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THE LOOKOUT

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OUR EARLY HISTORY

From what did the Seamen's Church Institute of New York emanate, is a question that is frequently asked, and therefore in reply, and in memory of the useful men who were engaged in its early operations we have printed the following information, extracted from the first and second Annual Reports of the Society:

Of the first organization in 1834, the *Young Men's Auxiliary Education and Missionary Society*, but little is known. According to the second article of its Constitution, "the object of this Society was to aid in the education of young men for the ministry of the Protestant Episcopal Church, and to support missionaries. The Society resolved, during the year 1835, to support two beneficiaries, two missionaries in the State of New York, two in the Domestic field, of which one was to be located in Diocese of Tennessee, and the other among the

Oneida Indians, at Duck Creek, and which the Society continued to support until its reorganization in 1842.

In 1837 the Foreign and Domestic Society concluded to send three missionaries to Africa, and this Society undertook to support one who was nominated by them and sent by the Parent Society, to Cape Palmas, and who continued to be supported by them until their new organization, and likewise this same year, added a missionary to the states of Indiana and Missouri.

The year 1841 closed the Society under its present organization, and during the next year it assumed the name of "*Young Men's Church Missionary Society*," discontinuing the educational work and confining itself to missionary purposes only.

The tenth year of the Society's operations were highly interesting. It was during this year (1843) that the subject of a mission to the seamen

was taken up by the Board of Managers. It is well known that the *Young Men's Church Missionary Society* existed for a long time merely as an auxiliary to the *City Mission Society*, and that the results of that organization, though very important, were by no means equal to the wishes of its members. It was admitted, that with all its capabilities for effecting good, very much of its force was lost in fruitless discussion and enervated action, from the want of some definite object towards which to direct its undivided energies; this conviction, together with the great spiritual destitution of *seamen* in this city, determined that body upon an entire reorganization and devotion of its whole strength to this long, much neglected portion of our fellow men. In furtherance of this determination, that body, after much interesting inquiry, proceeded to erect a floating church, as combining all the advantages of a church on land, with less original cost in building, less annual expense in its maintenance, and far greater attractions for those whose accommodation it was specially intended.

During the eleventh year application was made to the legislature for the charter, from which *The Protestant Episcopal Church Missionary Society for Seaman in the City and Port of New York* first derived an independent legal existence. In the language of the charter, the Society was clothed with power "to provide by building, purchase, hiring or otherwise, so many floating or other churches for seamen, at different points in the City and Port of New York, as it may deem

proper, in which churches the seats shall be free, and to provide suitable clergymen to act as missionaries in the same." This charter, accompanied with the action of the Convention of this Diocese, and the Episcopal sanction, placed with this Society in full control of this department of the great work of the Church; and by an amendment at that Convention of Canon XV., Sec. 4 of the Canons of this Diocese, it was constituted one of the *standing charities of the Church in this City*.

Canon XXII, Sec. 2 of the Present Canons of the Diocese provides that the "Seamen's Church Institute is to be reckoned among the Church charities for which provision is to be made."

The Supreme Court of New York State authorized the Society to change its name on April 5, 1906, and on that date the cumbersome title of *The Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York*, was dropped, and the Society assumed its present name, *Seamen's Church Institute of New York*.

The First Anniversary of the Society was celebrated at St. Thomas' Church, on Sunday evening, April 6th, 1845.

Among those who helped to build the foundations of the present work of the Seamen's Church Institute of New York and whom we desire to remember are, Clergymen: Reverend Messrs. B. I. Haight, John F. Schroeder, Aldert Smedes, A. Ten Broeck, Lot Jones, C. H. Halsey, S. W. Manney, Smyth Pyne, Edward

M. Mead, Benjamin Evans, William Morris, G. T. Bedell, W. H. Walter, L. P. W. Balch, J. H. Hobart, H. J. Whitehouse, D.D., T. H. Taylor, D.D., Samuel L. Southard, W. Berrian, D.D. A most excellent manual of devotion for seamen was prepared by Dr. Berrian, and in 1845 over ten thousand copies had already been placed in the hands of seamen and scattered over the whole world, "as aids to the seaman in the all-important concerns of his future existence." Laymen: Messrs. P. E. F. McDonald, Wm. H. Hobart, M.D., W. H. Townsend, John H. Swift, J. W. Dominick, Francis U. Johnston, Charles Tomes, George H. Bell, George N. Titus, E. M. Duncan, A. W. O. Spooner, J. R. Van Rensselaer, Benjamin S. Thomas, Wm. M. Benjamin, Henry E. Kummell, Richard Sill, John Davenport, Thomas P. Cummings, Augustus Proal, Robert B. Minturn, F. H. Trowbridge, J. R. Livingston, Jr., John F. Butterworth and many others.

Lookout Publication

The date of issue for the Lookout is still a fluctuating matter for which the indulgence of its readers is earnestly craved. The fact is that the editor, while able at certain intervals to write the copy, is still confined, after six months' illness, to her bed. This naturally forces the Lookout appearances to be slightly erratic and it is a source of deepest regret both to the Institute and the editor. The readers are assured, however, that the apparent lack of system will not continue indefinitely.

A Proof of Friendship

Since the *House Mother* told this story delightedly about herself, there is no reason why it should not be repeated, for it certainly demonstrates more clearly than anything we have heard for some time the delicate shadings of friendliness.

She—the *House Mother*—never had any great difficulty in talking to the seamen nor even in winning the confidences they were manifestly anxious to give but doubtful of the method. In spite of this, however, she admits that she never felt completely satisfied with the cordiality of their attitude towards her until one day recently when she came into the building wearing a new hat.

"Good morning," called out a man who has been at the Institute five or six times during the year and several months since the *House Mother* came.

"Do you know that hat makes you look ten years younger?"

And up in her office another seaman of a year's acquaintance looked at her approvingly.

"That hat takes ten years off your age," he declared frankly.

"You see," she explained, speaking of it later, "that shows that they have grown at last to be my friends, for just six months ago even they would have been afraid to speak of anything so personal as my hat. It isn't as if one of them would ever abuse his privileges as a friend either. I can't imagine any disrespect or undue familiarity. I don't believe a seaman ever comes to consult me who would be guilty of that."

THE SEAMEN'S CHURCH INSTITUTE OF AMERICA.

National missionary work for Seamen has been considered by the General Conventions of 1889, 1892, 1904, 1907, 1910, 1913 and 1916.

Due to the able, devoted, enthusiastic and persistent leadership of the Rt. Rev. William F. Nichols, D.D., the Joint Board of the Seamen's Church Institute of America was organized and is a Standing Commission of the General Convention. The members of this Board are: the Bishop of California, President, the Bishop of Texas, the Bishop of Massachusetts, the Bishop of Chicago, the Bishop of New York, the Rev. Philo W. Sprague of Boston, the Rev. Edward B. Niver of Baltimore, the Ven. John A. Emery of San Francisco, the Rev. Henry H. Sneed of Gulf Port, Miss., the Rev. Archibald R. Mansfield, D.D., of New York, Recording Secretary; the Rev. Charles H. Young of Chicago, Mr. William W. Frazier of Philadelphia, Mr. Edmund L. Baylies of New York, Vice-President; Mr. Henry L. Hobart, of New York, Treasurer; Mr. Francis J. McMaster, of St. Louis; Admiral Charles Pond of the Navy and Mr. Bernard Pelly of Seattle. The Rev. Charles P. Deems of San Francisco, formerly Assistant Superintendent of the work in New York, was appointed to the position of Corresponding Secretary.

The Officers of the Board together with one other member (the Bishop of Texas) constitute the Executive Committee.

At a meeting of the Board held in St. Louis on Oct. 20th, 1916, the fol-

lowing Articles of Affiliation were adopted.

I.

NAME.

The name for the General Institute authorized by the General Convention of 1907 of the Protestant Episcopal Church of the United States of America is "The Seamen's Church Institute of America."

II.

OBJECTS.

To promote Religious and Philanthropic work among Seamen and Boatmen in all parts of the United States of America and its dependencies and protectorates.

III.

METHODS.

The Institute shall endeavor:

1. To initiate and arouse interest in Religious and Philanthropic work at every port where such work has not already been established.

2. To support, as may be advisable, such work in ports where local interests and resources fail to meet the need.

3. To develop interest in such ports, to the end that each local agency may become self-supporting as soon as possible.

4. To unite, so far as practicable, the several independent agencies operating in a single port.

5. To co-ordinate agencies at all ports by establishing common methods, activities, Seamen's Organizations, means of dealing with undesirables, general standards of conduct, etc.

6. To affiliate all existing Church agencies to the end that the aforesaid methods, and such others as may be agreed upon, shall be carried out, due regard being had for the local autonomy of each affiliated agency.

IV.

ORGANIZATION.

The Institute shall be administered by a Board perpetuating the Joint Commission of seventeen appointed by the General Conventions of 1913 and 1916. The said Board or Commission shall consist of Bishops, Presbyters and Laymen of the Protestant Episcopal Church, chosen with due regard for their interest in the cause of Seamen and Boatmen, and appointed in accordance with a fair distribution for representation of the principal ports of the country.

This Board shall elect from its membership a President, a Vice-President, a Recording Secretary and a Treasurer. These officers shall perform the usual duties of the positions named and, with one other member of the Board, shall constitute the Executive Committee. Three members shall constitute a quorum. The Board may appoint a Corresponding Secretary and an Organizing Secretary, neither of whom need be a member of the Board.

V.

EXECUTIVE COMMITTEE.

In view of the wide constituency of the Board, the Executive Committee shall have the immediate administration of the work and of all funds, properties and estates of the Institute. It shall have power to em-

ploy the organizing Secretary of the Board and to plan and initiate the work for the Institute, and to perform all necessary acts not inconsistent with these articles.

The Executive Committee shall fill all vacancies in the Board or among its officers.

VI.

MEETINGS.

There shall be an Annual Meeting of the Board at such time and place as the Executive Committee may determine. Five shall constitute a quorum for such meeting, and at this meeting the Executive Committee shall make an Annual Report.

VII.

FLAG.

There shall be a Common Flag for the Institute, approved by the Board, which must be displayed by all organizations affiliated with the "Seamen's Church Institute of America."

The flag shall consist of a blue ground on which shall be displayed a cross and anchor in white, with the words "Seamen's Church Institute of America."

VIII.

AFFILIATED ORGANIZATIONS.

The adoption of these Articles by any local centre of work, when approved by the Executive Committee, shall constitute the applicant a member of this organization.

IX.

AMENDMENTS.

The Articles may be amended at any Annual Meeting, or by the written request of two-thirds of the Members of the Board.

REPORT
OF THE
JOINT BOARD
OF THE
SEAMEN'S CHURCH INSTITUTE OF AMERICA.

The Joint Board of the Seamen's Church Institute of America begs leave to report that, since our last triennial Convention, its conviction has deepened that the call of the Church to the work committed to it has become even more distinctive and insistent than before. Previous reports have indicated from the very first, various considerations upon which this conviction is grounded. Unquestionably there are problems to be met and difficulties to be overcome in getting the ear of the Church with its many other absorptions, so that this Board would easily have found reason to go the way of all the flotsam and jetsam of over sanguine Committees and Boards which are carried for a while in the miscellaneous cargo of the General Convention, and then are quietly jettisoned and no questions asked. It may be well then for the Board at the outset of this Report to put itself on record, as with God's help, in no way disposed to move in such direction of the easiest resistance, but as the more determined to, try to use the conditions that confront it to stimulate faith and enterprise on its part and the part of the Church, for the work among men on our many waters. They that go down to the sea in ships and occupy their business in great waters themselves never see the works of the Lord more clearly than when they show the true sailor stuff to face storm and stress. Such considerations as the federation of the local agencies in New York, Boston, Philadelphia, San Francisco and elsewhere, on simple lines, without infringing on their necessary local autonomy, under a common flag of the Seamen's Church Institute of America have not presented serious difficulty, and there is promise of a first stage of effectiveness in our national organization, in the gradual accomplishment of such a federation. Any one who will take the trouble to visit the Seamen's Church Institute of New York, at 25 South Street, with its landmark building and its throbbing life, already crowding and calling for extension of the great twelve-story edifice, will get some idea of the possibilities and magnitude of the work. And it is to be remembered too, that the sailor life itself, as it is constantly on the move from port to port, effects a nationalizing, not to say internationalizing, of influence. The sailor learns to look with expectant eyes to find the institute flag, and that is but anticipation of the effort of our National Board to fly it at ports where it is not. So every local Institute by its very efficiency implies the need of our thinking and acting *Continently*, and for our islands in the seas, in this matter.

The function of this National Board then becomes obvious as an agency to promote the work at Ports not yet provided with Institutes. In its membership widely distributed in view of this very purpose, including representatives on both ocean and at inland ports, it is in a position to evoke and foster local resource so that every Diocese and District having such ports may be encouraged and helped to develop interest in that as in any other department of its missionary work. In that as in other corporate missionary work the strong can help the weak, and this Board can become the medium through which such Church extension can be made. And with the recognition that there is this wide opportunity for our local units of the work, and the same spirit of making provision for it that they show, ways and means for it will surely follow. Those who travel much by sea, those whose commercial returns and accumulations come largely through water carriage, those who would make thank offering returns for safe voyages, if once rightly appreciative of the work and opportunity, will not deliberately let it go begging.

There are other considerations, upon which the Board might dwell: the increased interest in shipping matters caused by the great war and discussions of our national marine policies; the modern volume of tourist travel, only interrupted by the war, which suggests to this Board the need of more systematic provision and promotion of Services on ships for travellers' Sundays at sea; the caring for fishermen, with chaplains for fisher fleets, the fostering of a vocation among our younger clergy to qualify them for work on the waters, these and other matters germane to a National Institute are not forgotten. There is, however, a consideration which seems just now the most serious of all, and presents problems and difficulties which go deeper than any special aspects or apparatus of the caring for the religious welfare of those afloat. And to get an intelligent hearing for that the Board may ask your indulgence and open-minded attention to some significant data

from the origin and growth of our National Church. "We are as near to Heaven by sea as by land," shouted Sir Humphrey Gilbert in 1583 through the storm-fury off the coast of Newfoundland to those in a companion vessel, while the little ten-ton boat, in which he was last seen sitting abaft with a book in his hand, foundered. And it was typical of that faith on the waters which characterized the early English explorers in our country. And the Spanish explorers had a regular formula for taking possession of points they reached in the New World, which was used by Columbus and by Balboa. Each expedition had its chaplain as a matter of course. Provision for religion on the waters was as intelligently and carefully planned as on the land. And some of the first chaplains like Hunt and Fletcher were exceptionally sterling men. It is said that it was really due to the influence of Robert Hunt more than to any one man that the Jamestown colonists reached Jamestown and were induced to persevere when they had been for weeks buffeted about on the sea in sight of England. So far, then, in recognizing the call of the waters, as a Church, we started right. Work on the water in importance bulked equally well with work on the land, for travellers, and for sailors. But without now going into the causes of it, our mercantile marine changed all that, and the Church so far as its Central Missionary Executive was concerned, has left no convincing record that it was keen as to this or prepared to keep to the sea proportion of the faith. This is by no means to forget or ignore alert and far-reaching thought and effort on local lines and in associations and societies within and without the Church. They have done much good, and have dated from early generations of our national life. But they only emphasize the failure of the Church as a whole, and in its corporate missionary organization, to occupy and improve jurisdiction on water as on land. We recall how Alexander VI., the Pope, made boundary lines of water longitudes for Church, as well as for National, jurisdiction. The Prayer Book to be sure has had its Forms of Prayer to be used at sea, but presumably the recommendation of its omission by the Prayer Book Revision Committee is evidence of their sense of the need of more suitable provision for sea service. And indeed there is that ancient exception taken to the lack of adaptability to emergency use of the Prayer Book, that on one occasion, when an unfortunate man fell off the wharf near a Mariners' Church and was taken to the Church after his rescue, the only form which seemed available for use was, the "Thanksgiving for a Safe Return from Sea"! In looking over the index of a large history of the American Church there does not appear a single reference to Church agencies for the sailorman under any of the ordinary heads. It is only in very recent years that our naval Chaplains have had any general recognition as such. And sometimes the contrast in voyaging, between provisions for Sunday worship at sea on British lines, and those under our auspices is itself evidence of a departure from our colonial conditions. And among our Candidates for Orders and in our Seminaries there is but little or no turning, of the sense of vocation, to the work on the waters.

The existence of our Board is the outcome of the wish in many quarters and finding expression in recent General Conventions for better things. But here again there are some *data* that are pertinent. And we shall for the most part let the data speak for themselves. In the General Convention of 1889 the Rev. Dr. Fair of Western Michigan offered the following resolution in the House of Deputies:

WHEREAS, Many of our population are engaged on oceans, bays, rivers, canals and lakes, contributing greatly to the prosperity and comfort of our citizens, while no provision has been made for their spiritual welfare, except in a few localities; and, WHEREAS, This large class has peculiar claims upon the Church from the fact that Christ chose His Apostles therefrom; that sailors at home and abroad exercise great influence on the surrounding community, and that recent missions on British waters have been remarkably successful; therefore

RESOLVED, The House of Bishops concurring, that the Church, recognizing this claim, appoint a Committee of three Bishops, three Clergymen, and three Laymen to report to the next General Convention what may best be done to aid (if necessary) any present organizations, or to originate missions on any waters of the United States where no provision exists.—(Journal, 1889, p. 290, I.)

This was duly passed in both Houses and the Committee was appointed. In 1892 the Committee, which included the then Bishops of Albany, Chicago and Pittsburgh, reported as follows:

The Joint Committee on the Spiritual Care of Sailors and others navigating Inland Waters beg to report:

That in the judgment of the Committee this important and neglected work demands our earnest consideration, and, in order to secure prompt results, the following resolution is recommended: RESOLVED, That this subject be referred to the Board

of Managers of the Domestic and Foreign Missionary Society.—(Journal, 1892, p. 361.)
The Board of Missions disposed of the matter referred to them as follows:

RESOLVED, That it is inexpedient for the Board at this time to undertake the spiritual care of sailors navigating inland waters as part of its proper work.—(Report, 1892-1893.)

In the General Convention of 1904, from those who had not at the time known of the foregoing action and so acting as if from another quarter of endeavor to bring about better conditions, another effort was made in the words of the Resolution noted, as adopted in Journal for 1904, pages 132-3:

In view of the vast shore lines of our national sea and inland water, and the increasing number and importance of our ports as exhibited in the total of 1903 of nearly one hundred and forty thousand men in the crews of American vessels alone, not to mention those of foreign nations frequenting our ports; and further,

In view of the opportunity and promise so largely tested by local agencies with a noble record at various points where the care of the sailors has already received attention, confirming the wider experience of the general Missions to Seamen Society of the Church of England, a Society which on our Pacific seaboard and elsewhere has done not a little to further this work; and not forgetting that as the General Convention of 1907 is to take note of the three hundredth anniversary of the founding of Jamestown, one interesting suggestion in that connection is, that under the true pioneer priest, Robert Hunt, our Church forefathers, with their faith and worship, went down to the sea in ships, as they brought that faith and worship to this new land; it is

RESOLVED, The House of Deputies concurring, that a Joint Commission to consist of three Bishops, three Presbyters, and three Laymen, be appointed in order to concert measures:

1. To further co-operation between existing agencies in this work among sailors, where it is practicable.
2. To foster, under due Diocesan and local authority, the opening of new centers for such work in our seaports and inland ports where opportunity offers.
3. To raise up trained men and to develop means for the strengthening and extension of such agencies, and especially to evoke a more general habit among our Church people, of devoting thank offerings, made in connection with the use of the Thanksgiving *For a Safe Return from Sea*, to the maintenance of the work.
4. To report to the next General Convention any data or recommendation which this Commission in its judgment may deem germane or helpful to the work among sailors.

In 1907 this Joint Commission made a full report prepared with the help of experts and presented by the then Bishop of New York, in which were fully detailed a plan of organization and definition of objects and policy. This Convention appointed a Board with a direct proviso "said Board to be organized by and be under the direction of the Board of Missions."

In 1910, in connection with the Report then presented by the Board of the Seamen's Church Institute in which it was stated that the Board of Missions has found it impossible as yet to see the way to the completion of the organization of this work under their auspices as provided (in the resolution of the General Convention of 1907) the following resolution was passed, viz.:

RESOLVED, The House of Deputies concurring, that in accordance with the resolution of the General Convention, the Board of Missions be asked to proceed to the due organization of the work as contemplated, at as early a date as possible.—(Journal, 1910, Page 43.)

In the General Convention of 1913 included in the report was the following communication from the Board of Missions, viz.:

WHEREAS, The General Convention has resolved, "That in accordance with the resolutions of the General Conventions the Board of Missions be asked to proceed to the due organization of the work as contemplated at as early a date as possible"; therefore be it

RESOLVED, That the Bishop of California be elected President of the Board of the Seamen's Church Institute of America as appointed at the last General Convention, and that he be authorized to take such steps in his discretion as will effect a complete organization of the Board on the general lines laid down in the Report of the Joint Commission to the General Convention of 1907 (See pp. 114-115 of the Journal of 1907).

RESOLVED, That in taking this action, it is to be understood that, while commending it to the attention of the Church, this Board assumes no financial or other responsibility for the work of the Seamen's Church Institute of America. As contributions to the Institute will not help this Board to meet its obligations for the work entrusted to it by the Church, *it should not be called or recognized as an Auxiliary to the Board.*—(Journal, 1913, p. 512.)

From all which it appears that two General Conventions enacted Resolutions contemplating a status of the Board of the Seamen's Institute as an essential part of the missionary work of the Church.

It is its hope that some one or more in our great wealthy Church, who has especial interest in seamen or who has accumulated substantial revenues from commercial interests on our seas or inland waters will make financial provision for this General Work and its better organization. But what this Board would most earnestly urge upon the General Convention and the Church is that it cannot but conceive that the work committed to it, both by the Mission of the Church, and its Jurisdiction, is as much a matter of the immediate missionary work of the Church as the field of any Diocese or District on land; and that since the Church of Colonial times ministered on the water as responsibly and responsively as on the land, there has been what might be called a congested development, as if the charge "Go ye into all the earth," only meant go ye to all the landsmen. We simply appeal for the breaking of an inadequate tradition and the restoration of that intelligent preparedness—about which there can be no two opinions—for work among the sailors and travellers by water, that puts it in the centre, and does not tangent it off the circumference of our missionary ideals, and our missionary organization. We believe this will appeal to every Churchman and Churchwoman who commits life to the sea skill and sea trust by those who man our great liners; to everyone who has business interests in the precious cargoes they carry; to every foreign missionary whose goings to and fro are dependent upon the men in ships; to every one who realizes the special perils and temptations which on land and water beset the sailor life; to every one who catches the high vision of a Church really walking on the waters in uplifting, as did the Blessed Master to St. Peter.

The Board recommends the adoption of the following Resolution:

RESOLVED, The House of Deputies concurring, that the following are hereby appointed as the members of the Joint Board of the Seamen's Church Institute of America to serve until the General Convention of 1919, and in continuation of that Board, viz.:

The Bishop of California, the Bishop of Texas, the Bishop of Massachusetts, the Bishop of Chicago, the Bishop of New York, the Rev. Philo W. Sprague, the Rev. Edward B. Niver, D.D., Ven. John A. Emery, the Rev. Henry H. Sneed, the Rev. Archibald R. Mansfield, D.D., the Rev. Charles H. Young, Mr. William W. Frazier, Mr. Edmund L. Baylies, Mr. Henry L. Hobart, Mr. Francis J. McMaster, Admiral Charles Pond and Mr. Bernard Pelly.

WILLIAM F. NICHOLS,

Chairman.

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Irene Katharine Lane,.....Editor

The Churches and Our Chapel

At the time that arrangements were being made for placing a large Chapel for seamen in our new building, it was decided to call upon the various Churches of New York and its neighboring Dioceses for assistance in this work. It was estimated that about \$15,000 would suffice for the purpose, and an appeal was made accordingly.

A very general response was made to this appeal and forty-eight churches in the Diocese of New York, eleven in the Diocese of Long Island and eight in the Diocese of Newark have made contributions of \$500 and less. Thus a *building* fund amounting to nearly \$15,000 was secured.

A *large bronze tablet* has been placed in the Chapel near the chancel, upon which appears the names of all the Churches and Chapels that contributed to this Fund. They are as follows:

DIOCESE OF NEW YORK

Church of the Advocate
All Angels' Church
All Souls' Church
The Church of the Ascension
Ascension Memorial Church
Memorial Church of the Beloved Disciple
Calvary Church
Christ Church
Christ Church, New Brighton
The Church of the Epiphany

Grace Church
Grace Church, West Farms
Church of the Heavenly Rest
The Church of the Holy Apostles
Holy Trinity Church
Church of the Incarnation
St. Andrews' Church
St. Andrew's Church, Richmond
St. Andrew's Choir, Richmond
St. Ann's Church of Morrisania
St. Bartholomew's Church
St. George's Church
St. Ignatius' Church
St. James' Church
Church of the Holy Trinity, in the Parish
of St. James' Church
St. Luke's Church
St. Mary the Virgin Church
St. Matthew's Church
St. Michael's Church
St. Peter's Church
St. Philip's Church
St. Stephen's Church
St. Thomas' Church
Trinity Church
Chapel of the Intercession
Chapel of St. Agnes
Chapel of St. Augustine
Chapel of St. Paul
Church of Zion and St. Timothy

Ascension Church, Mt. Vernon
Christ Church, Piermont
Christ Church, Suffern
Grace Church, Port Jervis
Holy Trinity Church, Highland
Church of the Regeneration, Pine Plains
St. Andrew's Church, New Paltz
St. John's Church, Yonkers
St. Paul's Church, Eastchester

DIOCESE OF LONG ISLAND BROOKLYN.

Calvary Church
Church of the Ascension
Church of the Messiah
Grace Church
Holy Trinity Church
St. Ann's Church
St. Clement's Church

St. Philip's Church, Dyker Heights
Cathedral of the Incarnation, Garden City
St. George's Church, Flushing
St. Luke's Church, Easthampton

DIOCESE OF NEWARK

Calvary Church, Bayonne
Calvary Church, Summit
Church of the Atonement, Tenafly
Grace Church, Rutherford
St. John's Church, Jersey City
St. John's Church, Passaic
St. Peter's Church, Essex Falls
St. Philip's Church, Newark

The Holy Trinity Cathedral
Of the Diocese Of

New York, Long Island
And Newark Conferences

Residing West Wall, 200 West 11th St.
Main Chapel, On Oak Street of

DIocese OF NEW YORK
OF THE HOLY TRINITY
CATHEDRAL CHURCH
200 WEST 11TH STREET
NEW YORK CITY
THE CHURCH OF THE HOLY TRINITY
RESIDES WEST WALL, 200 WEST 11TH
STREET, NEW YORK CITY

OF THE HOLY TRINITY
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STREET, NEW YORK CITY

Tablet located near Chancel in the INSTITUTE Chapel of Our Saviour



CHAPEL OF OUR SAVIOUR

Built by contributions from Parishes in the three Dioceses of New York, Long Island, and Newark, and furnished by subscriptions from many individuals and church organizations.

A Tree of Light

If the believers in Christmas trees will help, the Institute can have an enormous tree this year, placed in the Hotel Lobby and covered with electric candles. These could be lighted each night in the week between Christmas and New Year and remind every person who enters the building that the season for the forgetting of old resentments and the creation of new friendships has arrived.

Up in Madison Square Park each year is a Tree of Light surmounted by a great star. As soon as the twilight is deep enough to permit its rays to be seen the star begins to glow and then the myriads of candles send a shimmering loveliness over the loiterers who sit despondently on cold benches and the throngs of hurrying busy people who stop to wonder and to remember the significance of the glowing star.

That is what could transform the every-dayness of the Institute Lobby into a place of particularly cheerful splendor. With a tree twinkling out special messages of joyous encouragement every night for a week, there wouldn't be much room left for the depression and regrets that are so likely to flood the hearts and minds of men who wish they had done something a great deal better with their lives. Surely such a tree will make everyone take fresh "heart of grace" and look out upon a smiling world with some gladness he never had before.

It is time to ask for contributions to the Christmas Fund for holly and ground pine, for bay leaves and evergreens. This is a request for a little fatter Fund to make the dream of the great Tree a reality.

Bishop Nichols in a recent letter to Dr. Mansfield said "Though we have had to do some pushing to get 'on the map' with the 'Seamen's Church Institute of America,' we have really launched it quite smoothly and with good promise of 'fair sailing' in the future. Mr. Baylies' agency in the matter has been invaluable and with you he will be a tower of strength for our extension."

The Institute Honored

Among our many visitors during the last month we were greatly honored by a visit from the Right Reverend David S. Tuttle, D.D., LL.D., D.C.L., Presiding Bishop of the Protestant Episcopal Church, who inspected the building most thoroughly from the Titanic Tower to the engine room in the "sub-sub" basement 37 feet below tide water.

The Importance of Now

Thinking about the Institute and seamen and their relationships reminded us of something Charles Macomb Flandrau said in his extraordinary book "Viva Mexico." The book, by the way, is one of the most illuminating things which has been written about the now over-analyzed Mexico.

Mr. Flandrau is discussing his life on a coffee plantation and he remarks that his utter isolation has taught him how completely one should regard all living as now. So many people think of today as merely a bridge to some future time when they shall be doing something ever so much better, while as a matter of fact, today is Life and it is often all the Life most of us have.

It is like the woman who complained to her physician that she did not like night air. "My dear Madam," replied

the Doctor, "during certain hours of every twenty-four, night air is the only air there is!"

Whether one agrees with Mr. Flandrau or not, it is certain that many of the seamen who find shelter and companionship at the Institute have profited enormously by this doctrine. They have not, all of them, had sufficiently projective imagination to desire to build for a highly improved future. They share the dislike of other people for being improved if they know it, anyhow; but they have been glad to come to the Institute and they have adapted themselves to better habits, better modes of living, better ideas and pre-occupations. And all this, at least this is our conjecture based merely upon observation, not so much because of an ideal something in the future, but because of today.

It is certainly because the seaman has believed that living is now that he has been so quick in grasping and turning to the best use every advantage the Institute offers. All unconsciously he has been laying the foundations for a new generation of seamen, more highly sensitized, more thoughtful, more eager to assume responsibilities, with a keener recognition of what are now vague duties to society.

There used to be a confused idea that any doctrine of Today had to do with Omar's advice to "fill the cup that clears today of past regrets and future fears," because tomorrow one "may be with yesterday's seven thousand years." But it has not, and no one appreciates this more keenly than those who have watched closely the Institute development and the gradually changing seaman.

Hallowe'en and Fortunes

Just why the apprentice boys should be so particularly keen about Hallowe'en has never been made clear to one whose curiosity about the future has always been extremely slight. Possibly it is because there is a picturesque gaiety about harvest colors of orange and scarlet, leaf-green and bronze which makes an appeal to the imagination that all boys who follow the sea possess, to a somewhat greater extent than one suspects.

There was undeniable mystery and charm in the decorations with which the House Steward transformed the auditorium into a suitable hiding place for witches and fairies. Three fortune tellers supplied a wide variety of forecasts.

You could have your palm read, consult the infallible cards or the even more truthful teacups. And if one is not more than eighteen it is very important to learn whether the girl one writes to in Sydney is entirely sincere about her affections. A long line of boys waited their turns at each fortune teller's tent all the evening and as they all came away smiling, it is probable that they believed only the parts about great wealth, fame, beauty and love.

In between consulting the Fate Sisters, they ducked for apples, danced (there were of course girls specially invited to make it a regular party) and sang. They romped through the mazes of Sir Roger de Coverley with more gusto than grace, but it did not matter so frightfully much, as they said themselves.

"I think I like this Hallowe'en best of all. I've laughed a pain in each side," one of the boys told the Big

Brother.

After that he went along with the rest to consume vast quantities of pumpkin pie, doughnuts, apples, oranges, sweets—all the autumn festival things. And when it was time to leave the soft lights and crimson shadows they gave three exceedingly rousing cheers for everyone who had worked for and achieved happiness.

The Results of Care

Up in the Auditorium are several artificial palms used in stage decorations and in dramatic productions. A great deal can be done by way of illusion if a few effective plants are placed with proper skill in a stage setting necessarily rather primitive. Of course, nobody believes in artificial plants or in young rubber-trees in small green tubs but they have their uses and unlike all substitutes, they do efficient service and stand the wear and tear much better than the realities which they imitate.

Not long ago a seaman who has been a guest at the Institute many times since it opened and who has grown familiar with its theatrical equipment and incidentally the indestructibility of the palms, saw an employee working in the Auditorium and sauntered over to have a chat.

"Been here long," he began.

"About three weeks," responded the man who was carefully dusting the big grand piano.

"I see your palms keep in pretty good shape," he commented smiling.

The worker raised a serious face to that of the seaman.

"Well, they ought to," he said defensively, "I water them every single day!"

Interpreter Forward

No one could put phonetic spelling to greater use than the writer of the letter which follows with its translation. He has not only written words exactly as they sound, but he has written them precisely as they sound when spoken by himself in a dialect which may be German or Russian or Norwegian. Before you read the translation, read the original letter carefully and try to decipher the meaning.

The letter is intended for the House Steward who is supposed to be a Keeper of Left Behind Articles. It says:

"Dear Sir,

Kintley send Oskor Barkou-ski's cot, and ingloset you will fient baggage money and blees send sam as guig as basebel for I niet sam. Send it to Cleveland, O."

The address follows.

After a prolonged struggle the House Steward made a translation which proved to be correct; what stamps it as an inspiration is the interpretation of the phrase "as guig as basebel."

In Webster's spelling, the letter reads:

"Kindly send Oskor Barkou-ski's coat and enclosed you will find baggage money and please send same as quick as possible for I need same."

Of course, the memory of Weber and Field's famous dialect should render "as quick as possible" into words which resemble those in Oskor's letter, but it is one thing to hear

and another to transcribe. If any prize is offered for faithful and truthful expression absolutely devoid of affectation or cultured frills, Oskor should be awarded a medal.

Christmas Presents Holiday in Garments

"Do your Christmas shopping early" means "Do your Christmas thinking early," and it isn't too soon to begin plans for the Christmas at Number 25 South Street, where lonesome and homesick seamen are going to spend the greatest holiday on the calendar.

Probably the reason why the seaman is a little more homesick than usual at Christmas time is because he finds that however forgetful his customary habit of mind, he has a memory which forces him back into recollections of days when red ribbons and green, or their equivalent, played a definite part in his tissue paper-wrapped packages. No matter how long ago it was, there is something about the sight of holly and the tinsel decorations in shop windows which flashes before him a vivid picture of a Day when there were people who loved him and celebrated with him by affectionate exchange of gifts and the finest offerings of the heart.

That is why the Institute wants the Christmas to be glorified this year in a way which needs the co-operation of the Lookout readers. Why should not each man who attends the annual Christmas concert receive a small gift disguised in gay wrappings and tied with ribbon? If each of you who read this would choose some article suitable for a man who would be ab-

olutely certain to be inordinately pleased with whatever it was, make it into an attractive parcel and send it to the Institute, your share in increasing joy would not easily be estimated in commonplace terms. It will not be difficult to select a present for a seaman. Think how hard it is to choose one for the men one knows who are able to buy every necessity and every luxury which the masculine temperament can adapt to its diverse requirements. Think how often one has considered smoking sets, cigar cutters, bill cases, leather novelties of all sorts only to say disconsolately, "But he *has* all those!"

This difficulty does not exist when the recipient is to be a man whose desires, however complex, are narrowly confined by the slender figures of his income. Therefore, the problem is not perplexing and the Lookout suggests the following methods of procedure:

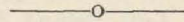
(a) Select gift for seaman, choosing what any man might like.

(b) Clothe it in gay ribbon and tissue paper (or any paper not the color of the useful manila).

(c) Send it to the Superintendent at No. 25 South Street, marked "Christmas Gift for Seaman."

This sounds rather a lot of work in a group of busy days which are all too short as they are now arranged, but it is worth doing. The personal element, the sense that *he* has been made the centre of someone's kindly thought will mean more to the sailor who receives a gift than if a Santa Claus were to pass through the building and press a dollar bill into the hands of every occupant. He can

earn money and he can buy with it a degree of comfort and a portion of entertainment, but he cannot purchase anywhere the atmosphere genuine of good will toward men which will surround him when he holds in his hands a little parcel specially prepared for him. It will be that cheerful message from another human who cared that he should find joy in the holiday away from home which will warm his heart. And, after all, what greater thing does anyone want to do at Christmas, than to put warmth and courage into a fellow soul?



The Delusion of David

When he came, with the other members of the crew of the S. S. Stephano (torpedoed by U-53 off Nantucket on October 7th), he seemed rather more dazed by the rapid succession of unpleasant events than were his fellow-sharers in the disaster.

"David is my name," he replied in an absent manner to the question of an Institute worker, and then sank back into his chair in a corner of the Institute sitting room, and covered his eyes with fingers which gave evidence of having been well cared for. He wore a white coat with a pair of dark blue trousers and a curious neighbor after looking at David for some time whispered to one of the crew, "Steward on the boat that sunk, wasn't he?" and received a curt nod of assent.

David sat very still for a long time and then, raising his head and glancing at the benevolent clock face, he sprang to his feet. He stood there uncertain for a moment and then went over to the Desk.

"I must have the key of my room. I must change my clothes before dinner time," he explained.

The Desk Man looked sympathetic. He cast about hastily for some softening speech in which to clothe his rejoinder.

"Where are your things? Will they be in your room?" he asked finally, unable to think of any easier way.

David started and then gripped the edge of the desk while he tried to smile into the kindly face of the Desk Man.

"Of course," he said, "I must be out of my head. My clothes are all at the bottom of the sea, naturally!"

He shook his head as one who clears away an enveloping mist and returned to his chair.

Thanksgiving Concert, Seamen's Benefit Society

An unusual programme is being arranged for the concert which is to be held on the Friday following Thanksgiving, at 8:15 P. M., under the auspices of the Seamen's Benefit Society. Repeating her generous gift of last year, Miss Augusta M. de Peyster is defraying the expenses of the entertainment and refreshments.

All members and their friends are most cordially invited to attend; they will be well rewarded for whatever degree of effort is attached to a journey down to South Street, by a glimpse of one of the most absorbingly vital phases of Institute life—the spectacle of the great auditorium crowded with men who are enjoying themselves with that singleness of

purpose which you rarely find in any uptown theatre or concert hall.

It is hoped that Seamen's Benefit Society members may assist in serving refreshments, as they did at the concert last year.

The date is Friday, December 1st.

The Sarcastic Query

Jules had learned soon after he came ashore that his eldest brother was ill in the hospital. He had never had a strong affection for Leon who was twenty years his senior and had bullied and beaten him as a child, but family feeling is strong in his nation, and he went at once to inquire about Leon's health.

"He is improving," they told him after his first visit and Jules returned to read an old copy of "Le Figaro" he had found on the Institute table.

Each day he dutifully walked up to the hospital, although visiting days came but once a week.

"He is improving," was the urbane statement of the doctor and Jules went away contentedly.

On the sixth day there was a longer wait than usual and at last the doctor came over to where Jules stood and spoke with kindly brevity. He said that Leon had died that morning.

Jules looked at him very hard and with a world of sarcasm in his usually smooth Gaelic voice asked,

"And of what does the good doctor think he died—the improvements?"

Gift For Burial Fund

A gift of \$100.00 to be applied to the fund for purchasing another and larger lot in the Cemetery of the

Evergreens, Brooklyn, has been sent by Mrs. Henry W. Scovill. Her quick sympathy has been swiftly responsive to the appeal of the seaman dying in a strange land, for as she wrote when she sent her check for \$700.00 in September, for the motion picture machine, she "loves folks and her affectionate interest has always hovered about those who go down to the sea in ships."

On Being Cold

Last month the Lookout asked for shoes and overcoats and socks and suits, making its appeal very conversational and casual. But it was not insincere.

The winter is certainly about to make an icy entrance and the seaman who has to hunt a job in New York streets is going to suffer greatly; he will need to be fortified by garments that at least make an effort to keep out draughts and blasts, rain and snow and the raw dampness in which a New York winter excels.

Almost everyone has some article of clothing which he has decided to discharge from active service; it probably isn't worn out nor even half way past the stage of great usefulness but it is, possibly, of a cut, or texture or color which has grown very wearisome. It should be regarded at once as a factor in making this coming winter bearable for some man who only cares that he shall be warm enough to conserve his strength, his energy and his optimism.

Quite apart from the dangers of pneumonia and all the germs which attack systems weakened by lowered vitality colds induce, one of the great

est handicaps ever devised for the confounding of humans is the feeling of *being* cold. Nothing so pinches one's enthusiasm, so slackens one's ardor for toil, so sends buoyant spirits into pits of dejection as that sense of being chilled even inside one's bones.

"The demoralization of unemployment" is a phrase only fully comprehended by those who have suffered it, and no small part of it has been due to the fact that workers, searching for employment, under-fed perhaps, but certainly very much under-clad, have continually stopped in at such well warmed places as would admit them, merely because they hadn't the courage to go on until they and their spirits were thawed. The line between purely physical discomfort and mental desperation is frequently drawn very fine indeed.

Gymnasium Equipment

After a man has walked up Broadway once or twice or explored the dingy drabness of the Bowery and Third Avenue, New York does not offer any special allurements for the fine art of walking. It is true that the Park and Riverside Drive have attractive stretches where walking as exercise may be pursued but they are regions far distant from South Street and the little city of the docks, and many seamen desire to use their muscles and send their blood more swiftly into circulation while they are lounging about on Shore, awaiting a new voyage.

"Trouble is," one of them told an Institute worker the other day, "I don't get enough exercise. I sit in

the lobby and smoke and read and feel sleepy."

"Why don't you do some setting up drills every morning? Bend over and touch the floor without bending your knees and all that," suggested the other.

"Oh, well, I do a little but it isn't much fun doing things by yourself. We'll have to start a gymnasium class here," the seaman finished with a laugh.

That is precisely what the Institute does need—a gymnasium. It is not necessary that any of the big public rooms should be entirely devoted to the use of exercise enthusiasts, but with a small equipment installed in a comparatively small space all the men who desired could have a chance for a certain amount of extremely healthful amusement every day.

A small equipment would include a punching bag, parallel bars, chest weights, a mat for wrestling and possibly a side-horse; this last, used for vaulting, is an important feature of the preliminary military drill where soldiers are being put into the best possible physical condition in a short period of time.

Apart from the enormous benefit physically, the degree of wholesome fun to be derived from so simple a thing as a punching bag is limitless. And of course all these forms of exercise are made a hundred times more fascinating by the element of competition. If the men were together, each trying with good-natured rivalry, to outdo his fellows, the zest of the sport would naturally be greatly intensified. Most boys remember the keen satisfaction they got when they were first

able to do a dip on the parallel bars or "chin" themselves; and not the least satisfactory was the chance to show the other boys their skill. Certainly no one denies that seamen (as well as a great many men who live and work on the land) have never lost the eternal spirit of boyishness. That one quality is what makes working with them and helping them to find themselves so peculiarly worth the doing, and that is why they would appreciate most keenly gymnasium classes conducted on however small a scale as a beginning.

Even with a limited equipment there could be opportunities for everyone to get some exercise every day, as many of the Institute workers would be willing to give a little additional time to organizing groups of eager participants. But, of course, the Institute really needs a gymnasium and it will find the space in which to install the parallel and horizontal bars if it receives them. The initial cost of a proper equipment which would provide hundreds of men with extremely profitable recreation should not exceed \$250.00. For the promotion of better health and, in the logical sequence, keener minds, this seems a small amount.

Shipping Department

MONTH ENDING, OCT. 31, 1916

Vessel	Men	Destination
S.S. Canova	2	Manchester, Eng.
S.S. Larne	9	Liverpool, Eng.
S.S. Chepstow Castle	1	Baltimore, Md.
S.S. Atahualpa ..	23	Maranhã, via Barbados
S.S. Munrio	3	Baltimore, Md.
S.S. Aeon	1	Melbourne, Aus.
S.S. Francis	30	Para via Norfolk, Va.
S.S. Bellgrano ...	27	Valparaiso, Chile

S.S. Louisiana	10	Port Arthur, Tex.
S.S. Texas	8	Port Arthur, Tex.
S.S. Terence	7	Manchester, Eng.
S.S. Servian		
Prince	23	St. Nazaire, France
S.S. Alabama	7	Tampico, Mex.
S.S. Macona	46	Norfolk, Va.
S.S. Siamese		
Prince	25	Brest, France
S.S. Russian		
Prince	3	Trinidad B. W. Ind.
S.S. Florida	8	Port Arthur, Tex.
S.S. Onega	11	Havre, France
S.S. Burmese		
Prince	28	La Pallice, France
S.S. Verdi	3	Bahia, Brazil
S.S. Aros Castle	2	Baltimore, Md.
S.S. Black Prince	7	Rio de Janeiro, Brazil
S.S. Idaho	1	Hull, Eng.
S.S. Royal Prince	10	Cape Town, So. Af.
S.S. Denis	5	Para via Norfolk, Va.
S.S. Spenser	1	Manchester, Eng.
S.S. Moorish		
Prince	35	St. Nazaire, France
S.S. Voltaire	3	Liverpool, Eng.
S.S. York Castle	35	Cape Town, So. Af.
S.S. Vasari	3	Bahia, Brazil
Barge Caddo	2	Portland, Me.
Barge Dallas	3	Port Arthur, Tex.
Tug Lizzie D.	1	New York Harbor
Tug C. A. Fox	4	New York Harbor
Pilot Boat New York	1	New York Harbor
Tug Spartan	2	New Haven, Md. New Haven, Conn.
Men given temporary employment	66	In Port
Total	456	

Donations Received During the Month of October 1916

Reading matter, fruit, flowers, clothing, shoes, pictures, Victor records, Azimeter for the Nautical School.

- Adams, Miss
- Allen, Miss M.
- Anonymous five
- Armour, Allison
- Allan, Mrs. George S.
- Appleton, Miss M.
- Baptist Church, North Orange, N. J.
- Bernard, Mrs. Wm.
- Bostwick, Mrs. W. A.
- Brown, Miss Anita B.
- Caldwell, Arthur P.

Church Periodical Clubs and Branches

- All Angels' Church, New York
- Cathedral of the Incarnation, Garden City, L. I.

- Church of the Good Shepherd, Wakefield, N. Y.
- Church of the Holy Trinity, Brooklyn, N. Y.
- Church of the Messiah, Brooklyn, N. Y.
- St. George's Church, New York
- St. James Church, Montclair, N. J.
- St. John's Church, Brooklyn N. Y.
- St. Michael's Church, New York
- St. Thomas' Church Washington, D. C.
- Zion Church, Dobbs Ferry-on-Hudson, N. Y.

- Comstock, Mrs. Robert
- Crentzberg, Mrs. M. F.
- Crossett, Miss
- Davis, Mrs. John A.
- Davidson, Mrs. E. M.
- Ely, Mrs. M. G.
- Frickenhaus, Mrs. R. F. O.
- Goetchins, Mrs. J. M.
- Hall, Miss Isabella S.
- Hand, Mrs. Augustus N.
- Harris, J. M.
- Hindee, Mrs. S. J.
- Kirby, Absalom
- Lawrence, Miss Isabella
- Leverich, Henry L.
- Livingston, Miss M. K.
- McDonough, Mrs.
- Marshall, Mrs. F. W.
- Mead, Miss Florenc L.
- Mead, Mrs. Ernest E.
- Mowe, Mrs. W. R.
- Ogden, Mrs. Mansfield
- Palmer, Mrs. Edwin
- Parsons, Miss Bertha
- Phelps, Herbert W.
- Quogue Library, Quogue, N. Y.
- Righter, Miss Jessie H.
- Rook, Mrs.
- Sands, Miss B.
- Saul, Miss Elka
- Schulte, Mrs. H. Von W.
- Simpson, Thomas S.
- Tailer, Edward N.
- Usher, Miss Irene
- Venable, George
- Ward, Frederick S.
- Warner, Mrs. Geo. C.
- Watson, Mrs. James W.
- Wheeler, Miss Lillie C.
- Whitevell, Mrs. L. M.
- Women's Guild of St. Philip's Church, Dyker Heights, Brooklyn, N. Y.
- Woodward, Mrs. M. P.

Contributions for Special Purposes

S. S. Relay, Mexican Telegraph Co., Social and Religious Work	\$ 5.00
Mrs. Henry W. Scovill, Cemetery Plot Fund	100.00
Mrs. John Jewel Smith, Flowers for All Saints' Day for Church of the Holy Comforter	2.50

General Summary of Work

OCTOBER 1916

Savings Department.

Oct. 1st Cash on hand.....	\$61,961.15
Deposits	37,246.75
	\$99,207.90
Withdrawals (\$8,607.15 trans- mitted).....	32,822.91
	\$66,394.99

(Includes 40 Savings Bank Deposits
in Trust \$16,553.89)

Shipping Department

Vessels supplied with men by S. C. I.	36
Men Shipped.....	390
Men given temporary empl. in Port....	47
Men given temporary employment thru Missionaries	19
Total number of men given employment	456

Institute Tender "J. Hooker Hamersley"

Trips made	32
Visits to vessels	138
Men transported	315
Pieces of dunnage transported	396

Hotel, Post Office, and Dunnage Departments

Lodgings registered	16,070
Letters received for seamen.....	3,454
Pieces of dunnage checked	2,951

Relief Department.

Men Assisted	}	Board, lodging and Clothing	152
		Employment on shore thru Missionaries	19
		Referred to Hospitals.....	35
		Referred to Legal Aid and other Societies.	55

Social Department.

	Attendance		
	Number Seamen	Total	
Entertainments	4	1,002	1,154
Gerard Beekman Educa- tional and Inspirational Noonday Talks	9	556	587
Public School Lectures	4	556	633
Hospital Visits			16
Patients Visited			108
Ships Visited			191
Packages reading matter distributed....			298

Religious Department.

	Attendance		
	Services	Seamen	Total
English.....	25	941	1,138
Scandinavian.....	6	64	71
Bible Classes	4	147	147
Total.....	35	1,152	1,356

Holy Communion Services	2
Wedding Service	1
Funeral Services	6

Suggestions and Reminders

Although the **Building Debt** has been paid, the Institute is **constantly expanding and improving** its various departments.

As a suggestion to Lookout readers who desire the Institute's growth, we publish a list of the **various departments** and **equipment** still available as **gifts** or **memorials**.

TO BE GIVEN

Laundry \$1,500

2 Staff Offices \$200.00 each

Subscriptions to the **Seamen's Church Institute** or to the **Ways and Means Department** should be sent to

FRANK T. WARBURTON, Treasurer

No. 25 South Street, New York

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