not." At last, praying for forgiveness to the Hebrew's God, they threw Jonah into the sea. "Immediately the sea ceased from her raging," whereupon the sailors promptly worshipped this all-powerful God.

Jonah's God showed mercy too. He "had prepared a great fish to swallow up Jonah." Scientists have agreed that the popular idea of a whale swallowing a man is false, but, according to the Biblical story teller, Jonah stayed alive inside "the great fish" for three days before being vomited out "upon dry land" where he lived to tell the tale.

THE Hebrew sailors who lived before Christ was born knew "the noises of the sea" and the raging of the sea. The Psalmist who wrote of "those that go down to the sea in ships" was not writing hearsay. He had obviously been at sea in a gale and knew the relief of the calm that follows.

Sailors who have seen dawn break in mid-ocean will appreciate the beauty of the phrase "the wings of the morning" in "the uttermost parts of the sea." The morning watch was no stranger to the Hebrew sailors. Their knowledge of the sea and fishing was passed on to generations succeeding them, so that when Christ spoke of fishers of men, his listeners understood him.

Several of the apostles were fishermen by trade. They may not have put to sea along the coast, but men like Peter, Andrew, James and John (sons of an old fisherman, Zebedee) knew all the dangers of an inland sea such as Galilee. No doubt after Christ's death they listened sympathetically to St. Paul and St. Luke, when told of their dangerous voyage from Adramyttium that ended in shipwreck in what is now St. Paul's Bay, Melita (Malta).

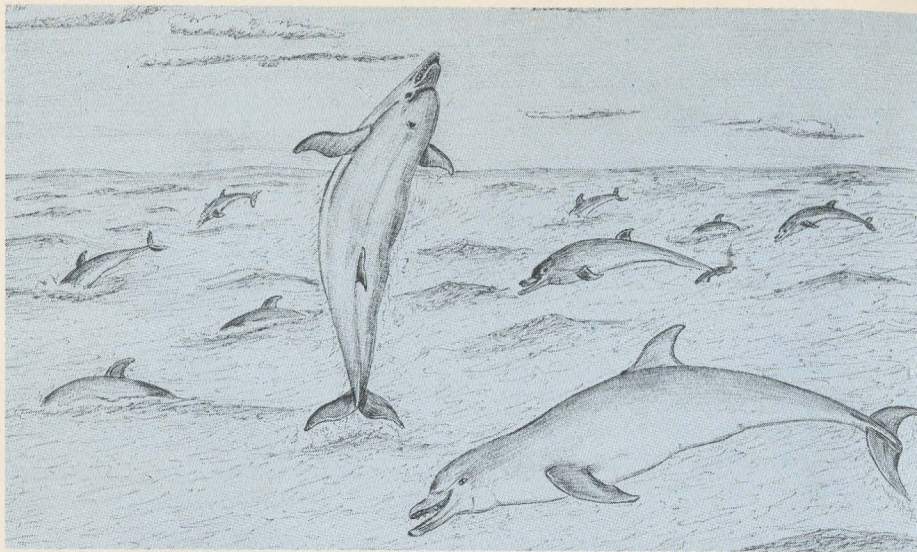
HIS coastal voyage via Cyprus and Crete took longer than anticipated. "Sailing was now dangerous" and St. Paul warned all concerned that calamity lay ahead. The Master and shipowner were for pressing on, however, but all too soon bad weather hit them. In vain "they used help, undergirding the ship," running with sails struck, jettisoning all available cargo, and tackling, etc.

In vain St. Paul assured them they would be safe. For two weeks they endured the gales, hardly eating or drinking all that time. The account of the ensuing shipwreck is one of the most vivid and dramatic tales in the Bible. How they eventually "drew near to some country," sounded frequently and cast "four anchors out of the stern" at 15 fathoms. How St. Paul cheered and fed them, how they, by good seamanship, managed to beach the vessel, is all told in The Acts of the Apostles, chapter 27.

Those who sail today in St. Paul's Bay can vouch for the accuracy of the account. The spot where two seas met, "the creek with a shore" have altered little, although the shore is now lined with houses and the locality is a tourist resort.

THE sea, as every seaman knows, must always be respected. Only the foolish ignore its dangers. The size and number of vessels in the East Mediterranean may have altered, but the skill and knowledge of local sailors has changed little since the days when quinquiremes sailed to Nineveh or fishermen of Galilee earned their living with their nets.

"The works of the Lord and his wonders in the deep" are as marvelous for those doing "business in great waters" today as ever they were when early Hebrew sailors ventured along their coasts. The "desired havens" and quiet after a storm are as welcome as they ever were, for the ultimate aim of every voyage is to be safe home in port.



CLOWNS OF THE SEA

by George R. Berens

One of the benefits of a seaman's life is the opportunity to observe the varied, ever-changing sea in all its moods and the profusion of creatures that live in or above the ocean.

Of all the marine life probably none is so well-known and so often seen as the porpoises that come rampaging towards any ship that passes within their ken.

Varieties of dolphins or porpoises most often seen in the warm and temperate waters of the northern hemisphere are: the common dolphin, the right whale dolphin, the bottle-nose dolphin, all with beaks, and the harbor porpoise, without a beak. All these, except for the bottle-nose, which is grey, are, in general, black above and white underneath.

When a ship passes through an area where dolphins are they will almost invariably converge on the ship. Often they will accompany the ship for hours, much to the delight of passengers and crew, for their antics surely entitle them to be called "the clowns of the sea." Almost anyone who has watched

them is convinced that their capering is purely theatrical; that they are 'showing off.'

I recall once seeing, off the west coast of Central America, a huge school of dolphins. The total number in sight, leaping about the ship for almost three hours, was estimated at two thousand. It was certainly the largest school of frolicsome clowns we had ever seen.

Often they swim in line, each individual leaping in graceful curves from the sea every half-minute or so. This chain-jumping of lines of dolphins has been credited by many as being the origin of the persistent tales of sea-serpents.

It is true that their evolutions observed at a distance, do, to some extent, resemble the recorded descriptions of the marine serpents, but an observer would have to be lacking in knowledge of the common life of the sea to mistake leaping dolphins for the mythical sea-serpent.

Dolphins have been found to be like humans in the degree of their intelligence. They have a large and well developed brain, the scientists say. Another thing that is claiming the atten-

tion of our Navy researchers is a sonar-like feature of their anatomy. It is believed that dolphins have a means of projecting sound as they move underwater and of sensing echoes which determine obstacles.

Perhaps this is why they are often seen speeding toward a ship from the horizon, for surely, from the surface, they cannot see as far as men twenty or more feet above the waterline.

Just behind their eyes is a very tiny opening of an ear within a wrinkle, but it is thought that they have means of detecting sound throughout their bodies, and, though they have no vocal cords, they are able to make a variety of noises through their mouths and blow-holes through which they communicate with each other.

Being mammals, the dolphins bring forth their young alive. The baby will be accompanied by its mother for in excess of a year. I recall seeing large schools of full-grown and baby dolphins, each mother and baby leaping above the surface together.

They are believed to live for forty years. The average length of full grown dolphins is about ten feet, and they

weigh about 600 pounds. They eat sixteen to twenty pounds of fish a day.

Most any seaman will tell you that where dolphins abound there will be no sharks. This is true to the extent that they are probably the shark's most feared enemy. They will 'gang up' on a shark, and, each being provided with almost a hundred teeth, they can savage a shark until it turns tail or dies.

Dr. E. Allen Petersen wrote in his "In a Junk Across the Pacific":

"Porpoises came into our world in vast schools to frolic for a time. Of all earth's creatures they seem the happiest. They dive, roll smoothly and indulge in tremendous leaps, throwing their great bulk out of water to dance on their tails in sheer joy of being porpoises. They are the sailor's friends and the terror of sharks."

The world's most famous dolphin was surely "Pelorus Jack." He was of the species known as Risso's dolphin, inhabiting the seas of the southern hemisphere. For many years he met ships approaching Pelorus Sound in New Zealand and escorted them on their way, becoming so well known that he was protected by law.

We Thank You

Loyal supporters of SCI's Fellowship of the Seven Seas have enlisted 150 more members as a result of a special letter and return envelope in February from Dr. John M. Mulligan, Institute director, which asked that each Fellowship member seek out a friend to join the Fellowship. The director thanks the Fellowship for the response.

Membership in the Fellowship is achieved by a gift of five dollars or more to the Institute. This also entitles the donor to receive a year's subscription to *The Lookout*. Checks should be made to Seamen's Church Institute of New York. The gift should be sent, together with the name, address and zip code to: Ways & Means Committee, Seamen's Church Institute of New York, 15 State Street, New York, N. Y. 10004.

Address Correction Requested

KINDRED

In the blood of all men
the salt of seas.
In the bone of all men
the lime of the land;
and in each a cage
with a captive wing:
a need to soar,
a need to sing —
alike for color
alike for creed.

Katharyn Wolcott

TRACINGS

Wet sand,
with tide just gone,
is carbon for the gulls,
for feet of crab and shells of snails.
They leave,
unknowing,
their marks to go in my mind's file
as blueprints of design,
a copyright
of grace.

Elizabeth Searle Lamb