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The Feasibility of Processing Fish Aboard the F/V Friesland

Thomas Dykstra
University of Rhode Island

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THE FEASIBILITY OF PROCESSING FISH
ABOARD THE F/V FRIESLAND

BY

THOMAS DYKSTRA

A MAJOR PAPER SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF
MASTER OF MARINE AFFAIRS

UNIVERSITY OF RHODE ISLAND

1980
Abstract

Many social, economic and regulatory changes have been occurring in the New England fishing industry over the past few years. These changes demand responses from the individual industry participants. The purpose of this paper is to look at the feasibility of processing onboard the F/V Friesland, as an individual response, in an effort to increase the ex-vessel price of fish resulting in the maintenance of a gross stock and a life style.

The F/V Friesland, built in 1978, is an 87 foot stern trawler which participates in the mixed species groundfishery of New England out of the port of Pt. Judith, Rhode Island. In order to arrive at an overall feasibility of processing onboard, the possible species of fish, the required machinery, the installation costs, and the possible markets were examined. The possible fish species were determined from landing statistics of the National Marine Fisheries Service and the F/V Friesland. The possible machinery was determined from the manufacturers, local processors, and the physical requirements of placing it onboard the Friesland. The markets were determined from local dealers, local processors, and the help of the University of Rhode Island Department of Resource Economics.

Possible species and processes in order of their feasibility are as follows:

1) Heading and gutting (H&G) whiting using the Arenco-CIV machine and selling the product to Global Seafood, a local processor. Possible spinoffs would include selling H&G haddock, red hake, and mackeral to Global
Seafood or the Pt. Judith Fishermen's Cooperative, or independently marketing these products.

2) Freezing mackerel and summer squid, using a Cruisair brine freezing unit, for bait for longliners. Possible spinoffs would include freezing lobster bait and freezing fish for human consumption.

3) Filleting flatfish using the Baader 175 filleting machine and marketing the product independently.

The heading and gutting of whiting is the most feasible alternative as Global Seafood has agreed to buy the product at a price which would increase the gross stock by a minimum of six percent. The freezing of fish as bait for longliners does not have the steady market and the price is not constant. Filleting has the greatest potential in regards to the increase of gross stock, but the machinery, its operation, and creating a market independently make it a higher risk and a costlier operation to begin.
"This has been a wonderful day!" said he, as the Rat shoved off and took to the sculls again. "Do you know, I've never been in a boat before in all my life."

"What?" cried the Rat, open-mouthed: "Never been in a--you never--well, I--what have you been doing, then?"

"Is it so nice as all that?" asked the Mole shyly, though he was quite prepared to believe it as he leant back in his seat and surveyed the cushions, the oars, the rowlocks, and all the fascinating fittings, and felt the boat sway lightly under him.

"Nice? It's the only thing," said the Water Rat solemnly, as he leant forward for his stroke. "Believe me, my young friend, there is nothing--absolutely nothing--half so much worth doing as simply messing about in boats. Simply messing," he went on dreamily: "messing--about--in--boats; messing--"

"Look ahead, Rat!" cried the Mole suddenly.

It was too late. The boat struck the bank full tilt. The dreamer, the joyous oarsman, lay on his back at the bottom of the boat, his heels in the air.

"--about in boats--or with boats," the Rat went on composedly, picking himself up with a pleasant laugh. "In or out of 'em, it doesn't matter. Nothing seems really to matter, that's the charm of it. Whether you get away, or whether you don't; whether you arrive at your destination or whether you reach somewhere else, or whether you never get anywhere at all, you're always busy, and
you never do anything in particular; and when you've done it there's always something else to do, and you can do it if you like, but you'd much better not. Look here! If you've really nothing else on hand this morning, supposing we drop down the river together, and have a long day of it?"

The Mole waggled his toes from sheer happiness, spread his chest with a sigh of full contentment, and leaned back blissfully into the soft cushions. "*What* a day I'm having!" he said. "Let us start at once!"

Excerpt from:

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Introduction

Many social, economic, and regulatory changes have been occurring in the New England fishing industry over the past few years. They interact and contradict each other in many ways, but each demands a response from the industry participants. The passage of the Fisheries Conservation and Management Act (FCMA) in 1976 triggered the response from the investment community of making loans more available for the fishing industry. Individual fishermen and corporations responded by purchasing many new vessels, amounting to a fifty-four percent increase in boats in New England (Fishing Gazette, 1980c). The quantity of fish in the ocean did not change appreciably, and the marketing situation did not change, but fishermen still have to make a minimum gross stock. This has resulted in a social change; vessels are going further offshore for more extended trips. For instance, corporate vessels with hired captains are fishing in New England waters from as far away as Texas. The nation's economy and especially the prediction that fuel will increase to five times its 1979 cost (Fishing Gazette, 1980b), is cutting severely into the fishermen's profit margin. The responses to these changes are as varied as the fishing industry. Many fishermen have purchased new boats thereby multiplying their investment and
their capacity to catch and land fish. Many, as a result, have changed their life styles. The purpose of this paper is to look at the feasibility of processing on a typical stern trawler (the F/V Friesland fishing out of Pt. Judith, R.I.) in an effort to increase the ex-vessel price of fish thus maintaining both a gross stock and a life style.

**New England Fisheries**

The New England fishery is a very diverse mixed species fishery, with methods and catch differing from boat to boat as well as from port to port. Forty-six species of finfish and fifteen species of shellfish are recorded in the National Marine Fisheries landing statistics (1979). In the overall trawler landings there are nine principle species: cod, haddock, flounders, pollock, sea herring, menhaden, whiting, ocean perch, and squid.

According to Fishing Gazette (1980c), the top eight New England ports by volume in 1979 were: Gloucester, Mass. - 160,165,000 pounds; New Bedford, Mass. - 86,027,000 pounds; Portland, Me. - 59,573,000 pounds; Pt. Judith, R.I. - 54,340,000 pounds; Rockland, Me. - 41,800,000 pounds; Boston, Mass. - 30,337,000 pounds; Provincetown, Mass. - 23,375,000 pounds; and Newport, R.I. - 21,561,000 pounds. Scallops are included in these statistics but are probably only significant for the New Bedford figures where 10,724,000 pounds were landed.

The marketing of New England's fish is dominated by the fresh fish market. Geir Munson (1980), manager of Global
Seafood, says that he believes that overall the fresh fish market of New England is the highest priced fresh fish market in the world. The processing segment of the industry has been growing and modernizing, but has certainly not kept pace with the growth rate of the catching segment. This seems to be due to the higher costs of processing in the United States making imports more attractive at lower prices.

Pt. Judith Fisheries

The Pt. Judith trawling segment overshadows both the lobstering and clamming segments substantially. Most trawlers are members of the Pt. Judith Fishermen's Cooperative. Due mainly to the Cooperative, trawlers have been capable of versatility over the years as species abundance varied. The policy of the Cooperative is to sell any and all fish brought in by member boats. This is not always an advantageous position for a fish dealer, but it has allowed the fishermen to diversify and specialize at the same time.

The catching capacity of the fleet has increased dramatically in the past three years. There are now fifty to sixty vessels of which twenty-five are in the seventy to one hundred foot class. Of these twenty-five, fifteen have arrived in Pt. Judith in the last two years. It is interesting to also note that eight of the last fifteen have engines in the seven to eleven hundred horsepower range, when two years ago all engines were less than five hundred horsepower with the great majority less than three hundred and fifty horsepower. The catching capacity of these new boats is two to
three times that of the older boats, while the older boats continue to fish with new owners. These new boats have the effect of more than doubling the port's capacity to land fish.

There are three fish dealers besides the Cooperative, and one processor. The largest of these dealers is small in comparison to the Cooperative and now services the independent fishermen. The other two dealers are mainly lobster dealers with small fresh fish markets. The processor is Global Seafood, which has been in Pt. Judith for the last two years. The principle advantage to the fleet thus far is that Global has offered a stable price for round whiting, which is especially important when the fresh market is flooded. The problem is that the price has dropped almost one third over the last two years due to the fact that Global has to compete on the world market, where there has been an abundance of whiting. The future holds some promise here as Global tries to diversify and be able to process more of what is available in quantity from the Pt. Judith fleet.

Processing

Processing not only includes changing the form of a fish to a dressed or filleted or smoked product, but most importantly it includes maintaining the fish in as near a fresh-like state as possible. Bill Donnell (1980) writes that quality and quality controls are the answer to simultaneously expanding fish markets and increasing the price in an effort to stave off skyrocketing overhead costs and an unhealthy national economy. In Pt. Judith, fishermen have not been paid
according to quality. All the fish of one species is sold and the average price is paid to those who caught that species. This may not sound fair, but it is the way it has been done and is done now. There must be some incentive for the fishermen to take better care of their fish; so far the incentive has been whether the dealer would take it or not at any price.

What makes fish spoil? Torrey Advisory Note #27 states that "fish goes bad principally from two causes, through self digestion and as a result of the action of bacteria present in the guts and on the skin and gills." If the temperature is kept low enough, spoilage can be reduced and almost stopped. The present methods of cooling are icing, superchilling, and quick freezing. Icing is the cheapest and most common. If done properly, it is adequate for most coastal fisheries. Superchilling is a process of cooling below iced fish temperatures to twenty-eight degrees Fahrenheit (Taylor and Waterman, 1967). This is done either by mechanical refrigeration or by using ice mixed with sea water. Freezing is accomplished by air blast units, or by plate freezers which may be vertical or horizontal. The most cost effective method which produces the highest quality product varies with the fishery and the circumstances surrounding it.

Processing of fish for either the fresh market or for some preserved form requires many steps. Some of these include washing, heading, dressing, filleting, splitting, deboning, and skinning. Machines to reduce or eliminate the manual labor involved in these operations have been developed
over the last fifty years and today a wide variety of models are available (Drews, 1974). It becomes obvious that one machine cannot be used to process a whole variety of species. Drews (1974), product manager for Baader, states that for mechanised processing, the common species can be divided into four groups according to shape and bone structure:

1. Herring, also sardines, pilchards, sprats, small mackerel
2. White fish such as cod, haddock, pollock, hake, whiting, ling, and merluza
3. Redfish such as ocean perch, sea bream and rockfish
4. Flatfish such as plaice, sole and flounders.

Baader alone lists some fifty-six machines in their 1977 edition of *Machinery for the Fishing Industry*. Arenco-Km, Atlas and Kronberg all commonly advertise in the industry literature and there are twenty more firms listed by Dexter (1976) in an article on processing equipment for small ports. In addition, there is equipment for ice-making, freezing, smoking, and fish meal production.

Onboard processing has been carried out for many years. It does not have a history of being cost effective and has been utilized most by nations which have valued the product above the price. The early efforts of the United States included the conversion of the New England trawler Cormorant to the freezer trawler Oceanlife, the conversion of the trawler Delaware to a brine system freezer trawler, and the 1961 plans for a large freezer trawler for the Bering Sea which was not built (Jul, 1965). Jul (1965) concluded that due to
the high costs, processing onboard was unsuitable if fishing within two days of port. Fishing News International (1969) reported on the building of the first United States factory trawlers, Seafreeze Atlantic and Seafreeze Pacific, which did not succeed. The principle reason for failure was that the crews were unwilling to stay at sea for forty to sixty days. The Seafreeze Atlantic has just been purchased by a West Coast firm and taken to Seattle, Washington to enter the Gulf of Alaska and Bering Sea bottom fishery (Fishing Gazette, 1980a).

On a more positive note, Dexter (1976) talks of many European coastal vessels mechanizing the primary processing of heading, gutting, and washing, which have all traditionally been done by hand. Geir Munson (1980) indicated that more and more vessels in Norway are employing machines. These include washing, heading and gutting, and splitting machines after which the catch is iced, frozen, or salted. Gibbard (1978) records the development from the 1950's to the present time of freezing salmon onboard forty-two to fifty foot trollers. This has been successful, allowing trollers to stay out longer and thereby return with full loads a larger percentage of the time. Most recently, Fishing News International (1979) reported on the factory barges being built in Canada and the United States for the Alaskan bottom fishery.

**F/V Friesland**

The F/V Friesland is a wooden stern trawler built in 1978. It has a length of eighty-seven feet, a beam of
twenty-four feet and a draft of ten feet, registering 117 gross tons. It is powered by a GM V-16 diesel engine developing 455 continuous horsepower coupled to a five to one reduction gear. It has a sixty kilowatt generator producing currents of three phase 220 volts, single phase 220 volts, and 110 volts. The generator is powered by a 6-71 GM diesel. Hydraulic pumps are mounted on both engines to power all of the deck machinery. The carrying capacity is 125 tons of bulk fish.

The F/V Friesland is engaged in the traditional mixed species fisheries with most of its catch going to the fresh fish market through the Fishermen's Cooperative. Catch rates and prices vary from year to year and therefore the major emphasis of any vessel might change dramatically. The F/V Friesland has emphasized whiting and flounders over the past two years and the catch records for 1979 are presented in Table 1. Global Seafood offers a set price for whiting. When the fresh market price falls below Global's price then the fish is sold to Global.

The Friesland's deck layout (Figure 1) is functionally similar to most stern trawlers with the exceptions of the conveyors and one additional net reel. The additional net reel allows for more versatility and quicker net changes. The conveyors have allowed us to reduce the manual labor involved in sorting fish and thereby make it feasible to handle larger quantities of lower priced fish such as whiting.

Processing Aboard the F/V Friesland

In thinking about the feasibility of processing aboard
Table 1: 1979 catch records for the F/V Friesland.

<table>
<thead>
<tr>
<th>Fish Species</th>
<th>% of Total Poundage (Trash Excluded)</th>
<th>% of Total Gross Stock (Trash Included)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Whiting</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Round</td>
<td>20</td>
<td>23</td>
</tr>
<tr>
<td>King</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Pumped (Global Seafood)</td>
<td>21</td>
<td>10</td>
</tr>
<tr>
<td>Whiting Subtotal</td>
<td>43</td>
<td>35</td>
</tr>
<tr>
<td><strong>Flounder</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Medium</td>
<td>12</td>
<td>18</td>
</tr>
<tr>
<td>Large</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>Extra Large</td>
<td>.21</td>
<td>.5</td>
</tr>
<tr>
<td>Small Yellowtail</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Large Yellowtail</td>
<td>.05</td>
<td>.09</td>
</tr>
<tr>
<td>Brill</td>
<td>.004</td>
<td>.4</td>
</tr>
<tr>
<td>Flounder Subtotal</td>
<td>17.264</td>
<td>29.99</td>
</tr>
<tr>
<td><strong>Miscellaneous</strong></td>
<td>17.706</td>
<td>16.95</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>100.000</td>
<td>100.00</td>
</tr>
</tbody>
</table>
Figure 1. Deck layout of the F/V Friesland.
the F/V Friesland, we considered the fish that are available, the required machinery and installation costs, the markets available and the increased revenue.

Our first assumption was that whiting was by both volume and dollars the major portion of the gross stock. We also assumed that the majority of whiting was sold to Global Seafood at the fixed price. The assumptions are basically true although they are not borne out as clearly as we thought they would be in the 1979 catch records.

In looking at all of the information, I have come up with three basic possibilities of processing:

(1) Heading and gutting (H&G) whiting (Merluccius bilinearis) using the Arenco-CIV machine and selling the product to Global Seafood. Possible spinoffs would be working up a fresh H&G market through the Cooperative, using the machine to H&G scrod haddock, red hake, and mackerel, and selling all of the above species H&G independently of the Cooperative and Global Seafood.

(2) Freezing mackerel and summer squid (Ilex illacebrosus) as bait for longliners using a Cruisair freezer. Possible spinoffs are the freezing of lobster bait and the freezing of fish for human consumption.

(3) Filleting flatfish using the Baader 175 and marketing independently.

Whiting

Whiting or silver hake (Merluccius bilinearis) is supposed to be one of the biggest stocks of fish off the United States'
East Coast. The allocation to the foreign fishing fleets is 55,000 metric tons. The last five years of whiting landing statistics for Massachusetts, Rhode Island, and New York are shown in Table 2. These show that we are a long way from catching what is available.

The marketing of whiting is complicated in that it is sold on the fresh market, the processing market, and is imported in substantial quantities. The landing values in Table 2 give some indication of the rising value of whiting in the last two years, but this has been due to a local shortage of whiting for the most part. Last year the Gloucester fleet did not have the whiting available to catch and hence their low landing figures. Therefore the price increased and Rhode Island and New York responded to the demand.

In discussing the feasibility of heading and gutting whiting onboard, it must be kept in mind at all times that the profitability changes as the fresh market prices change. Global Seafood has offered to buy H&G whiting at roughly three times the price they offer for whole or round whiting. Forty to fifty percent of the total weight is lost in the process, which means that the ex-vessel price is nearly doubled.

The machine to do this is an Arenco-CIV deheading machine. This machine is used for the purpose of heading and gutting whiting by Global Seafood at the present time. The technical data on this machine is shown in Table 3. Installation requirements involve fastening the machine to the deck of the Friesland, wiring the electricity from the already existing generator, and plumbing the supply of water to the machine.
Table 2: Whiting landings for the past five years are shown below for the states of Massachusetts, New York, and Rhode Island (National Marine Fisheries Landing Statistics, unpublished data).

<table>
<thead>
<tr>
<th>State</th>
<th>Year</th>
<th>Pounds</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Massachusetts</td>
<td>1979</td>
<td>7,486,000</td>
<td>$1,382,000</td>
</tr>
<tr>
<td></td>
<td>1978</td>
<td>27,233,000</td>
<td>3,768,000</td>
</tr>
<tr>
<td></td>
<td>1977</td>
<td>27,179,000</td>
<td>2,301,000</td>
</tr>
<tr>
<td></td>
<td>1976</td>
<td>29,440,000</td>
<td>2,376,000</td>
</tr>
<tr>
<td></td>
<td>1975</td>
<td>26,630,000</td>
<td>2,239,000</td>
</tr>
<tr>
<td>New York</td>
<td>1979</td>
<td>6,285,000</td>
<td>$1,166,000</td>
</tr>
<tr>
<td></td>
<td>1978</td>
<td>4,712,000</td>
<td>896,000</td>
</tr>
<tr>
<td></td>
<td>1977</td>
<td>2,105,000</td>
<td>358,000</td>
</tr>
<tr>
<td></td>
<td>1976</td>
<td>2,546,000</td>
<td>290,000</td>
</tr>
<tr>
<td></td>
<td>1975</td>
<td>2,599,000</td>
<td>345,000</td>
</tr>
<tr>
<td>Rhode Island</td>
<td>1979</td>
<td>8,325,000</td>
<td>$1,335,000</td>
</tr>
<tr>
<td></td>
<td>1978</td>
<td>6,572,000</td>
<td>824,000</td>
</tr>
<tr>
<td></td>
<td>1977</td>
<td>5,425,000</td>
<td>486,000</td>
</tr>
<tr>
<td></td>
<td>1976</td>
<td>7,284,000</td>
<td>530,000</td>
</tr>
<tr>
<td></td>
<td>1975</td>
<td>5,347,000</td>
<td>450,000</td>
</tr>
</tbody>
</table>

Table 3: Technical data on the Arenco-CIV deheading machine.

<table>
<thead>
<tr>
<th>Description</th>
<th>Unit</th>
<th>Value</th>
</tr>
</thead>
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<tr>
<td>Length</td>
<td>mm (in.)</td>
<td>2,430 (95.7)</td>
</tr>
<tr>
<td>Width</td>
<td>mm (in.)</td>
<td>1,150 (45.3)</td>
</tr>
<tr>
<td>Height, max.</td>
<td>mm (in.)</td>
<td>1,400 (51.2)</td>
</tr>
<tr>
<td>Net weight appr.</td>
<td>kg (lb.)</td>
<td>340 (750)</td>
</tr>
<tr>
<td>Gross weight appr.</td>
<td>kg (lb.)</td>
<td>600 (1,320)</td>
</tr>
<tr>
<td>Shipping volume</td>
<td>m³ (cu. ft.)</td>
<td>6.3 (220)</td>
</tr>
<tr>
<td>Electrical motor</td>
<td>kW</td>
<td>0.75</td>
</tr>
<tr>
<td>Water: Pressure Quantity</td>
<td>l/min (Imp. gallons/min.)</td>
<td>3 (42.7)</td>
</tr>
<tr>
<td>Air: Pressure Quantity</td>
<td>l/min (Imp. gallons/min.)</td>
<td>20 (4.4)</td>
</tr>
<tr>
<td>Operator Capacity</td>
<td>fishes/min.</td>
<td>120</td>
</tr>
</tbody>
</table>
This last step will require the addition of a small pump. The cost of the machine is $12,000 - $13,000. For the first trial season the cost of the machine will either be borne by Arenco, Global Seafood, or a lease arrangement funded by a grant. The few changes necessary for installation meet the requirements of maintaining versatility.

Gier Munson (1980) states that the machine is easily operated and maintained. He also figures that in actual use he can process, with two operators, three to four thousand pounds per hour. This is somewhat less than the five thousand five hundred pounds per hour which is advertised, but this figure does not take into consideration actual operating situations with varying operators and conditions. In operation onboard ship, one extra crewman might have to be taken during the heaviest season of fishing, but most of the time the extra labor can be done by the present number of crew.

Onboard the Friesland, whiting will be processed only when the fresh market price falls. What this means to the gross stock of the Friesland will vary from year to year. As can be seen from the catch records shown in Table 1, only fifty percent of the whiting was sold to Global Seafood; this amounted to ten percent of the gross stock. If only this amount were processed, it would increase the gross stock by six percent. In 1978, seventy-eight percent of the whiting caught was sold to Global Seafood. If this had been processed it would have raised the gross stock by ten percent. Relative to three and four years ago, the whiting catches of the last two years are low. This is not shown in the statistics of state landings,
because prices for whiting are now higher; therefore more boats are landing whiting and the statistics show 1979 as a record whiting year for Rhode Island. If whiting are more abundant in the future, the fresh market price will be low and the value of onboard processing will be greater. It follows quite logically that if more whiting are caught and processed, the ex-vessel price will be double that which it would otherwise have been.

In addition to selling whiting to Global Seafood, it is quite likely that a fresh market for H&G whiting can be developed over a period of time through the Fishermen's Cooperative; H&G whiting sold in a fresh market would demand a higher price. In addition to this, the machine is capable of heading and gutting any similar size and shaped fish. This includes haddock, red hake, and mackerel. Haddock and mackerel have not been as available as whiting in the past, but it seems certain that the limited quantities which are caught can be processed and sold at a higher price. Red hake is very abundant, but the market for it is limited in any form. Global Seafood is trying to find a steady market and this coming year holds some promise for the Pt. Judith fishermen.

In conclusion we look for a minimum increase in the gross stock of six percent, with this figure increasing with time. The boat's share of this increase would easily pay for the machine in the first year of use. Therefore in the first year, with no capital cost of the machine being charged to the Friesland, the money to purchase the machine should already be earned. If this trial period proves successful, many of
the other trawlers in Pt. Judith would be able to purchase a heading and gutting machine and receive the same benefits.

**Mackeral and Summer Squid**

The present market situation for mackeral and summer squid is very poor. Most of the time mackeral brings a very low price and summer squid cannot be sold. Mackeral has a small domestic market and both mackeral and summer squid have a small market for bait for longliners catching swordfish (Holmsen, 1980).

The only possibility of competing for this market would be if the frozen product could be produced onboard and sold directly to the longliners. This would eliminate the processor and dealer ashore and would make more efficient use of the labor already employed onboard.

The requirements of a freezing unit in shipboard use are that it be modular, that it be capable of freezing 3,000 - 4,000 pounds in ten to twelve hours, and that it be affordable. Mackeral and squid are seasonal and permanently converting space to freezing equipment would remove much needed versatility. The Cruisair System, a brine freezing system, seems to fit these requirements the best. The fish are frozen in a freeze tank on deck measuring 63.5 x 46 x 50 inches, and then transferred to the forward fish hold. A blast air freezing module (49 x 44 x 26 inches) in the 1,000 cu. ft. forward fish hold provides holding capacity. A compressor operated by a twenty horsepower electric motor coupled to a hydraulic pump, all installed in the engine room, generates the freezing power. This would result in a system capable of freezing 400 pounds
per hour and a holding capacity for two to three days of operation. The cost of this system would be in the range of $12,000 to $15,000 with an additional cost of $1,000 for installation. There would also be the possibility of a lease arrangement.

Unless the marketing situation for mackerel and summer squid changes, the feasibility of freezing these species onboard seems to be rather low. It might be possible to develop a market for human consumption of fresh frozen fish, utilizing any or all of the species which are caught, but this would require the addition of labeling and packaging the product. Aiming at the fresh frozen fish market would also make a modular horizontal plate freezer more attractive because the Crusair brine system involves a substantial salt uptake by the fish unless they are first vacuum packed. Vacuum packaging seems to cut down circulation in the freezing tank and therefore it takes longer to freeze the fish. Regardless of the freezing system used, freezing for human consumption requires increased costs in initial capital outlay, labor, operating, and marketing.

The only other possibility of freezing onboard is one of freezing bait for lobsters. This is also a low profit market aimed at ports where it is very hard to obtain lobster bait. Research into this market has not turned up any steady substantial market so far. Unless a better market develops, this possibility is not feasible.

Filleting Flatfish

Little research is required into the filleting of fish by
machine to find that most machines do not produce what they are advertised to produce. Due to variations in size alone of a single species of fish, the efficiency of a filleting machine varies dramatically. Filleting by hand is still the method used by most processors in New England for flatfish. The Baader 175 (advertised to fillet six species of flatfish) has been on the market for at least three years, but due to operational problems not many are in use. Global Seafood has one on order and is hopeful that they will be able to operate it successfully. The main problems seem to lie in adjusting the machine so that it operates efficiently. Geir Munson (1980) states that it takes at least one year to train a person to adjust the machine to top efficiency and it has taken some European processors two years. For this reason, it would not seem feasible to place a Baader 175 on board. It is however, the best of the flatfish machines. It is advertised to fillet flatfish in a range of thirty to fifty-three centimeters in overall length. Its dimensions are 136 x 86 x 83 inches and with two operators, it has a capacity of forty fish per minute. It claims to have a forty-five percent yield (skin on) from gutted plaice (Baader, 1977). This would compare very favorably with hand filleting.

If the problem of adjusting the machine properly could be overcome, then it would be very feasible to fillet flatfish with this machine aboard the Friesland. It would require the addition of a skinning machine, but many compact and economical skinning machines are available. The fillets could be packed in labeled containers and then packed in ice in the existing
fish holds. Filleted fish bring the highest price on the market and flatfish are available year round. As can be seen from the catch records of the Friesland (Table 1), flatfish are second in volume and almost equal in value to whiting.

The exact value to the gross stock of the Friesland is hard to estimate, but I am certain that it would be at least a twenty percent increase.

Conclusion

The concept of processing onboard the F/V Friesland seems to have some potential. At the present time, the only solidly feasible process is that of heading and gutting whiting and other species using the Arenco-CIV. All of the requirements are met in that the species is abundant, the capital cost of the machine is comparatively low with the first season free, installation is minimal, the market is relatively unlimited, and the increase to the gross stock should be a minimum of six percent.

Freezing fish onboard seems to have some potential, but the present prospects of freezing for the longline and lobster bait markets are very uncertain. The species are abundant, but the cost of the machinery is greater, the installation is more permanent, the market is small and variable, and the increased revenue is therefore hard to calculate.

Filleting flatfish onboard has the greatest potential in increased revenue, but the operational problems of the Baader 175 would have to be solved first. Relative to the capacity of the machine, the abundance of flatfish is good, the market
unlimited, and the increase in revenue very substantial.

In conclusion, the processing of fish, especially whiting, aboard the F/V Friesland is a very feasible step towards the maintainance of the gross stock and a life style.
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SEAMEN'S WELFARE AGENCIES IN NIGERIAN PORTS
A STUDY OF THE SEAMEN'S WELFARE AGENCIES
IN THE NIGERIAN SEAPORTS

BY
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ABSTRACT

In almost every significant seaport around the world where men and women of the Merchant Marine are permitted to go ashore, there are provided for them some form of recreational and entertainment services. Most of such services are made available by religious and voluntary organizations, the Seamen's Welfare Agencies. The central theme of this study is to determine, through an examination of the existing seamen's welfare agencies in Nigeria, whether or not this country and probably other developing littoral states have special needs in the area of the seamen's port welfare services.

Through an historical and analytical approach to the problems of the seafarers vis-à-vis the Seamen's Welfare Agencies, particularly the Lagos Port Welfare Committee and the British Missions to Seamen, a determination is made regarding the present and future welfare needs in the country. Some essential information about the Seamen's Welfare Agencies from other parts of the world, including development within the international scene, were incorporated into this study as such were considered of vital importance in driving home the overall picture of the seamen's welfare services. The study found that while credit must be given to the Seamen's Welfare Agencies currently operating in Nigeria for their contributions to foreign seamen over the years, the internal problems of the Agencies themselves coupled with
the situation around the nation's waterfronts, demand a more coherent, harmonious and effective seamen's welfare system. The study called for the establishment of a Central Seamen's Welfare Board and a multipurpose Mariners' Center in the country. The Board and the Mariners' Center are to constitute informational and service bases designed to meet the wellbeing of the foreign and the local seamen in any of the four main port complexes in the country.

The study anticipates that the implementation of the proposed projects would not only benefit the seamen but Nigeria as well as other developing maritime states, whose national legislation or special security provisions in regards to their seagoing personnel are still in their infancy stages. The study implies that the success of the proposed projects will invariably improve the somewhat unfortunate image which the ports, particularly those in Lagos, now project about Nigeria to the international shipping community.

It is intended that this study will also foster a better understanding by maritime scholars, by the shipping industry and by government personnel, of the seaman and his occupational difficulties; specifically his wellbeing in a strange port. It is also anticipated that this study will form a basis for further studies in Nigeria concerning the welfare of the country's seamen and their families.
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Life at sea is not as romantic as we are sometimes led to believe from literature and film. Frustration, isolation, extended separation from family, and the strains of living and working in close confinement are elements that cause much unhappiness and boredom. A seaman in his seafaring occupation, an occupation chosen by personal preference or economic necessity, belongs to a very small and unique world. His whole life at sea is encompassed and limited by the dimensions of his vessel. But nevertheless, "a seaman is among the best known man; song, story and contacts have made him an interesting figure." (1) He is not only a culture carrier but a lifeblood of our international trade as well.

In the early nineteenth century certain religious and voluntary bodies started humanitarian movements on the waterfronts in some few countries around the world. These movements by such bodies, organizations which would come to be known as the "Seamen's Welfare Agencies", were all aimed at meeting the spiritual needs of the seamen as well as improving their physical and social welfare conditions.

APPENDICES:

A. The Seafarers' Club (Nigeria); Article of Agreement Between the Missions to Seamen (Flying Angel) and the Apostlehip of the Sea (Stella Maris) ...

B. Port Welfare Committee:
   I. The New Constitution, adopted 14 December 1979 ...
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which were very deplorable in several seaports, Nigerian
seaports included. Since any adequate understanding of the
services of these welfare bodies is impossible without some
insight into the peculiar occupational nature of seafaring,
this first chapter will briefly reveal some of these
occupational characteristics as well as other related
factors. The next chapter will present an overview of the
early humanitarian movements, including the work of the
International Labor Organization in this same regard.

I

OCCUPATIONAL CHARACTERISTICS

There is a general lack of interest about the seaman
by the majority of landlubbers. Even at the levels where
major decisions that would affect him are made, only little
concern is shown about him as major considerations are
usually centered on trade and economic policies. This lack
of interest about the seaman results in a lack of clear
knowledge about the realities of his profession, which in-
variably sets the seaman apart from the rest of society.
Seafaring is blamed for this situation as it keeps the man
away from the society most of the time thereby making him
different from everybody as well. Today a seaman sees
himself "both as different from other men in having chosen
the sea and a being made even more apart from them through
being at sea." (2) He has his own unique lifestyle, language and behavior.

Seafaring in itself is among the most hazardous occupations as it exposes its followers to abnormal perils. It lends to the seafarers monotonous and isolated living, solitude, separation from family, tension and boredom -- factors which generate a tendency toward mental, physical and psychological dilapidation. (3) The figures of 1978 released last year by the Marine Index Bureau of New York, a body which for the past twenty-nine years has been maintaining files on the number of personal illnesses and accidents suffered by seamen engaged on the United States flag ocean going vessels, showed 15,253 illnesses and injuries experienced in a year (1978) when the number of jobs fell to an all time low of 20,500. (4) The Bureau noted


3) Epidemiological Studies demonstrate that serious mental diseases are more frequent among seafarers than in any other occupational group. Studies in Norway showed that the high incidence of nervous diseases among seafarers is largely as a result of the special life at sea, extreme isolation, loneliness, longing and lack of human contact. See Report of the Second Plenary Conference of the International Christian Maritime Association, held in Denmark July 7-11, 1975, p. 38-39 (Hereinafter cited as the ICMA Report 1975)

4) See Fairplay International Shipping Weekly, 10th May 1975, p. 5; also Mariam G. Sherar, 'Shipping Out: A Sociological Study of the American Merchant Seaman.' (Maryland: Cornell Maritime Press, Inc. 1973) p. 54
a high rise of degenerative diseases, for example heart diseases, hypertension and stroke which were also reported as being exacerbated under conditions of high stress and physical exhaustion. (5) Seafaring has also lended to its followers the problem of alcoholism (6) as it makes drinking easily accessible as well as a means of escape for the unhappy and frustrated. Several seamen contend that the "claustrophobic effect of being cooped up with the same group of men having no means of escape explains their tendency to use alcohol both as an escape and because it tends to encourage superficial sociability" (7)

Studies reveal a direct correlation between alcohol abuse and suicide and fatal accidents. In the German Democratic

5) Fairplay International Shipping Weekly; op.cit.

6) Seafaring has long been associated with drinking. R.A. Heath summarized "Drinking and Seamen" as follows: "Seamen are an excellent illustration of occupational heavy drinkers. Life at sea for many becomes monotonous, frustrating and socially isolating. Seamen have limited social outlets aboard ship and often gain the satisfaction they need by looking forward to drinking ...... it is no wonder then that the percentage of seamen who eventually become alcoholics appears high"; See "Group Psychotherapy of Alcohol Addiction" in Quarterly Journal of Studies on Alcohol, 1945 Vol.5 pp.555-6; See Sherar, op.cit. p.37; See B. Nolan, "Seamen, Drink and Social Structure" Maritime Policy and Management, July 1975, Vol.3 #1, pp.77-87

Republic, an inquiry in 1966 into the fatal accidents in the merchant shipping showed that in 46 accidents involving 52 fatalities the intake of alcohol was found to have played a part in 117 instances. (8)

Despite those somewhat unfortunate occupational features of seafaring, men and women continue to be attracted to it. There are several different reasons why most people still go to sea: desire to see the world, long family link with the sea, lack of attractive local employment, escape from broken and unhappy homes, etc. According to the seamen themselves, the greatest attraction for those going to sea for the first time are

"the chance to see the world, the prospects of a varied and exciting life with relative freedom from routine, the opportunity of meeting people, the community atmosphere on board, and the scope for promotion for a responsible position." (9)

The desire to see the world is of course satisfied when a ship calls at the various international seaports.

II
SEAMEN ASHORE

The mere sight of a landfall after spending several weeks at sea gives to every seafarer the hope of some degree of relief from the monotonous shipboard routine, and also

8) Ibid. pp.93-94
9) Committee of Inquiry into Shipping (London: Her Majesty's Stationery Office, 1970) p.233; The Rt.Hon. the Viscount Rochdale was the chairman of this Committee (hereinafter cited as the ROCHDALE REPORT)
from the often times uncompromising seas. It renews visions, interests, and makes a "tight ship" a happy one. But nevertheless, life ashore in most cases might not be that pleasant for the majority of seamen. During the Sailship Age, crimps and shanghaii specialists paraded several waterfronts and made life unbearable for the seamen of old. Crimping and shanghaiing, two ill practices, constituted a well laid plan conducted for the most part by unscrupulous men who intercepted and sometimes drugged the seamen when they wished to get employment. By using women as bait, they very often seduced the seamen when they had completed their voyage. San Francisco was a notorious shanghaii waterfront. Isolated instances of shanghaiing took place in San Francisco (nicknamed, 'Frisco'), possibly as late as 1910. (10) Though waterfront conditions have greatly improved over the years for the modern seaman, there are some seaports today which still pose severe threats to their lives and property. This situation is usually encountered in foreign ports.

In strange ports a seaman is looked upon as a natural target for robbers; he is vulnerable because he is a stranger who probably knows neither the language nor the local customs

10) See: Leo Rosenhouse; "Shanghaii Days in Early SanFrancisco", The Lookout (New York: Seamen's Church Institute, April 1978), p.7; See also: R.N. Dillon; Shanghaiing Days (New York: Coward McCann Inc., 1961)

-- More than anything else, the shanghai days were brought to an end by the appearance of steampowered ships
of the people. Mr. L.A.G. Strong describes the fate of a seaman in a strange port as follows:

"A seaman who lurches along a pavement in Buenos Aires and hopefully mouths the name of his ship into a policeman's ear may quickly find himself in a police station, and soon afterwards, in prison. In the same city there is a law against singing in drinking places. This, a ludicrous restriction in the eyes of English beer drinkers is a law that is often broken; so is an older regulation which imposes a six months sentence on any man who 'draws blood'. It does not matter to the police if the bloodletting occurs when a couple of bellicose seamen, late in the evening, decide to punch each other in the nose. Both can quickly find themselves in prison" (11)

Foreign seamen still encounter similar problems in Argentina today as many of them are still being arrested and robbed by Argentinian police. "It has been an ongoing problem" said the Rev. David Dicker of the British Missions to Seamen in Buenos Aires. (12)

Argentina represents only one of the many foreign ports where seamen are confronted with every kind of hardship. In some ports, inspite of today's vessels' quick turnaround time, seamen still spend several weeks or months in one particular port due to port congestion or some other local conditions. In several instances the seamen would be attacked while

12) See: The Flying Angel News, Jan/March 1978, p. 3
waiting by local pirates.*

Despite these unfortunate occurrences in ports, many seamen still hold firm to their seagoing life and the joy of seeing the world. However, this most cherished feeling of adventure or seeing the world is being gradually eroded by the age of modern maritime technology.

III

SEAMEN AND THE MARITIME INDUSTRIAL REVOLUTION

Vessels plying the oceans of the world today have so developed in size, specialization, speed and sophistication of equipment on board that a nineteenth century seaman should have thought it to be as a 'nightmare' had he encountered one of these, especially the supertankers, at sea today. Modern technology has facilitated the operation of these vessels and equipment on board as well. Many modern tankers are equipped with automates panels by which pumps and valves used for discharging their cargoes are operated by the push of a button instead of having a number of men on deck and in the pumproom turning valves manually. This means a reduction in the number of crewmen needed to man and operate such vessels, which invariably leaves the above functions on the shoulders of only a few men. To seamen, such a situation would mean either a loss of job or increased boredom as the reduced number of crew would make human contact on board.

* This is discussed further in Chapter 3
greatly difficult.

On the shoreside, ports are also becoming very specialized, not only in terms of cargo handling equipment, but in location as well. Deepwater areas are required to be able to handle today's giant tankers; and large areas of outlying land are necessary for the container market. Thus, new ports have to be located in areas which are further away from the urban centers which used to be the traditional port location zones. From the point of view of seafarers, port location away from the urban centers would make the chances of going ashore very difficult. Combined with the vessel's quick turnaround, it means a complete loss of the opportunity to go ashore when a vessel is in port — a condition which could exacerbate tensions which might have started over the long sea passage.

In summary, the trend of modern shipping vis-à-vis maritime technology is increasingly making the seagoing profession less attractive. Today the industry is facing a serious personnel problem as several former seagoing men and women are leaving the occupation; a situation being referred to as 'wastage' or 'drift away'. The condition is most critical in many developed nations which are now facing an acute shortage of seafarers. (13) In 1974 the problem of

13) Canada reported an acute shortage of seafarers in 1975; in the Federal Republic of Germany 35% of the personnel on German ships in 1975 were nationals of other countries; See ILO Report, op.cit.,p.88; 25% of personnel on the Norwegian vessels are nationals of other countries, See ICMA Report, 1975,p.36
'wastage' was one of the central topics of the International Labor Organization, when during the 192nd Session of the Governing Body, the Medium-Term Plan (1976-81) Draft (14) took special note about what action to take to make maritime employment more attractive.

In light of the foregoing discussion, it is clear to us that the problems of the seamen vis-à-vis seafaring are perplexing as well as continuous. While some countries, in particular, the traditional maritime states (U.K.; U.S.A., the Scandinavian countries, etc.) have responded very significantly to the needs of their national seagoing personnel by providing them with special legislation and benefits, including social security, many seamen from several other countries lack similar provisions. Furthermore, in foreign ports, seamen never had full protection of their interests by several national governments. Since the early nineteenth century, only the churches and some other voluntary organizations have subjectively heeded the interests of seamen in foreign ports.

14) ILO Report, op.cit. p.5
CHAPTER 2
SEAMEN AND EARLY WELFARE WORK

I
BRITISH AND AMERICAN PIONEERS

The movement in port communities to attend to the destitute and derelict seamen and benefit their temporal and spiritual interests started in the United Kingdom and the United States in the early 1800's, with the United States making the first efforts.

The Boston Society for the Relief and Moral Improvement of Seamen was established in 1812. The primary function of this society was to distribute tracts and conduct church services aboard ships in port. In New York City, a Marine Bible Society began in 1817 and shortly after merged with the New York Bible Society. In 1819 the "Organization for the Promotion of Gospel among Seafarers in the Port of New York" was formed. (15) By 1825 there were over seventy Bethel Unions, thirty-three Marine Bible Societies and fifteen Seamen's Churches and floating Bethels throughout the United States. (16)

In the United Kingdom, though the Evangelical Movement


16) Ibid. p. 43
was spreading the Gospel to all over the country, even prior to the 1800's, the earliest recorded movement which related directly to seamen occurred only in 1825 when the London Episcopal Church sent the Rev. Horatio Montague, a former naval officer, to visit ships between London Bridge and the Pool. (17) To assist this enterprise the Admiralty lent a vessel that was used as a floating church. (18)

These religious movements in isolated places gathered a great momentum after 1834 when the Seamen's Church Institute of New York (now S.C.I. of New York and New Jersey) was founded in the United States. In 1856, twenty-one years after a young Briton started an adventure in the Bristol channel, the British Missions to Seamen was founded in England. Today, the Seamen's Church Institute of New York and New Jersey is the largest shoreside center for merchant seamen in the world. It offers a range of educational and social services. The British Missions to Seamen is the largest and most widespread seamen's welfare body in the world. These early efforts in the United States and the United Kingdom set the stage for other actors to appear; the Scandinavians, French, German, voluntary civic groups, etc. All of these bodies we shall refer to as the 'Seamen's Welfare Agencies'.

17) L.A.G. Strong; op.cit., p.15
18) Ibid
MISSIONS AND OTHER INSTITUTIONS

The Seamen's Welfare Agencies, a collective name which represents societies, clubs, committees, associations and missions whose primary concerns are to safeguard the interests of foreign seamen in ports, are in the most part supported by private charity. Though the operations of these bodies may differ by organization and port, there is a common denominator. Every one of them extends its hands of friendship to the foreign seamen in their ports. They provide the seamen with someone to talk to and show them that someone cares for them. To the seamen, welfare centers in foreign ports are definitely the finest example of the cliché 'a home away from home'. The workers at the seamen's centers display the 'Good Samaritan' traits of social work. They are the friends of the seamen. They do not only know the seamen but they understand their types of occupational problems.

Aid to seamen's welfare work spread in several seaports around the world. The majority of it was carried out independently by each of the Agencies from a corporate and legal standpoint. In some other cases, work was done on a chain-like form of operation. An example, from the United States, is the United Seamen's Service (USS). This body's

* A brief history of the Missions to Seamen is presented in Chapter 5 of this study.
charter originated in the U.S. Congress. It is non-church affiliated. It provides services to the American Seaman visiting in several major foreign seaports. Services, which among others, include assistance in money exchange, phone calls home, recreation, books and reading materials, and rooms where seamen may spend a night ashore. (19) Others that were formed are The American Seamen's Friends Society, Church Association for Seamen's Work, Lutheran Seamen's Mission, Salvation Army Home for Seamen, Seamen's Church Institutes (over 75 around the country), and many more. Some of the religious seamen's agencies in the United States are members of the International Council of Seamen's Agencies (ICOSA), an umbrella-type organization which was founded in 1967. ICOSA's primary functions include the provision of grants for chaplains/shipvisitor training, and offering 'seed money' to establish seamen's agencies where needed in the North American Continent.

On the world scene, there are similar agencies such as the British Sailors Society, Apostolatus Maris, Dansk Indenlandsk Sømandsmision, Deutsche Seemannsmission, Norwegian Seamen's Mission, Missions to Seamen, and others.

Current efforts, as will be discussed in later chapters, are being directed towards the cooperation and coordination

designed to protect the interests of the seafarers.

It is outside the scope of this study to either list or discuss in any depth the plethora of the various instruments (Conventions, Resolutions, Recommendations, etc.) which encompass a whole range of vital subjects such as: Health of Seafarers; Compensatory Leave; Protection of Young Seafarers; Flags of Convenience; Continuing of Employment for Seafarers; and several others.* This section of the study will only briefly mention the work which the ILO has done so far in regard to the welfare of seamen in port.

The welfare of seamen was one of the preoccupations of the ILO at its very beginning. In 1936 it adopted a recommendation (Recommendation No. 48). Its preamble emphasized the need for special provisions in ports for seafarers. The Recommendation stated that

"...by nature of their calling seamen are frequently deprived for long periods of the advantages of family life and may be exposed while in ports, particularly in foreign countries, to special dangers and difficulties" (21)

This recommendation requested the government members of the

* Reports covering these various instruments can be found in many good libraries: or by writing or visiting any of the ILO's offices

21) Ibid.
Organization to extend their welfare services, if any, to every seaman without regard to race or national origin. In the ensuing years, several reports and efforts were made to implement the 1936 Recommendation. At the Twelfth Session of the Joint Maritime Commission of the ILO, held in London in 1942, the Commission urged all maritime members of the Organization to respond without delay to the said 1936 Recommendation. In 1959 during its 130th Session, the Governing Body of the ILO appointed a Tripartite Subcommittee of Seafarers' Welfare. (22) The newly appointed Subcommittee met first in Naples, Italy, where it resolved, among others:

"(a) that there should be national, regional, and/or Port Welfare Boards on which the shipowners, the government, the seafarers, and where desirable the voluntary organizations concerned should be represented;
(b) that the functions of these boards should include, for example, surveying the need for welfare facilities in the area for which each Board is responsible for developing, organizing and supervising welfare schemes and assisting and coordinating seafarers' welfare activities" (23)

These resolutions were incorporated into the 1970 (55th Maritime) Instrument of the ILO which, with the 1936 Recommendation, constitute the basic instrument of the Organization concerning seafarers welfare in ports. The 1970

22) ICMA Report, 1972, p. 27

23) Ibid.
(55th Maritime) Instrument consists of five parts under the following headings:

"(1) Organization and Financing of Welfare Activities
(2) Accommodation in Ports
(3) General Welfare Measure in Ports and On Board Ships
(4) Recreation Facilities in Ports and On Board Ships
(5) Information and Educational Facilities in Port and On Board Ships" (24)

In Part 1 of this document (Organization etc.) it stated that in each important port a Central Seamen's Welfare Board should be set up. This should be of an official or officially recognized character and representative of all the interests concerned. This body is to collect all useful information and suggestions on the conditions for seamen in port, and to advise other bodies interested.

The effectiveness of any of these "international measures" depends on how many member states of the ILO put these important instruments to use. Recently, the government of the Netherlands accepted these resolutions and there are now Seamen's Welfare Boards in all their ports. The success of these measures in other countries cannot yet be determined. These steps are considered vital for those countries who have practically no adequate legislation nor special provisions for their national seafarers. These

instruments, if effectively implemented by all maritime member state of the ILO, will help in improving the waterfront situation for foreign seamen, particularly in those areas of the world where the seamens' lives are still being threatened.

In the following Part II of this study we shall examine the seamen's welfare situation in Nigeria. The study will take an historical overview of the Seamen's Welfare Agencies in the country, especially the Lagos Port Welfare Service and the British Missions to Seamen. The study will review the situation, including present and future needs, taking into account whether Nigeria and probably other developing maritime states have special needs in the area of port welfare services.
Nigeria is slowly emerging as both an industrial state and maritime power. The country is a beneficiary of the worldwide oil boom.* Within her maritime sector, more vessels are being added into the national fleet, nautical institutions are being established, and ports are being expanded all along the coastal cities. These are reflections of the country's booming economy as well as the realization on the part of the country of the importance of international shipping to its economic health.

Here in this chapter, a brief overview will be taken of the nation and people of Nigeria, its industries, especially the maritime industry, the port system, port conditions and welfare needs, plus the port welfare agencies at work. This general overview will help foster a better understanding of the existing atmosphere in which the seamen's welfare agencies operate.

* Nigeria is the sixth leading oil producing nation in the world.
The Federation of Nigeria is an enormous country of 923,733 square kilometers (an area equal to that of the states of Texas and Oklahoma combined). Nigeria, with her population of about 80 million, remains the most populous country in Black Africa. The nation of Nigeria is also one of the most richly endowed with natural resources on the African continent. Its oil production makes her one of the major producers in the world of the 'expensive weapon'. Crude oil production in 1979 reached a total of 2.4 million barrels per day. (25)

Nigeria is located on the west coast of Africa with her southern shores bordered by the Gulf of Guinea which stretches into the Atlantic Ocean. Her northern frontier marks the southern edge of the Sahara Desert, to her west lies the People's Republic of Benin (formerly known as Dahomey), and to the east lies the neighboring state of the United Republic of Cameroon.

Last October 1979 marked an end to thirteen years of military rule in the country, as well as a beginning towards her democratic process. There are at present nineteen states in the federation with no fewer than 250 different ethnic groups represented in the populace. Each of these ethnic groups...
groups has its own distinct language, culture and history although the English language has become the national lingua franca. About 47 per cent of the population is Muslim (mostly the northerners), 35 per cent Christian (mostly in the south), and the remainder adhere to traditional religious practices.

II
INDUSTRY

Though not yet an "industrialized" nation, efforts to emerge as one are underway. Nigeria's oil market revenues today are revolutionizing the society as a whole. Presently, the contribution of oil to the national revenue is placed in the 75 per cent range.

Besides the oil industry, there are others such as textile manufacturing which, before oil production, was traditionally Nigeria's largest industry, mining, and agriculture which employs 70 per cent of the labor force, to name but a few, plus many light manufacturing industries. The manufacturing sector is geared towards satisfying local demand -- food and textiles account for more than 50 per cent of production.

New industries in the country include steel, petrochemical, gas (LNG) and automobile assembly. The new steel industry is designed to meet the nation's demand of about 3.5 million metric tons per year. A ballast furnace complex
is located at Ajaokuta while a steel reduction mill can be found at Warri. Nigeria is presently making sustained efforts to increase productivity in the area of liquefied natural gas (LNG). An LNG facility is now under construction in the Bonny area of Rivers State. A petrochemical plant is also being planned near Port Harcourt. Car assembly facilities include that of Volkswagen located in Lagos, and another of Peugeot in Kaduna. Four additional firms are expected to start operation shortly.

And yet another industry which has been receiving added attention over the past few years is that of the maritime industry, especially in the areas of shipping and ports.

Shipping

The national line is the Nigerian National Shipping Line (NNSL) which is a statutory corporation. The NNSL was formed in 1958 by the Federal Government as part of the 'policy of participation in private industries of importance to the national economy'. The shipping line started with only three 18,000 d.w.t. second-hand vessels. By the end of 1974 however, the number of vessels in the fleet had risen to 16, and the Third National Development Plan calls for additional vessels to increase the fleet's total to 21* by the end of 1980.

* Included in the fleet now are oil tankers in excess of 250,000 d.w.t.; (e.g.) NNSL's current purchase of a 270,000 d.w.t. built by the Uljanik Shipyard, Pula, Yugoslavia.
The NNSL operates liner services to the United Kingdom, the Continent and Mediterranean ports. In 1974 the company carried only 7 per cent of traffic generated from Nigeria despite the fact that over 60 per cent of the total UKWAL (United Kingdom West African Lines) traffic was Nigerian either by origin or by destination. Presently Nigeria's shipping policy is aimed at enabling the NNSL to carry about 30 per cent or the United Nations Conference on Trade and Development's (UNCTAD) 40 per cent (26) by the end of this year. UNCTAD's Code of Conduct for Liner Conferences' formula is 40:40:20, which is intended to facilitate the orderly expansion of world seaborne trade and to ensure a balance of interests between suppliers and users of liner shipping services.

Schools (Nautical)

A number of maritime institutions have been established in different parts of the country over the last few years. The majority of these are not full-fledged institutions but are centers designed to meet the nation's demand for middle-level trained personnel in the area of fisheries. Nigeria's Third National Development Plan provided approximately $250 million for the promotion of its fisheries and fishing technology.

A preparatory Sea School is located at Port Harcourt. This school is designed to teach basic nautical skills to post primary school students. The students during their final year (the fifth year) however, take the same final examination administered nationwide (West African School Certificate Examination) along with high school seniors in the country. In 1978, an estimated $42 million integrated nautical college was started in the Oron area of the Cross River State with the assistance of the Intergovernmental Maritime Consultative Organization (IMCO). The school is designed for deck and engine cadet training although adequate staffing of the institution remains a major stumbling block yet to be overcome.

Ports

Ports remain the most noticeable capital and labor intensive developments in the nation's maritime sector. One of the most recent port ventures includes a $225 million contract awarded to Royal Voeker Stevin of the Netherlands for designing and building an ocean terminal complex. (27) The second half of 1970 witnessed a series of activities around the nation's waterfronts -- activities which include current port modernization, port expansion, new port development, etc. Today there are not only many newer ports in addition to the

traditional Lagos, Port Harcourt, Calabar and Warri ports, but there are well developed and modernized ports as well, capable of handling large ocean going vessels all along Nigeria waterfront. (28) It is outside the scope of this study, it must be pointed out, to delve into the economic justification of the increase in the number of ports in the country, but it will, however, suffice to say that the decision makers might have considered cargo or traffic diversification as a positive means of relieving the heavily congested harbors such as Lagos. The port system will be examined in the next section.

III
PORT PROFILE

General

Seaports offer a great number of benefits to their national governments. They are vital for a nation's political and economic independence. (29) Ports provide direct access to the world market and also serve as a 'gateway' towards the economic, industrial and social development of a nation. Perhaps the benefits which a seaport offers to


its national government, the developing states in particular, may help to explain the dilemma faced by a majority of the landlocked states whose rapid development tends to be seriously hindered by the lack of their own seaports.

Glassner corroborates this when he writes that:

"Seaports have always served as 'windows on the world' through which flow goods, people and ideas to stimulate change and growth. Countries which lack seaports are therefore, inhibited in their efforts to modernize." (30)

Ports in Nigeria are not only important to the nation itself but also to her two landlocked neighbors of Chad and the Niger Republic.

Ports in Nigeria

Ports in Nigeria now include Abonnema, Bonny, Burutu, Calabar, Degema, Forcados, Koko, Lagos (including Apapa, Tin Can Island and Kiri Kiri), Okrika, Port Harcourt, Sapele and Warri. These ports are administered by the Nigerian Ports Authority (NPA) which is a statutory corporation established in 1955. (31) The NPA provides such port facilities and services as dredging, lighting, buoyage, pilotage, towage, salvage, hydrographic surveys and operation of lighthouses.

The ports mentioned above fall under four main port complexes. These include the Lagos Port Complex (ports


31) IMCO is currently doing a feasibility study on decentralization of the Authority to ensure some degree of administrative efficiency.
under this Complex are Lagos, Apapa, Tin Can Island and Kiri Kiri); the Delta Port Complex which includes Abonnema, Bonny, Burutu, Degema, Forcados, Sapele and Warri ports; the Port Harcourt Complex, and that of Calabar.

The Lagos Port Complex

This complex handles about 75 per cent of the general cargo traffic in the country. The Apapa port, for instance, is located on the seacoast and contains 20 berths. Three of these berths can load and unload containerized shipments and accommodate large ocean going vessels. The Third Apapa Wharf Extension, which was opened in April 1979, has six berths including four container terminals. The Tin Can Island port is one of the best in the country and was completed in October 1977. This port has ten berths for general cargo except two which are for roll on-roll off (ro-ro).

The Lagos Port Complex is the largest and busiest in the country. This explains, as will be seen later, why seamen's welfare activities have been concentrated around the Lagos area. Port congestion has remained an 'all time' story in Lagos. The expansion and port development of more ports in other parts of the country has helped to lessen the congestion problem but some vessels still wait over one month before they discharge their cargo and leave. As of late 1978, queues to unload cargo in Lagos Port Complex totalled 60 ships. Lagos harbor is by far the most congested in the country.
The Delta Port Complex

Prior to the opening of the Warri port in June 1979, this port complex handled 7 per cent of Nigeria's general cargo.* Warri is the largest port of the complex, having a quay length of 1,950 meters. It can berth eight vessels at a time using its six main line berths, one ro-ro berth and one service berth. The location of the port of Warri is highly advantageous to the nation as a whole. Nigerian Federal Commissioner for Transport, Alhaji Shehu Wunti, speaking during the opening ceremony of the port in June 1979, commented as follows: "Warri port is strategically located to advantageously serve the various industrial, commercial and political objectives of the federal government."(32) Some of these objectives include providing services to the iron and steel complexes at Warri and Ajao-kuta, the oil industries, the Sapele oil industry and the new Federal Capital Territory (FCT) at Abuja.

Other ports in the Complex include Bonny with two mooring buoy berths where tankers of up to 350 tons dead-weight now load more than 70 million tons annually, which

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* The 1976 cargo figure totalled 387,000 metric tons. With the opening of the Warri port (estimated cost of about $250 million), it is obvious that the 1976 cargo figure will probably double by the end of 1980.

32) See the "Commissioner's Opening Address" in New Nigeria, June 18, 1979, p. 32.
represents about 90 per cent. of Nigeria's exports in the form of light sulphur crude oil. Abonnema port has a small berth for smaller vessels carrying bulk oil, etc. and three anchorages for vessels in harbor to load and discharge. Koko has one deep water berth and a warehouse. The other ports in this Complex include Sapele on the Benin River, Burutu on the Forcados River, Forcados, Degema and Akassa. At present, Abonnema, Akassa, Degema and Forcados ports might be considered defunct with reference to general cargo operations.

The Port Harcourt Complex

Port Harcourt, the capital of the Rivers State, has the second largest seaport (next to Lagos) in the country. The port facility is capable of handling seven ocean going vessels. In 1976, the port handled about 940,000 metric tons of general cargo. The port is well served by rail (the city of Port Harcourt is the main terminus of the main railway line in the eastern part of the country) and road transport. The port is a transit port for cargoes to and from the neighboring landlocked states of Chad and the Niger Republic. A preselection process is well underway for design of four additional berths expected to handle an additional 600,000 metric tons per year.

Onne, located upstream on the Bonny River, is being constructed as a coal handling facility. Six berths are presently being planned and expansion to thirty berths in
the near future is envisaged. Okrika port which also lies on the Bonny River is the refined petroleum oil terminal. Expansion plans for this port are underway.

The Calabar Port Complex

Calabar Port ranks fourth in order of importance in Nigeria (Apapa, Port Harcourt and Warri ports preceding it respectfully). The final phase of the Complex was completed in June 1979 by the Royal Netherlands Harbor Works, costing near $145 million. The port can now handle ocean going vessels of over 160 meters long.

The Calabar port is designed to serve the needs of seven states in Nigeria: Borno, Bauchi, Gongola, Plateau, Benue, Anambra, Imo and of course its own, the Cross River State. There are good access roads linking the port with each of these states. One link of major importance is the Calabar-Ikom-Katsina-Ala road, joining the Trans-Africa Highway and another is the Calabar-Itu-Ikot Ekpene road, joining the rest of the states of the federation to the south.

With the foregoing information on Nigeria, its industries and maritime activities, it is convincingly evident that more vessels (carrying large amounts of industrial goods), including oil and gas tankers, will be entering different points on the waterfront of Nigeria. This, of course, means that more foreign seamen will be landing in the harbors of various coastal cities in the
country as opposed to the traditional Lagos and Port Harcourt ports. Concern for foreign seamen in a country whose waterfront situation has consistently remained threatening to both trade, lives, and property becomes an absolute necessity.

IV
PORT CONDITIONS AND WELFARE NEEDS

The maritime industrial revolution has dramatically improved waterfront conditions in several ports around the world. The coming of steamships into the international shipping arena was instrumental in the elimination of such evil practices as crimping and shanghaiing. Furthermore, seamen's agencies and some national seamen's unions have labored to set up excellent well furnished and well equipped seamen's centers and hostels in ports around the world.

Unfortunately, however, these changes or improvements have either been too slow in coming or have occurred without actually affecting some of the 'old time' chronic problems encountered in most ports. The situation in Nigeria, Lagos/Apapa ports in particular, has not changed very markedly from the way it has been in the past. As a matter of fact, one might even be compelled by circumstances to assert that things have tended to worsen instead of improve. Sociologically speaking, the port conditions in Nigeria could be said to be both appalling and distasteful.
From the onset, the few seamens welfare protagonists* in the country kept the alarm sounding about the poor welfare situation -- an alarm which continues to the present time. Early concern centered around issues such as:
a) lack of lodging facilities for foreign seamen, b) lack of security for seafarers, and c) lack of concern and poor treatment of foreign seamen. Although work has been going on since the early 'fifties in order to alleviate the intensity of the situation, the above-named issues have also remained the main concern of the present "Good Samaritans" as well.

**Lodging Facilities**

The only seamen's welfare facilities in existence during the early 'fifties were the Lagos Inn (generally referred to as the African Seamen Hostel), the Wharf Inn and the Tugwell House, all of which were located in Lagos. The Anchor Inn was located in Port Harcourt. Untrue to their names, practically none of these inns offered any form of lodging for seafarers. The African Seamen Hostel, however, provided limited lodging facilities but did not survive long before it was sold, ironically a fortunate turn of events for seamen who might have lodged there. Boarders avoided it because of the hostel's very deplorable condition, its distance away from the wharf area, and poor management which made the hostel a 'hive' for many unauthorized and undesirable persons. Further, the hostel lacked patronage

* See Port Welfare Committee, Chapter 4
from the African seamen domiciled in Lagos who preferred residing with friends or family to lodging in the dirty hostel. The Tugwell House did not appeal to most foreign seamen as it was not only outdated, inadequate and lacked lodging facilities, but because of its restrictions on the sale of beer.

Lack of sleeping accommodations means that stranded seamen, those who miss their vessels either by choice, illness or by an Act of God would have no place to sleep. Around 1951 for instance, most stranded seamen in Lagos port received help from neither the shipping firms employing them nor from their consuls. Shipping company officials/agents and consuls not responding adequately to the needs of their seamen still exists today in most parts of the world. It is made worse today due to the multinational crew set-up of most vessels on deep sea trade.

In retrospect, the lack of lodging facilities in Lagos forced two foreign seamen in 1959 to spend some nights in prison because they could not afford the high cost of hotel accommodations. And many such seamen face similar problems today.

**Security of Seamen**

The majority of seamen who have been in and out of the Lagos/Apapa ports will say that Nigerian ports do not offer much security to foreign seamen. Throughout the course of this research, however, this author came upon no reported
cases of crimping and shanghaiing in any of the ports in the
country. This does not in any way imply that similar prac-
tices, probably under a different name, might not have taken
place. In the mid-'fifties, there were several reported
cases involving certain unscrupulous characters referred to
as the "Boma Boys". The "Boma Boys" was an abused form of
legally "Licensed Guides" who, instead of helping out the
foreign seamen (such as showing them places, taking them to
shopping centers and other places of interest on Lagos),
turned around and confiscated from these 'strangers' their
money, property and even threatened their lives. The
system of "Licensed Guides" was summarily terminated in late
1959 due to its abuses.

And yet despite this, Lagos/Apapa port conditions have
remained serious threats to seamen over the years. Occur-
rences such as ship plundering, piracy and murder are but a
few of the difficulties most seamen face in these ports.
Perhaps the lack of security of foreign seamen in Nigerian
ports might be better explained by summarizing the impression
of a seaman* himself who visited Lagos. A young American
seaman, Harold Spille, visited the port of Lagos in late
1977 and had the following to say about piracy and other
occurrences there:

* Although one seaman's impression might not be adequate to
establish a concrete base upon which to attest security
issues, it will help to provide a general overview of how
any other foreign seaman might view the situation in
Nigerian ports.
One of the organization's greatest achievements was its remarkable role in the eradication of the crimping system—that evil system which once plagued the world's major waterfronts. This was done by initiating and implementing a new system of payment of seamen's salaries known as the "Transmission of Wages Scheme" (TWS). (39) A seaman, towards the end of his voyage, was given only a rail ticket and small expense money while the rest of his salary was forwarded to his home by money order. This way he could leave for his home as soon as his voyage terminated instead of being trapped in port waiting for his complete salary and tempted by questionable waterfront schemes. The TWS system was a success as it maneuvered and circumvented the crimps. Credit for this new salary distribution system goes to The Missions to Seamen's first Superintendent (1874-91) the Rev. Robert Buddey Boyer, who was the leading advocate of TWS.

Since the early 'sixties when the maritime industrial revolution assumed its greatest momentum, the Flying Angel has tailored its services to meet the challenges and changes. Today, except for emergencies and a place for crews to wait for their vessels, club accommodations, once a critical con-

39) "Transmission of Wage Scheme plan involved making appropriate arrangement for the pay of every sailor, whereby a seaman on homebound vessel could draw enough of his fare and go straight home as soon as discharged; the rest of his money being sent to him by means of a Seaman's Money Order." The success of the system after the initial trial made it possible for it to be extended to both home and foreign ports. (It was first tried in Gravesend, U.K.) See: L.A.G. Strong, op.cit. p.38.
cern, is no longer deemed a major issue. The Mission's concerns nowadays center on how to alleviate the psychological problems of seamen which have been intensified by modern technology. A program to send chaplains aboard ships to sail the entire voyage is currently being tested. The organization foresees a special exigency for its services to the seamen of the less developed nations, particularly those sailing on the flag of convenience (F.O.C.) vessels. The Mission feels they are overexploited and subjected to unpleasant working conditions. The Flying Angel contends that the majority of these seamen from the Third World "welcome places where prices are reasonable and staff genuinely concerned for their welfare." Well aware of the ever-growing number of F.O.C. vessels, the organization is making concerted efforts, along with other societies, to develop ways of exercising a more meaningful ministry to these men and their families. One of the organization's most important and outstanding areas of concern now is that of ecumenism.* The Flying Angel's interest in this area is shown in its joint association with a few other Christian societies in some of the clubs around the world and by its efforts in the establishment of the International Christian Maritime Association (ICMA).* The former Secretary General of The Missions to Seamen, Prebendary Tom Kerfoot is the current Secretary General of the ICMA. The Mission believes that

* Ecumenism is discussed in Chapter 8.
* ICMA is discussed in Chapter 8.
the Ministry to seafarers will in the future be carried out mainly on an 'inter-confessional' basis. Rain or shine, the Mission feels that as long as there are vessels sailing the world's oceans, the Flying Angel will continue to promote its primary objective-- "extending the pastoral work of the Church to the seamen afloat."

THE MISSIONS TO SEAMEN (FLYING ANGEL) IN NIGERIA (1959-1979)

The first station of The Missions to Seamen on the coast of West Africa--a coast which used to be known as the "White Man's Grave", was in Freetown, Sierra Leone during World War II. The chaplain of the Mission was given charge of a school which had been requisitioned as a hostel for torpedoed seamen. In 1959 the Flying Angel started its work in Nigeria.

Traditionally, work for a new Flying Angel station overseas is initiated by local efforts with advice and help from Britain and with assistance from local sources. In Nigeria the Flying Angel Club was started as a response to a call by the then Bishop Phillip in Lagos. Bishop Phillip had contacted the Mission's headquarters in Britain in the early 'fifties to help salvage the then Merchant Navy Club (Wharf Inn), which was in a decayed state. Bishop Tugwell had opened the first Seamen's Institute in Lagos in 1909, along the Marina Road where the General Post Office is now. The Institute ran as the Tugwell House until 1957 when it was
sold. While operating, it did not appeal to most seamen as beer was not allowed to be sold there. In 1928 another club called Wharf Inn and a more secular Institute was started in Apapa, having the old Tugwell House on the opposite (Lagos) side of the river. The Wharf Inn sold liquor even though it also provided for conduct of worship services. The Wharf Inn was the club which was finally handed over to The Missions to Seamen in 1959 under the name of the first Institute, Tugwell House. By 1959 the Mission was "Tugwell House" in Apapa and the "Anchor Inn" became the Flying Angel Club in Port Harcourt.

The work of the Mission differs in every port according to local conditions but the services offered are basically the same. A full-fledged Flying Angel Club offers seafarers while in port a place to go and relax, have some drinks, make phone calls home, have a nice meal for a reasonable price, worship in the chapel, talk to the Chaplain and staff, sleep-- if accommodations are provided, and utilize whatever facilities the club has. These range from a beautiful swimming pool to a football field. Neither the Tugwell House nor the Anchor Inn had many of these services, but the Chaplains did as much as they could to make the seamen who visited the Clubs comfortable. The Tugwell House had to abandon a swimming pool in 1965 when a new health regulation required all swimming pools to be tiled.

This study will examine The Mission's work in Nigeria

Pre-Civil War Era (1959-1966)

As soon as work commenced, it was not long before the full time chaplain (Padre) in Lagos recognized a wonderful opportunity for missionary and pastoral work. Hundreds of seamen flocked to the Club each day reaching an average of two to three hundred daily. Unfortunately, the Chaplain had no Lay Reader (Assistant) to help him. Lack of lay manpower and local conditions forced him (the Padre) to spend much time on other problems of the seamen rather than the normal spiritual duties. Since the Club was the only one of its kind in Lagos, the Padre was almost everything for every seaman who visited the ports of Lagos. In 1961, the Chaplain in a report to the headquarters in London summed up his job in Lagos as follows:

"I have learned that I am not only expected to be the seaman's Parish Priest but also to be a 'Jack of All Trades'. I am to be their friend, brother, comforter, even their keeper at times. I am even expected to be the 'whipping block' when they want a jolly good grouse.

Most seamen will take all they can get; but the Padre knows he need only ask for a favour in return and they will readily give him back in good measure. Seamen are the most unpredictable crowd under the sun but they are on the whole a good-natured, good-hearted crowd. And that is perhaps why a Mission Padre doesn't mind when much is expected of
him. He may be called to give a lot. But so much is given in return." (40)

The Chaplain enjoyed doing everything as long as it gave comfort to the seafarers. Flying Angel chaplains, particularly those in foreign ports, are very dedicated individuals. They are like Peace Corps workers--always ready to sacrifice as much of themselves as they can for the benefit of the less advantaged. They are confronted with severe hardships since most of them are foreigners*--"foreigners helping out foreign seafarers in foreign ports." To the Mission's Padre the joy of the seamen is his own joy.

Up to the latter part of 1964, except for a few administrative and legal difficulties involving the official transfer to the Society of the building and funds held by the local Trustees,+ the Club sailed on a steady course through relatively calm seas. As 1965 rolled in, the Flying Angel Club (including the station in Port Harcourt) experienced serious drawbacks. In Lagos, the club was without a resident chaplain for the whole year. At Port Harcourt, the club was in the process of losing its tenancy of the Anchor Inn which

40) Annual Report of The Missions to Seamen in Record, 1961

* About 95% of The Missions to Seamen Chaplains are British

+ Except for ill elaborated "legal and administrative difficulties", it is uncertain to this author why the transfer of the building and fund was made that difficult.
had been incorporated into a scheme of port development. The insecurity of the Mission's property ownership was still precarious and this frustrated any attempt by the club to expand or modernize. It closed the swimming pool at the Tugwell House rather than spend nearly £1,000 to have it tiled. Nevertheless, the number of seafarers visiting the clubs continued to grow, reaching an average of 90,000 in Lagos and 15,660 in Port Harcourt during the year.

Things did not change much during the first half of the following year. In Lagos, however, a reading room, library and bookstall were made available. The second half of 1966 was clouded with difficulties. Finances were very low as the Nigerian Civil Crisis began. Attendance dropped to a bottom low in both clubs due to the internal unrest in the country coupled with the accompanying seamen's strike. The club in Port Harcourt had little activity. Over a period of ten months, the club was run almost entirely by Rev. T. Malone, a Missionary of the American Lutheran Church.* The Chaplain spent less time in ship visiting as most shipowners had diverted their vessels to other countries rather than ports in Nigeria. Those who did call in Nigerian ports only spent a few hours discharging cargo and then left. There was a total decline in trade.

* Since the War in Nigeria, Rev. Malone has been in the Port of Houston, Texas. As a deck cadet in 1975 on board MV Nopal Sun (a Norwegian vessel) I was privileged to have Rev. Malone as a ship visitor in the Port of Houston.
"... While aboard the S.S. African Dawn in the overcrowded Lagos port one night in late 1977, they came up on the port quarter, first using grappling hooks, and then coming up the ropes. Fortunately the seaman on watch was able to frighten the four masked raiders. After that the Captain kept his ship's engines running every night, and the crew stood special watch during the 32 days that the vessel waited for docking space as well as during the 22 days while discharging cargo. Ship plundering has been a common occurrence in the harbor of Lagos in the past year and pirates attacked and looted more than a dozen vessels during the past three months of 1977 alone. In mid-November, the Danish freighter Lindinger Ivory was attacked. The Captain was killed and thrown overboard, and 14 of his crew were wounded. The Spanish ship Joselin was also raided in late November and in December a Soviet ship was boarded by pirates. The Soviets were armed, and reportedly killed all seven marauders, later notifying local authorities of bodies in the water before leaving port without discharging cargo. The Danish Seamen's Union has refused to let its members sign on for cargo ships bound for Lagos; West Germany has asked Nigeria for guaranteed safe passage and the International Transportworkers Federation is determining on what is its most effective and decisive course of action...." (33)

As late as December 1979, piracy and smuggling were reported in another port, Okrika. The Amanyanabo of Okrika, Chief S.P.U. Ogan Ado VIII, described it as 'very disturbing and shameful' (34)

There have also been some instances where crews on tankers were molested and their money and property taken. In all these, the police, if ever seen, connive if not participate in some of these evil practices. The result is that a sea-

33) "Pirates" in The Lookout, April 1978, p. 15.
34) Nigerian Sunday Tide, 16 December 1979, p. 2
man's life is threatened not only when he goes ashore but also when aboard his vessel. It is a difficult and detestable situation.

Poor Personal Treatment of Seamen

The poor treatment given to foreign seamen in Lagos has previously been indicated. In this section, a few cases involving casual and improper treatment of the bodies of deceased seamen who either died on their ships or around the Lagos harbor area will be cited. It is evident what type of treatment will be given to the body of a deceased sailor when we have seen how malevolently he was treated when he was alive. This problem of improper and casual treatment of deceased sailors, although no longer a common occurrence, was one of the major concerns of the early 'seamen's welfare sympathizers' in Lagos around the 'fifties. Three such cases are worth mentioning here.

One of them involved on Mr. Barclay, late Boatswain of M/V Swedru, whose bare body was left lying on the Customs Wharf for a very long period of time in the hot tropical sun without any sign of concern from anyone. The second of Mr. Cohring, late Chief Engineer of M/V Poldhu. The late Mr. Cohring's body was taken from his ship on a police boat and dropped off at the Force Road Jetty where it laid for several hours in full view of the public with only a piece of cloth over his face. And the third case involved an African deckhand who fell off his ship into the harbor.
The only concern shown his body was a small piece of brown paper which was used to cover his face. The deceased's body was left lying in the open for hours on end.

These cases represent only a small proportion reported by the middle of 1953. There were, no doubt, similar instances which no one bothered to record or report. Lagos or Nigerian ports might not be the only places in the world where a "Who cares?" attitude is found on the waterfront. While not condoning this sort of improper treatment of the bodies of deceased seamen in foreign ports, it may be sufficient enough to assert that such a situation might have been the byproduct of international shipping intracacies. The international shipping business is complicated and combined with the current proliferation of the multinational crew set-up and flags of convenience shipping, it generates a climate of political uncertainty, if not aberration.

In most national governments of the Third World, the law of admiralty has yet to be developed. As a result, when an issue involves a foreign seaman --- whether alive or dead --- there ensues an extended period of trying to ransack the "Colonial Admiralty Codes" to discover how to treat it. Nevertheless, the abandonment of a deceased sailor until a decision is reached, is not only inhumane but cruel.

As pointed out earlier, the situation has greatly improved in recent years due to the concern of the local seamen's welfare organizations. It is uncertain though, what
the situation will look like in the new ports being established where no seamen's welfare agencies are being planned to ensure humanitarian services to seamen.

WELFARE AGENCIES AT WORK

Presently there are only two major seamen's welfare bodies in Nigeria -- the Lagos Port Welfare Service with its Port Welfare Committee; and The Missions to Seamen (Flying Angel). Others are merely a supportive type of welfare body whose number include The Apostleship of the Sea; The Norwegian Government Seamen Welfare Service; and The Apostolic Faith Church. All these various organizations are located and work only in Lagos ports except The Missions to Seamen which has a small branch in Port Harcourt. These bodies are discussed in greater detail in following chapters.
CHAPTER 4

PORT WELFARE SERVICE: PORT WELFARE COMMITTEE--LAGOS BRANCH

As previously mentioned, only a few government organizations, on a world wide basis, have shown concern for foreign seamen in national ports. Historically this type of humanitarian service, though not by requirement, has always been largely shouldered by religious and voluntary organizations. The Port Welfare Service in Nigeria is one of the few unique institutions of its kind. It is a government body set up by law specifically for national and foreign seamen landing in Nigerian ports, particularly the port of Lagos, the capital city, where major shipping activities have tended to concentrate.

This study will discuss the history of the Port Welfare Service, including the humanitarian services of its Port Welfare Committee. A few special cases handled by the Committee will also be cited. In Chapter 7 the Committee's problems and future needs will be examined under its own operational difficulties and its relations with the Flying Angel.

Historical Background

During the pre-independence era in Lagos, the Port Welfare Service (PWS) and other social welfare services such as Adult Welfare, Care of Discharged Prisoners, and School Care Service, were handled through the Federal Ministry of Labor and Welfare. However, just before Independence in 1960, a
Special Commission was set up, headed by Sir John Emrie. This Commission was charged with examining the whole social welfare system and its effectiveness within the community. The Commission's findings noted that Social Services would be more effective and better appreciated by the local community if such services were provided by local representatives rather than federal. The Commission's text, referred to as the "Emrie Report", recommended that all the Welfare Services mentioned above be transferred to the then Lagos Town Council, now known as the Lagos Island Local Government (L.I.L.G.).

The transfer was formalized and effected after a Ministerial Conference in 1958 with a letter No. LA 5050/5.3/75 dated July 14, 1958. This transfer, however, did not change the functions of any of these welfare services. It was only a change of "master", while "servants and their respective duties" remained the same. In 1961, the Port Welfare Service was placed under the Department of Health in the Lagos Ministry of Health, its present Ministry.

The aim of the Port Welfare Service is dual in purpose, as stated below:

1. To provide recreational activities to foreign seamen during their stay in Lagos ports. To make their stay in Lagos interesting and lively, and to give them a break from their usual tedious and tiring work.

2. To give moral support to the families of African Seafarers when their husbands are away at sea. To also act as a liason between seafarers and their employers when the former are
The Port Welfare Office maintains a small office at No. 6 Catholic Mission Street, Lagos, headed by an Executive Welfare Officer. The current Port Welfare Officer is Alhaji R.A. Gafar. There is also a full time paid Secretary who is a key operational figure in the organization. The current Secretary is Mr. A. A. Mafe. The duties of the Secretary include inter alia, a) to advise the government of the policy to be followed with respect to seamen's welfare, b) to cooperate with the Port Welfare Officer in the execution of policy, c) ship visiting-- to take along with him newspapers and magazines to seamen, d) hospital visitation-- to visit seamen in hospitals around Lagos, e) sports arrangements-- to organize soccer and other games for seamen. The Secretary is also to act as a Probation Officer whenever a seaman is involved in cases. He arranges for legal counsel for the seaman if the latter is able to pay for defense. By law, the Secretary is also charged with the task of dealing with seamen's family problems-- particularly African seamen's families resident in Nigeria. He is to visit their homes when their husbands are away at sea and settle minor matrimonial problems which might arise as a result of the husband's long separation from family, typical of the seafaring occupation. The Secretary is required to

make a periodic check of the other ports in the federation to ascertain welfare needs.

The Port Welfare Service, in order to meet its far-reaching and diversified welfare obligations to the aspects of a seaman's life in port, organized the Port Welfare Committee. This committee is the main advisory body to the government of Nigeria on serious welfare issues. The post of the Committee's Secretary is exclusively reserved for the Secretary of the Port Welfare Office.

Port Welfare Committee--Lagos State Branch (1951-1979)

The Port Welfare Committee (PWC) has dual status. Opinions differ greatly between some members of the Committee and the Port Welfare Office as to the actual status of the Committee. During the Committee's general meeting last November 1979, when this issue was brought up, the Port Welfare Officer, Alhaji R.A. Gafar categorically stated it this way: "...the Committee was not an appendage of the Lagos Island Local Government but an Advisory Body to the government on issues concerning the welfare of seamen using Lagos ports...". This of course, is in line with the comment made in 1951 by the Committee's first Chairman who in his opening remarks said: "...the Committee has been formed to advise Government on matters of policy in connection with

* PWC--Lagos Branch is the only Port Welfare Committee of its kind in Nigeria. There is no other branch existing in the other ports or states around the federation.
On the other hand, the current Chairman of the Committee, the Rev. Paul Ayling of The Missions to Seamen, maintained in a letter that "...the Committee was established by law as a coordinating body for organizations interested in seafarers' welfare..." The Chairman in 1951 during the same opening remarks later pointed out that the duty of the Committee was "to correlate all welfare efforts." On the one hand, it acts as an advisory body to the government through its Secretary who himself has an advisory role to the government in the Port Welfare Office. On the other hand, the Committee acts as a coordinating body for organizations concerned with seamen's welfare. It is not within the scope of this study to argue on the actual status of the Committee, but judging from the reasoning advanced, there is no doubt in this author's mind that it should be accurately assigned dual status.

The Committee is made up of representatives of shipping companies, clearing and forwarding agencies, religious and voluntary organizations, the police, Nigerian Union of Seamen, The Missions to Seamen, the Department of Customs and Excise, Port Health Service, Lagos Island Local Government, Nigerian Ports Authority, and companies or firms that have interests in the ports. The Nigerian Shipping Federation is not a member of this Committee, since representative of shipping companies are already on the Committee. (The current membership list is on page 153 in the Appendix)
The Port Committee meets once every month, usually the second Friday of the month* to deliberate on issues which give moral and financial support to deserving seamen. The Committee held its inaugural meeting at the Colony Office in Lagos on February 12, 1951, under the Chairmanship of the then Deputy Commissioner of the Colony, Mr. Fowler. Others who attended this first meeting+ include: Mr. D. E. Faulkner, Senior Welfare Officer; Canon R. A. Wright; Mr. J. J. Gibson, Elder Dempster Lines; Mr. R. B. Carlisle, John Holt & Co., (Liverpool) Ltd.; Mr. Langstaff, United Africa Company; and Mr. G. M. Brocklebank, the Honorable Secretary from the Port Welfare Office. The main discussion during this inaugural meeting centered on two issues—poor welfare facilities and poor treatment of foreign seamen in Lagosports—the same issues which continued to occupy the Committee's deliberations over ensuing years.

The objectives of the Committee are summarized under four headings as stated below:

a. To promote the welfare of all seamen using the port of Lagos, irrespective of nationality, color or creed. In pursuing this objective the Committee maintains contact with all shipping companies, agencies and seamen's unions.

* This author attended the Committee's meeting, in the course of his research, in Lagos, December 14, 1979, at the Seafarers' Club, Lagos.

+ This Committee had functioned during World War II. It was only revived as a result of the Secretary of State.
b. To keep the Lagos Island Local Government informed, through personal contact and correspondence about the needs and welfare of seamen within the ports of Lagos.

c. To do all such things as may be incidental to the attainment of the primary objectives of the Committee.

d. The Committee will be a non-political, non-trade union and without religious bias in its deliberations. (36)

Activities

The Committee, through its honorable Secretary, organizes a number of activities for seamen. These include indoor and outdoor sports, entertainment, excursions, swimming, movies and sightseeing around Lagos.

Port Welfare Launch (Boat)

The Committee has a boat, "Welfare", at its disposal which is owned and maintained by the Lagos Island Local Government. Services provided by the boat include carrying seamen from their ships to Lagos, conveying seamen on excursions to Tarkwa Bay and Badagry Creeks, shipvisiting, and other miscellaneous duties. The "Welfare" is also used by the Chaplain of the Flying Angel whenever the "Tugwell" is undergoing repair.

Cemetery

The Port Committee utilizes the Ikoyi Cemetery for seamen when needed. The Secretary is the one who usually attends

these burials on behalf of the Committee. The foreign seaman last recorded buried at this cemetery in 1965 was an Englishman, the late Mr. Waring (Chief Steward on "Kohime", one of ED vessels). The Secretary was there and presented a wreath on behalf of the PWC.

**Family**

The welfare of the family of the seaman has been firmly introduced into the vocabulary of seamen's welfare agencies worldwide today. The seafaring occupation often places an equal, if not more, amount of stress and strain on seamen's families than on the seamen themselves.* It did not take the Port Committee long to realize the importance of this aspect of welfare work. We have discussed how the Port Welfare Service took, as its second purpose, concern for families of seamen. But it was not until March 7, 1965, that a strong appeal was made by the then Secretary who called for assistance to distressed seamen and their families. Later, a specific case was cited where a seaman died in active service without the Committee giving consideration to the victim's widow and his children.

In response to this strong appeal, a special fund -- the Port Welfare Fund, was established to assist needy seamen and their families. The first two families to benefit from this fund were the families of the late Messrs. Obong and Ajonuma (both Nigerians) who died while at sea.

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* Seamen's Family Issue is discussed further in Chapter 8
Mrs. Obong's money (from the fund) went towards rent; while that of Mrs. Ajonuma was used to pay school fees for her daughter, Miss Blessing Ajonuma, who was then at the Metropolitan College, Yaba.

The Committee has other minor social responsibilities to the seaman and his family, particularly in settling disputes involving a) wives deserting their matrimonial homes before the arrival of their husbands, b) wives making reckless use of allotments provided by their husbands, c) seamen returning home to find their wives pregnant, or d) problems resulting from polygamous homes.*

Special Family Cases

Some of the cases that find their way to the Port Welfare Committee may sometimes be very subtle and sensitive to handle. The Committee over the years has managed to maintain a fairly even keel in such circumstances to eschew setting dangerous precedents. While some of such special cases might find favor or commiseration in the Committee, criminal ones are usually denied. Two such cases—Ogbah's and Emerson's, and how each was handled are worth mentioning here.

A. Ogbah's Case.

During the Committee's meeting in October 1963, the Secretary brought a case of one Mrs. Ogbah whose husband

* In most African states, there is no law against polygamy. In certain tribes in Nigeria, for instance, one can marry as many wives as he wishes.
was serving a term of imprisonment in the United Kingdom for possession of Indian hemp (marijuana). Mr. Ogbah was a seaman at the time of the arrest. Mr. and Mrs. Ogbah had five children who were being cared for by Mrs. Ogbah herself, and who needed some form of financial assistance from the Committee. The Committee did not respond very favorably in this case because of the nature of the crime involved. It was unanimously decided that "giving this family the help it deserves would be to lay a dangerous precedent."

In any event however, Mrs. Ogbah started receiving monetary assistance from the National Association of Discharged Prisoners' Aid Society in London, on a monthly basis. In September of 1965, a petition letter was sent to the Committee by Mr. Ogbah himself asking for assistance as well. This petition letter was also turned down on the same grounds; the 'nature of the offense'.

It was not until 1967, after Mr. Ogbah had completed his prison term and returned to Nigeria, that the Committee heeded this family's problem. At this time, Mr. Ogbah was not employed and the family's hardship was escalating. The wife sent another request to the Committee to fund their moving back (from Lagos) to their hometown in the eastern part of the country. The Committee during its meeting on May 12, 1967, decided that a sum of $25 (pounds sterling) be given to the family to enable them to move. The Committee went further by advising the Secretary to make sure that
Mr. Ogbah accompany the rest of the family home instead of staying behind himself in Lagos.*

B. Emerson's Case.

Emerson's case is totally different from that of Ogbah. The Committee's compassionate profundity for seamen and their families expresses itself here by the nature of the problem involved.

Mr. Stephen Emerson, a Nigerian, became a seaman in 1942. He worked as a steward on nearly all the ships which came in to Lagos Harbor. His last ship was M/V Kabala, where he worked until April, 1965. On May 26 of that same year, he was taken to Greenwich Hospital in England because of eye trouble. Mr. Emerson remained in this hospital for six months and had an operation on his eyes which left him blind. He was later brought back to Lagos where he was again admitted to the hospital, Lagos General Hospital.

In December 1965, the Emerson's case was brought before the Committee for assistance to his family. It was noted that Mr. Emerson had two wives and six children whom he had been supporting before the incident. The Committee acted quickly by deciding that a sum of £30 be given to him im-

* It is not the concern of this study to follow Mr. Ogbah and his family to their hometown as there was no further request or petition from any of the family members to the Committee. It does mean, however, that moving back home with the £25 from the Committee did settle the family's major problem.
mediately. Two months later, the Committee realized that monetary assistance alone was not enough for Mr. Emerson. It was resolved that Mr. Emerson be sent to the Institute for the Blind at the Committee's expense, where he could become more useful after training. Upon interviewing Mr. Emerson regarding the Committee's plans for him, it was found that he had already planned to move back to his hometown in the east. He was not interested in the idea of rehabilitation.

During its meeting on May 3, 1966, after several unsuccessful attempts to convince Mr. Emerson on the benefits to be derived from the proposed training, the Committee decided to give his senior wife a sum of £25 to start a petty trade to enable her to support the family.*

Finance

The Committee operates with money received through annual donations from the shipping companies and other business members. Letters of Appeal are sent to members as well as to a few selected non-members, particularly when there is a new project or problem to be undertaken. For instance, the purchase of a mini-bus for the seamen's use is the Committee's current project. Responses to the appeal for donations towards this project have been favorable. As of December 14, 1979, the total amount received stood at

*Back in his hometown, Mr. Emerson further pursued all his necessary claims from his last shipping company, Elder Dempster Lines.
₦ 1,800.* The Lagos Island Local Government has a vote in the Committee, as the latter, through the Port Welfare Service, is under the direct supervision of the Ministry of Health, but it does not make an annual donation to the Port Welfare Committee.

* The breakdown of the donors is as follows: Panalpina World Transport (Nig.) Ltd., ₦150; Umarco (Nig.) Ltd., ₦200; The Nigerian National Shipping Line, ₦100; Eastern (Overseas) Agencies Ltd., ₦100; Freight Agencies (Nig.) Ltd., ₦250; Nigerian Ports Authority, ₦500; Emsee Shipping Line Ltd., ₦100; and another ₦300 which was made by a company not recorded at time of research. (one Naira -₦- is approximately $1.72 in U.S. currency)
### STATISTICS*  
**L.I.L.G. PORT WELFARE COMMITTEE**

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* From the Annual Reports (L.I.L.G. PORT WELFARE COMMITTEE)
CHAPTER 5
THE BRITISH MISSIONS TO SEAMEN

General

The Missions to Seamen, the principal agency of the Church of England, is a world-wide Anglican organization which looks after the spiritual, moral and physical welfare of seafarers of all races and beliefs. It operates as a missionary society and a welfare agency, whose principal is that the spiritual and material cannot be divorced; therefore a ministry of practical concern cannot be separated from a ministry of proclamation. It believes that seamen need people who are aware of their special circumstances, who are prepared to offer help, advice and friendship where necessary, or to provide facilities for contact with home. Through its network of chaplains and honorary chaplains, the organization maintains clubs in over 90 major ports and is represented in over 200 ports around the world.

On a worldwide basis, it costs the organization about £2.5 million (pounds sterling) to maintain operations. As a missionary society and charity, The Missions to Seamen depends largely on voluntary contributions. Its three main financial avenues are 1) through fund raising (Britain) by its Regional Directors, 2) from shipping companies, and 3) from grants from the British Merchant Navy Welfare
Board, King George's Fund for Sailors, etc.

The British Merchant Welfare Board is a 27 member British Board which consists of 8 representatives appointed by shipowners; 8 by Seafarers' Trade Unions; 8 by the voluntary societies concerned with welfare; and 3 by appropriate government departments. The main objective of the Board is to promote cooperation between the many societies and charitable organizations concerned with welfare and spiritual, charitable and benevolent work for seafarers.

King George's Fund for Sailors (K.G.F.S.) was founded in 1917 in England. It is the recognized central fund that provides financial support by grants to societies and organizations that care for all distressed, disabled, aged, or infirm seafarers, their widows, children and dependents. It aims to reduce the cost of collection, to eliminate overlapping, to promote improved administration, and to prevent wastage of funds subscribed for the benefit of seafarers and their dependents.

Wherever possible the clubs try to be self-sufficient by meeting their costs through funds derived from accommodation facilities and catering and shop charges. The Chaplains and other permanent staff at the society's headquarters are generally paid by the Central Office. The Central Office also distributes funds for special projects and exceptional needs. Today, The Missions to Seamen, together
with its affiliates, constitutes the most widespread pri-

vate organization in the entire field of port welfare work.

A Brief History

Though a few scholars have done some excellent work in
giving the Society thorough historical coverage,(37) it will

suffice our purposes here to briefly recapitulate how it

all began in England in the early nineteenth century.

The history of The Missions to Seamen dates back to an

early adventure of a young Anglican clergyman, John Ashley,
in the British Channel in 1835. The young Briton's adven-
ture started while he was spending his vacation at Cleve-
son, near Bristol, prior to taking up his next parish ap-
pointment. One afternoon, Ashley was walking along the

cliffs with his young son when suddenly the boy, looking

out at the lonely islands of Steep Holm and Flat Holm---
both of which lie in the Bristol Channel---asked him (his
father, Ashley) how the islanders were able to go to 

church. Moved by curiosity, Ashley decided to visit the

islanders (fishermen and farmers). Because of the pleas-

ant welcome given by the islanders after his first visit,
Ashley maintained regular voluntary visits for the next

three months. On his farewell visit, he asked a fisher-

man about a large fleet of sailing vessels lying in nearby

37) Michael Jacobs, The Flying Angel Story (London: Mow-
of the Missions to Seamen (London: Methuen & Co.,
Ltd., 1956).
Penarth Roads, awaiting a favorable wind. He was told that no clergyman had ever visited them and Ashley decided to make it his next voluntary assignment. The following day he hired a boat and set sail for the fleet. The net result was that Ashley found a special need for ministry to seafarers. He turned down his parish appointment to maintain this special ministry for these people who were cut off from the love and concern which the Church offers. In the next few years he visited ships and lighthouses in the Bristol Channel, travelling in an open boat* holding services, learning about life at sea and the needs of seafarers.

In 1837, on advice from the Archbishop of Canterbury, Ashley founded the Bristol Channel Mission which was renamed the Bristol Channel Seamen's Mission in 1845. This special ministry continued until 1850 when Ashley was forced to retire due to health problems. Until his retirement, he was able to visit over 14,000 ships at sea and sold more than 5,000 Bibles and Prayer Books to British seamen. After retirement, Ashley embarked on a tour of the country to raise funds for the continuation of his ministry. Plans to revive Ashley's work followed. In 1855, a society called the Bristol Channel Missions to Seamen was formed. Two chaplains,

*Ship visiting has since then been considered one of the most important functions of seamen's agencies. The need is greater now since vessels do not stay very long in port so as to allow most seamen to get ashore for services.
the Rev. Thomas Childs and the Rev. Clement Strong, were appointed to continue Dr. Ashley's ministry. The work of these men, particularly the former, inspired another Briton, William H. G. Kingston. Apart from his personal contributions and sacrifices, it was Kingston's wife and sister who designed the famous 'Flying Angel Flag'\(^*\) which until today has remained the only symbol of the Mission. The Flying Angel flag is flown in every station around the world where the organization is represented. Mr. Kingston once declared that "the flag represented both the Christian charity and the practical policy which directed the whole enterprise."

In the ensuing years, rules were laid down to form a Provincial and Foreign Colonial Committee to spread the work at home and abroad. On May 19, 1858, the organization assumed its present title, The Missions to Seamen, and the Constitution which was drafted then reads as follows:

1. The objective of the society is the spiritual welfare of the seafaring classes at home and abroad.

2. In pursuance of this objective the society

\(^*\) The flag was made on Feb. 27, 1858. It has a design of an angel flying, carrying an open book, which is based on the Biblical quotation from the Book of Revelation, Chapter 14, Verse 6 which reads thus: "And I saw another Angel fly in the midst of Heaven having the everlasting Gospel to preach unto them that dwell on earth, and to every nation, and kindred, and tongue, and people."
will use every means consistent with the principles and received practice of the Church of England.

3. The operations of the Society shall for the most part be carried on afloat and for this purpose its chaplains and scripture readers shall, as far as possible, be provided with vessels and boats for visiting the ships on roadsteads, rivers and harbours. (38)

Work started as anticipated at home and abroad. During the Second World War work overseas intensified due to the convoy system. The Society's stations were established in places where it had not operated before; e.g. Halifax, Nova Scotia; Port of Spain, Trinidad; and Freetown, Sierra Leone. Expansion efforts continued after the war. By the end of 1973, the organization had 87 Flying Angel stations distributed between the United Kingdom, Africa (east, west and south), Germany, Holland, France, Australia, New Zealand, Argentina, Brazil, Chile, Sri Lanka, Hong Kong, Japan, Malaya, Canada and the West Indies. Today, The Missions to Seamen is represented in over 200 ports.

Over the years, the organization has made enormous contributions to the seafarers of the world. It has inspired many other religious groups by its leading role in the field of seamen's welfare. Its many dedicated chaplains and honorary chaplains stationed in key ports around the world have maintained a spiritual commitment to seafarers as well as providing them with comfort, relaxation and companionship.

38) Constitution of The Missions to Seamen, 19 May 1858
In this uncertain situation, the Flying Angel Clubs remained if not completely paralyzed, inactive until the internal unrest transformed itself into a real war. Though not much was reported in terms of what happened in the clubs during the war which lasted until January, 1970, it can be assumed that the clubs became more or less refugee depots for unemployed seamen, who were massive in number. The Lagos Club in particular became a 'den' for many 'undesirable' persons, a condition which persisted until the better part of the 'seventies.

Post-War Era (1970 - Present) -- Port Congestion

The 1970's were a period of reconstruction and reorganization for both the country and the Mission. The Civil War left the Nigerian government in the hands of the military -- a situation which existed until the present civilian administration took over in October 1979. The Flying Angel Clubs were already outdated. Even the Tugwell House had outlived its usefulness. It was too old to meet the needs or standards of modern seamen and its location was far from the 1970's major shipping areas. Plans for a new location and a modern club became a serious concern of the Mission. The club in Port Harcourt was unable to recover from the war. The building was finally taken by the Nigerian Ports Authority.

Meanwhile, the present Chaplain, Rev. Paul Ayling, went to the Flying Angel Club in Lagos to help re-organize it.
Mr. Ayling did not know what to expect on arrival in his new station. Perhaps he might have said to himself, like any other dedicated chaplain, "Come what may..." He found the Mission's Club condition astonishing and deplorable. He described his initial experience to me as follows:

"The old club (referring to Tugwell House) was the worst in the world. It was dirty, you couldn't stop anybody--civilians or uniformed men--from coming to the club. If the gateman had stopped anyone coming into the club, he could have been arrested by the police for insulting him. On the other hand, you would be risking your life dealing with a soldier with his gun who might have gotten drunk and become wild in the club. It was a terrible situation." (41)

The Padre managed tactfully and diligently, though at times fearfully, to get things going again for seafarers in the club while plans for a new club progressed.

The new military administration had started putting its reconstruction projects into effect. Unfortunately, economic myopia coupled with poor overall administrative planning resulted in a situation around the waterfronts unparalleled in the history of shipping. The Lagos ports became bombarded with hundreds of ships, cement vessels being the greatest in number. The year 1975 marked the peak of port congestion, more aptly known as the "Lagos Port Syndrome". The situation was very costly to the Nigerian government and to seamen and their welfare friends. For the Tugwell House, it was a disaster as thousands of enraged, despondent and hungry sailors

41) Personal communication during my research in Lagos, December, 1979
swarmed the premises. Congestion brought an "organized form" of piracy, shipplundering and other types of ill practices. The misery and difficulties which confronted the seamen became unabatedly increased daily.

An appropriate way to tell about the port congestion in relation to the impact on its seamen victims is to reflect on the accounts of the victims themselves as stated in the log of an eyewitness Chaplain. The log(42) of the Flying Angel Padre, Rev. Ayling, tells the story as follows:

"...We arrived at night and dropped anchor", said one seaman. "I was very impressed by the lights of Lagos. In the morning, I 'woke to find that land was nowhere in sight, and all I could see was ships."

"...the first night we came, pirates climbed over the side and took 300 gallons of paint," said another. "The next night we caught one of the six who came aboard. He drew a knife, and we disarmed him with the broomsticks the old man had told us to use. But the Police didn't seem interested and in court the Magistrate asked when we were leaving, then remanded the man until after we had left."

A Greek Captain, Hajinikitas Nikitis, who spent seven months waiting to bring his ship into port said, "This is the darkest hour of my life. I have lost contact with my wife and have also lost my appetite. I can eat only oranges and bananas. I tell you, I will never come here again."

Water and supplies were a problem. One ship, waiting for five months, had ordered and paid for 100 tonnes of water, but only 24 were delivered. Officials told the Captain that

42) A detailed account of the situation was included in Mr. Ayling's Report to the Mission's Headquarters in London. See: Flying Angel News, Nov./Dec. 1975, pp. 1,8.
complaints were useless. Lome (Togo) was the nearest port for taking on supplies, but waiting time there was two weeks.

"We stocked up for six months but now we have run out and can't get any food," said a Captain. "There is no beer or cigarettes."

Communications, too, were bad. A bosun died on one of the waiting ships, and it was a week before the agent could be contacted. Captains were two-a-penny at the moment, and sometimes they didn't even get into the agents' offices but had to queue outside on the pavement. Often they were dealt with by clerks, and complained that sometimes they were physically ejected." (43).

Tugwell House was unsuitable to even provide a comfortable "home away from home" for the majority of these ill-fated seamen who managed to make it ashore. In Lagos, a trip ashore is usually hazardous because of strong currents. In 1975, two Chinese seamen who were going ashore died as their boat capsized. The Mission's Padre managed to do all within his power for the seamen who visited the Club, as ship visiting was no longer feasible; there were just too many ships in the harbor. The extended stay in port developed a more unified and personal relationship between the Padre and the seamen. He learned more about them and their occupation. Mr. Ayling seemed to have treasured being a special "father" to these "miserable strangers" at that hectic period of their lives. The Chaplain also discovered something encouraging in port congestion. According to Mr. Ayling, when there was no congestion, the Mission's boat "Tugwell" used to convey some

43) Ibid.
seamen to the Club and other places of interest, such as Tarkwa Bay, a beautiful bathing beach. The seamen rarely made use of their lifeboats except for the routine once a week/month boatdrill. As congestion intensified, the sailors started using their own lifeboats. The Padre went on to say that "the frequent use of lifeboats provided invaluable experience to the seamen as they acquired more skill in seamanship. This act of seamanship, even though very rarely emphasized in this era of modern shipboard training, is very vital in shipping," he said. Mr. Ayling indicated that most captains agreed. "Seamen could easily lower and pick up lifeboats, use oars instead of motor, and practiced how to ride through waves in very bad weather," they reiterated. Despite all its otherwise derogatory consequences, Lagos port congestion did make a valuable contribution to the shipping world.

Work in Port Harcourt later resumed though no longer in any club building as the former one, Anchor Inn, was taken over by the Nigerian Ports Authority. Activities of the Flying Angel centered around outdoor sports and ship visiting. The Mission's Padre, Rev. G. Pollard, piloted the work of the Mission until his retirement in July 1977. He was the last expatriate Chaplain in Port Harcourt. After Mr. Pollard's retirement in 1978, Rev. Raphael Ogholi was appointed Padre and still holds this position. Mr. Ogholi is the first and the only Nigerian chaplain of The Missions to Seamen.
His appointment, made by the Niger Delta (Anglican) Diocese and confirmed by the Mission's Headquarters in London, came on the recommendation of the retired Padre, Rev. Pollard.

Since July 1978, the new Nigerian Padre in his official residence at St. John's Parsonage in Port Harcourt, has been busy counseling and arranging sports and sightseeing for Seamen in Port Harcourt port. Mr. Ogholi also undertakes ship visiting; on an average of thirty ships a month. He leads Bible discussions with groups of seamen in their cabins since there is no longer any Flying Angel Club. For those who desire to attend church services, the Padre takes the Protestant Christians to worship at St. John's Anglican Church and the Roman Catholic seamen to St. Mary's Church, both in Port Harcourt city. Burial services and other ministerial duties are also part of his schedule. Mr. Ogholi is now seriously working to establish an effective local committee for the Flying Angel. "When this is achieved," he said, "it will be possible to either ask the Nigerian Ports Authority to return Anchor Inn to the Mission or to establish a new club for the seamen." (44)

The construction work for a new Flying Angel Club in Lagos started in 1975. It was completed in 1977 bearing a new name--The Seafarers' Club. The new club is further discussed in the next section. The Flying Angel Padre, although

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(44) Report by Rev. R.O.Ogholi to the First Session of the 10th Synod of the Niger Delta Diocese, Port Harcourt, April 28-May 2, 1979; p.4
delighted to see a new club for seafarers, feels there are other important issues that have yet to be addressed. The new club is non-residential, and the Chaplain along with others working for seamen believe that accommodations are still an essential item in the cargo of welfare facilities in Lagos. To the Padre, port congestion or unnecessary vessel delay in Lagos ports will remain a chronic problem. The current wave of port development and modernization will only slightly alleviate this issue. Unfortunately, the Padre can do little about it especially since he is fully aware of the difficulties entailed in raising funds for welfare work.

The Flying Angel's future plans in Lagos include inter alia, efforts to attract some local (Nigerian) people to this type of work. It is now generally believed by most chaplains that a local Padre may be equally, if not more, effective in working with foreign seamen in local ports. Rev. Pollard corroborated this in his letter last year to the current local Chaplain, Rev. Ogholi. Mr. Pollard put it as follows: "Seeing the photograph of you and a team of Bulgarian footballers in the latest Flying Angel News (Oct.-Dec.1978), I must write to send you my good wishes for your work with the ships' seafarers. You had done well to persuade a ship to send a football team ashore! I am sure that a Nigerian Priest will be more effective as a Port Chaplain than any foreigner can be; and I hope that you will have a happy
and successful time in the work." (45)

Mr. Ayling is currently contemplating plans for two Christian schools in Lagos—Emmanuel College and Trinity College—to send some students to the Seafarers' Club during summer vacation for experience, so that upon ordination they could make this type of work a career.

The Missions to Seamen has made an enormous contribution to foreign seamen in Nigeria—Lagos and Port Harcourt ports in particular. However the escalating cost of living, development of more ports in Nigeria, and the Mission's apprehension for more costly projects where rigorous administrative protocol and bottleneck tend to constitute the dictates of the national way of life, all lead to the uncertainty of future work by the Flying Angel.

II

THE SEAFARERS' CLUB

The Seafarers' Club developed from the Tugwell House of The Missions to Seamen. The Tugwell House was closed in 1977 when the building was taken over by the Nigerian Ports Authority and the National Cargo Handling Company. The new club is a unique and symbolic representation of the new direction in which seamen's welfare agencies are responding to changes in international shipping.

The Club is owned by the joint Trustees of The Missions

45) Ibid., p. 3.
to Seamen and the Apostleship of the Sea (Stella Maris),* representing the growing sense of ecumenism among the Christian seamen's welfare organizations. The main contributors towards this N 200,000+ club were The Missions to Seamen, the Apostleship of the Sea, the British Merchant Navy Welfare Board, the King George's Fund for Sailors, the International Transportworkers Federation (ITF), and shipping companies from the United States, Japan, Nigeria, Ghana, most Western European countries, and Poland. The Club with its many national, multinational, religious and international contributors represents yet another trend in welfare work—that of coordination and cooperation. The Seafarers' Club is located near one of Nigeria's most modern ports—the Tin Can Island—which reflects the need to be closer to the seamen who have little or no time to spend ashore. The new club is non-residential which conforms with the present thinking of most welfare agencies that lodging, unless in exceptional or extreme cases, should be considered the responsibility of the shipping companies, and that a majority of seamen are better paid nowadays and able to afford regular hotels. Even though a number of vital issues may be overlooked, the Seafarers' Club is a clear step towards adapting seamen's services to

* Stella Maris is discussed in Chapter 6. See: detailed Agreement of the Trustees in Appendix A.

+ Over 100 percent above the estimated cost. See: Appendix A.
modern shipping trends.

The Club is located at No. 29 Marine Road, Apapa, Lagos. Activities in the Club resumed in September 1977, but it was not until April 1978 that it became officially opened by General Adefope of the Nigerian Army. It has an impressive modern building and it is equipped with a swimming pool, billiards room with two pool tables, table tennis, football, darts, air conditioned library, clubroom, shop, snackbar and bar. Admission to the Club is considered a privilege and not a right. In most cases it is at the discretion of the chaplains and Warden. Admission is restricted to seafarers who are currently signed on as crew of a ship in port.

Two chaplains are responsible for the work in the Club; Rev. Paul Ayling of The Missions to Seamen and Rev. B. Haniffy of the Apostleship of the Sea. The actual day to day operation rests on Mr. Ayling who is the joint chaplain, serving as the Director of the Club. The Stella Maris Padre is responsible for arranging Masses for Catholic seamen. It must be pointed out that a great deal of Mr. Ayling's energy was spent building the new club. The Padre himself summed it up this way: "Sure, a great deal of my energy and time was spent in building this Club. My next immediate desire is to see the Club work efficiently even without me... I'm sure we're gradually entering that phase."
The rules and regulations* of the Club provide for a joint committee of thirteen persons, having not less than seven persons from each of the two organizations (Flying Angel and Stella Maris), and one person from the Scandinavian Seamen's Welfare Office. The general management and control of the Club is vested on the committee. The committee yearly appoints a subcommittee which acts on the former's behalf in matters concerning management of the Club. The subcommittee directs and controls the Club's finances.

The facilities of the Seafarers' Club are presently being utilized to the fullest by foreign seamen. The Club, with its chaplains and concerned staff, provides not just a place to go to break the monotony of shipboard life but also secures a respectable and trusted place for the foreign seaman to contact for free, accurate information about things and places in Lagos—ingredients which are essential to his security and comfort.

* See details of Rules and Regulations of the Club under Appendix A.
CHAPTER 6
OTHER AGENCIES

I

APOSTLESHIP OF THE SEA ( STELLA MARIS )

General

Apostolatus Maris, "the Catholic Church in action amongst the seafarers of the world", did not get into this type of specialized welfare service until the early twentieth century. The organization was founded in Glasgow, Scotland in 1920 for the spiritual, moral and social welfare of seamen. The founders were overwhelmed by the active participation of other non-Catholic denominations coupled with the realization that most seafarers on ships then were Catholics. As C.H. Milson wrote, "The crews of ships were Catholic, even if far from being saints....had a great devotion to the Virgin Mary under the title of Stella Maris--Star of the Sea." (46)

The result of this work during the following ten years was the development of the service along international lines. The Apostleship of the Sea took root in almost all the major ports of the world and today is present in over 400 ports in 65 nations. The Apostleship of the Sea (A.O.S.) is supported mainly by Catholics of England and Wales through the annual

46) C.H. Milson; Guide to the Merchant Navy (Glasgow:Brown, Son & Ferguson, Ltd. 1968) p.113
collection in churches on "Sea Sunday"* and grants from bodies such as the Merchant Navy Welfare Board, the King George's Fund for Sailors and the International Transportworkers Federation (I.T.F.)

The Apostleship of the Sea could be said to be an international agency but of a different sort. A Pontifical Commission in Rome acts as its international office. The organization meets periodically, drawing delegates from all over the Christian world. The latest assembly was the XVI World Congress at Hong Kong in 1977 where many learned papers on the subject of seamen's welfare were presented. The main theme of the said assembly was: "Evangelisation in the Maritime World."

The Apostleship of the Sea's services in the various world ports are either carried out by a full time or a part time chaplain usually nominated by the bishop of the diocese who himself acts as the "Episcopal National Promoter". In some ports, especially those where a part time chaplain is maintained, work is usually done in association with other Christian welfare organizations like The Missions to Seamen—as is being done in Lagos.

Apostleship of the Sea, Lagos

Lagos is the only port city where the work of Stella

* Sea Sunday is the second Sunday of July, a day when throughout England, the Catholic and non-Catholic Churches ask their congregations to support this work by prayer and their offerings of money and/or themselves.
Maris, as it is generally referred to by most seamen, is presently being carried out in Nigeria. It has a Commission in Lagos—the Episcopal Commission of the Apostolatus Maris, otherwise known as the Lagos Archdiocesan Apostolatus Maris Trust. This Commission, under the Apostolic Constitution, "Apostolicae Caritas" of March 19, 1970, was set up to promote, foster and direct the Apostleship of the Sea in Lagos.*

The A.O.S. in Lagos does not maintain a center or club exclusive of its own use. It works in association with the Flying Angel—the new Seafarers' Club at Apapa, being their joint club, as previously pointed out in Chapter 5. The A.O.S.'s current chaplain is Rev. B. Hanniffy whose office is located at No. 6 Force Road, Lagos.

It is not the intent of this study to delve into issues such as how harmoniously two organizations of several marked differences in doctrine could operate together "effectively", for instance, the Anglican Church and the Catholic Church. It must however be pointed out in passing that the cost of duplicating services in the face of hard to find limited resources coupled with wasted efforts and the hypocrisy entailed in having two Christian chaplains, for instance, actively engaged in the same job, in the same area and

* The Apostolic Constitution is not included here. Further information on the Commission and the Flying Angel can be found in Appendix A.
probably on the same vessel—and for the same sailor—by far transcends any friction which might emanate from differences in religious doctrine. The current wave for greater cooperation is further discussed in Chapter 8 under ecumenism.

II

THE NORWEGIAN GOVERNMENT WELFARE SERVICE

The Scandinavian countries are pioneers in welfare work among seafarers. Around the fourteenth/fifteenth centuries there was already a "Olafskerk" for Norwegian sailors in Amsterdam.

In Lagos, the Norwegian Government Service for the Merchant Navy participates in seamen's welfare activities. This is a one man operation—the welfare officer—though with the backing of the Norwegian Consul's Office in Lagos. The work of this body is primarily for the Norwegian seafarers on Norwegian flag vessels coming into Lagos but, as about 25 percent of seamen serving on Norwegian vessels are foreigners, it becomes obvious that services rendered must be extended to all the members of the crew irrespective of nationality. (47)

The present Welfare Officer for this organization is Mr. Goodluck O. Jacob, whose office is located at Apapa, Lagos. The organization is represented in the Lagos Port Welfare Committee. The Norwegian Government Welfare Service holds permanent member status (under the name Scandinavia") in the Seafarers' Club Committee, where Mr. G.O. Jacob is

47) ICMA Report 1975; supra note 3, pp.36
the current Secretary.

It is uncertain at this moment how this one man operation will fare in this decade as Nigeria continues to move gradually into establishing or modernizing more of its ports. But it does seem certain that the Norwegian government will come up with some type of arrangement so as to make the seafarers comfortable.

III

THE APOSTOLIC FAITH CHURCH, ANTHONY VILLAGE

Churches have for ages remained the backbone of almost all the religious seamen's welfare organizations. In some instances, where a church might not be directly involved in the actual operation of seamen's centers or in direct contact with the seamen themselves, the church may have been making a financial and spiritual contribution to the work of those directly involved in the main operation. Sometimes also, the rendering of welfare services may yet take a different form altogether. For instance, a church might be actively involved in carrying out seamen's welfare services without having a special seamen's center or facility except the church building itself. In most cases like this, the initial interest of the church in this type of humanitarian outreach might have been implanted by either one or some group of strong members of the church who themselves might have in one time or the other served in the Merchant Navy.
The Apostolic Faith Church in Lagos is one such church where, through the interest and initiative of one man, the church became involved in seamen's activities.

There had been church work in Lagos among seafarers since 1909, when Bishop Tugwell opened the first Institute on the Marina Road. The Apostolic Faith Church, located in Anthony Village along Ikorodu Road, Lagos, is not a direct offspring of the "Old Tugwell Mission". The Church, since the early 'seventies, has maintained one of the old traditions of the "Old Time Religion"--that of caring for the stranger at the door. The interest was initiated seven years ago by its clergyman, who had been a second engineer in the Merchant Navy.

The Church has a bus which conveys interested sailors from the docks to the Church. Seamen are usually given a congregational welcome and in many instances, some of these "religion starved" sailors participate in Bible Studies and other Church activities. Entertainment for seamen includes Sacred Orchestration, i.e. Nigerian traditional (religious) music which to many Western seamen sounds like rock music. Food and drink (soda as well as other soft drink beverages) is usually served either after church services or during special musical concert evenings. Sometimes, too, seamen are taken to the homes of natives where they are usually made to feel "at home". At the end of each activity such as the above mentioned (depending on the schedule of the
seamen themselves), the sailors are taken back to the port area where they rejoin their ships.

It is generally believed that the majority of seamen who at one time or another have attended these activities of the church enjoyed themselves to the fullest. Some seamen, however, it is said entertain grave fears each time they are taken to the Church—fears, not of the people, but those of missing their ships due to the unfortunate location of the Church. It is very far from the dock area and when this distance is combined with the notorious Lagos heavy traffic jams, generally referred to as "Go-Slow", a seaman worried about his departure from Lagos ports is justified. The Church bus has managed in most cases to get visiting sailors back to their vessels on time despite the obstacles.

The Apostolic Faith Church, Anthony Village, is not represented in the Port Welfare Committee. The minister, Rev. T.G. Oshokoya, however, maintains a cordial relationship with Mr. Ayling of the Missions to Seamen.

There is every reason to believe that the Apostolic Faith has something interesting going for the seamen in Lagos. Lack of statistics as to how many or the type of seaman who benefits from the services rendered by this Church make it somewhat arduous if not impossible to establish the effectiveness of its services. Since the church was not built as an aegis for seamen's welfare, like the other traditional welfare institutions, statistics might have little or no
impact on the humanitarian services it renders to these strangers from across the seas. It does seem more than likely that the work will continue so long as there is interest, and seamen will keep responding to this service so long as it is not abused.
Lack of Welfare Center

In the thirty years since the Port Welfare Committee started its humanitarian services, little is known about it and its services outside the fringes of Lagos. This lack of knowledge is primarily due to the absence of its own welfare center or club. A top official of the Committee stated it thusly: "The fact that we have no welfare club of our own has made it absolutely impossible for the Committee to grow or expand its services. It has also made it extremely difficult for the majority of seamen themselves, both foreign and national, as well as the federal government to realize and recognize the range of the Committee's services..." (48)

Perhaps these problems of the Committee are created as a result of the set-up of the Committee itself. The status of the Committee, for instance, is both ambiguous and confusing. It is difficult to ascertain whether the Committee is just another voluntary welfare agency, a type of information gathering organization, a Lagos or Nigerian Port Welfare Committee, a Committee set up to assist a full time

48) Personal Communication with an official of the PWS (who wishes to remain anonymous) in Lagos, December, 1979.
paid Secretary of the Port Welfare Service, or a govern­ment-established Committee which depends on voluntary
donations to run its affairs. The subtle nature of the
Committee's main goals are sufficient enough to inhibit it
from getting adequate support from either the Lagos state
government, the federal government, international welfare
funding bodies, or from the seamen themselves. The Nigerian
government will be unwilling, even though she might appreci­ate the services of the Committee for seamen, to give
some financial assistance to the PWC since by its Constitu­tion, the Committee exists exclusively for Lagos ports
instead of for all Nigerian ports. The Committee had its
first major setback in 1967 when it tried to get the attention
of the Nigerian government to its services. The first
Constitution of the Committee provided for the Head of State
to be its patron. In 1967 the then Head of State, General
Gowon, declined an offer to be the Committee's patron on the
grounds that the Committee's work was confined to Lagos rather
than available to the whole federation. There is no hope
that even the present civilian administration will be able to
commit itself to the work of the Committee until certain
changes or adjustments are made in the Committee's outreach
efforts.

On the international scene, perhaps the PWC should have
been able to draw some funds from such financing bodies as
the I.T.F., King George's Fund for Sailors, Merchant Navy
Welfare Board etc. to have enabled it to have established a club of its own if the Committee's function as a "coordinating welfare body" were clearly defined. But in its present state, none of these bodies will be willing to assist in any form. Without help of either the government or any of these bodies, the PWC can never raise sufficient funds to set up its own seamen's center, a situation which may continue to make its operation and services unknown for years to come.

Lack of Patronage from Seamen

The Committee lacks patronage from both the national and a majority of the foreign seamen arriving in Lagos ports. National seamen never have shown any degree of interest in the Committee's activities or services. Since the Committee began its work in 1951, one of its major concerns about national seamen has been the latter's unwillingness to make use of their services.

There may be more than three good reasons to explain this feeling of indifference on the part of the national seamen. First, as pointed out in Chapter 3 of this study, Nigeria is a nation with such diversified ethnic groupings that tribal differences still maintain a firm grip on its citizens. In the majority of cases, personal surnames are indicative enough to remind someone of what part of the country (tribe) you come from. By the same token, the name "Lagos" which is attached to the name of the Committee is enough to cause the seamen from other parts of the country
to assume that the Committee exists exclusively for only certain "local" seamen, even though this is not the case.

Second, more national seamen would be attracted to the Committee despite its name if the Committee had a welfare center with good lodging facilities of its own. It must be pointed out that a seamen's club alone without lodging facilities will not be very attractive to a majority of these national seamen. Most of them would prefer to go somewhere else in the town if for recreation and relaxation alone.* A club with lodging accomodations would be more appealing to most local seamen since the cost of hotels in Lagos is prohibitively expensive. Furthermore, such a place would offer national seamen who live far away from Lagos a comfortable and more convenient place to stay and keep abreast of shipping information, especially while awaiting reassignment. Most places around the world, such as the Seamen's Church Institute in New York, the Anchor House in London, etc., which offer lodging facilities, have rates that are comparatively lower than those in other lodging places in the cities.

Thirdly, the proximity of their homes to the port area, especially those national seamen who have their families in Lagos, is another ruling factor which deters these seamen from the Committee and its activities. They would prefer the Committee's services if such were to be extended to them

* Only a handful of national seamen make use of the new club--The Seafarers' Club.
in some major ports overseas where most of them find themselves.

On the other hand, despite the Committee's somewhat impressive statistics as shown on page 53, the majority of foreign seamen remain more or less skeptical about the Committee's actual interests. Aboard ships at berth or at anchor, the seamen know about certain official visitors like those from Customs, Immigration, and shipping company personnel or agents. They are also aware of the friendly visiting Padre. What most of these foreign seamen do not understand is an individual who is coming as a ship visitor without being affiliated with any of the known groups mentioned above. The duty of the Secretary of the Port Welfare Service, who is also the Secretary of the Port Welfare Committee, requires him to do ship visiting in Lagos. In ports like those of Lagos, conditions as notorious as they are make it extremely difficult for this officer to convince the sailors that he is a 'genuine' visitor with their best interests at heart. It takes more than an ordinary explanation of what he is and what the Committee offers before he could be given any degree of attention or trust from foreign seamen. The Secretary's position is made more difficult by the Committee's lack of a welfare center of its own, and as the seamen know that the club where the officer might have promised to take them belongs to the Flying Angel. Furthermore, to make matters worse, the handbills given out
by the officer to the seamen are those of the Seafarers' Club. It is a confusing and demoralizing situation, many a time very humiliating. In one of the Committee's meetings in 1953, the then Secretary of the Committee related several unpleasant experiences encountered during ship visiting on board some American and German vessels.

There are several good reasons for justifying this attitude of foreign seafarers in this regard, after all how can a seaman differentiate an unknown 'genuine' visitor from a pirate?

In the final analysis, irrespective of what seamen the Committee intends to attract, its officers have to do their homework. It might however be a duplication of services in Lagos should another club be built; many people and some seamen will probably disagree with that notion since the now existing Seafarers' Club does not offer lodging which many people consider crucial. Most seamen will prefer staying over in a place where similar services are offered without any religious ties.

**Personnel**

Seamen's welfare work demands personnel trained in this field of specialized work, or those who have some experience and knowledge about shipboard life. The Foreign Secretary of the Norwegian Seamen's Mission, Rev. Oddvar Michael, reiterated this during the ICMA Conference in 1979 in New York when he said "...it is important that those working in this
field have some kind of training and some knowledge about the work of seafarers on board ship." (49) This is one of the problems of the Committee as well as of the Port Welfare Service. The Port Welfare Officer in Lagos put it this way: "The problem is that most of us doing this work were not really trained in this specialized field; and it is very costly to send someone overseas for such training." (50) The first training program ever devised for Port Chaplains and Seamen Center workers was developed by the Chaplain Ministry Committee at the Houston International Seamen Center. The International Council of Seamens Agencies, a worldwide organization, has adopted the Chaplain Training Program (a two week course) which originated in Houston.

The qualifications required for the post of Secretary of the Committee are merely a high school (G.C.E. A/L) diploma with minimal previous experience in duties connected with shipping (transport). The lack of a sound knowledge about the seafarers is a serious handicap for the Secretary of the Committee who has to deal with the former at all times.

Seafarers, as previously cited, have their own language, lifestyle, and know what the sea offers—about which an ordinary landsman knows but very little. An officer not trained in this field often finds his job frustrating and

49) Flying Angel News, Jan./Mar. 1979, p.5

and has difficulty dealing with seamen.

II

THE MISSIONS TO SEAMEN

Port Conditions and Development

Port conditions in Nigeria directly affect the operation of the Flying Angel Club. As already mentioned, the Mission's Club was bombarded with more seamen than it could handle during the peak of the Congestion Years (1975-1976) because of poor, obsolete, insufficient cargo handling facilities and lack of administrative expertise. Even though serious port congestion no longer exists, there still remain extended periods of vessel delay in Lagos. The net effect of all this is that the Mission's Padre finds himself at every minute of his life tackling the many problems of both seamen and the Club, without having a time for rest and for attending to his own personal problems in adjusting to a foreign port. Nigerian port conditions create severe stress on the Mission Padre as well as on those who work in the center. This makes the operation less efficient as little time is left for administrative planning.

Nigerian port development is yet another problem. As we read in Chapter 3, there are now four major port complexes in Nigeria. Each of these complexes has a range of modernized ports. Except for Lagos, where the Mission has concentrated its attention over the years (including a small amount of work in Port Harcourt), there exists virtually nothing in
the name of seamen's welfare to be found in the other port complexes. Unfortunately, financial matters are becoming a general problem for several voluntary agencies, the Flying Angel included. And there exists no sign of local initiative in any of the other port complexes. The Mission now faces a serious problem of what to do in order to extend its services to the many foreign seamen now landing in large numbers in these other ports around the federation.

Port development in Nigeria, even though it is looked upon favorably as a means of relieving the heavily congested ports so as to avoid unnecessary delays, is counted as a serious problem for the Mission. Added to this is the task of providing sufficient personnel.

**Personnel**

There is a series of personnel problems facing the Flying Angel in Nigeria. It has previously been pointed out that a majority of the Flying Angel chaplains are Britons. In Nigeria, the present Padre in Port Harcourt is the first and only non-foreign chaplain of the Mission who has ever served in the country. Experience achieved in working in foreign ports is considered invaluable, as most chaplains would agree, but the price to pay is usually too high for any single person. Mr. Ayling, recounting his initial experiences in Lagos, says: "When I arrived in Lagos the first time, I could not tell one person from the other (referring to those who came to welcome him) as to know who was coming
as a true friend and those coming to undo me. In fact one lives with fear and insecurity at all times..." Perhaps the Padre would have felt more at ease upon his arrival if he had had a local Padre stationed with him in the same Club to orient him to the country. But such a person is hard to obtain, as will be discussed later.

Sometimes a chaplain's personal background can cause serious difficulties in a foreign port, a situation which could also affect the operation of the Mission there. For example, Mr. Ayling's life has been threatened once in Nigeria because of his family background. The Padre was once a school teacher in racist South Africa, where he married a South African woman and brought her with him to Nigeria. Unfortunately, identifying oneself with anything from the extremely apartheid society of South Africa was all it took to place an individual's or a country's name on the "taboo list" in Nigeria. Because of Mr. Ayling's marital ties with South Africa, many Nigerians who know little about him think that he is a racist. Before the coup d'etat which led to the assassination of Nigeria's most beloved Head of State, General Murtala Mohammed, an Army lieutenant in charge of the security of the port of Lagos approached Mr. Ayling and bitterly told him that his name had been especially noted as a South African. The Padre was particularly frightened when, within a few days after this threatening remark, the slaying of General Mohammed occurred. This led to renewed fears and
insecurity in the country. Fortunately, the Army lieutenant never returned to the Padre.

The situation is perplexing, though not much talked about openly. There is no doubt that it affected the Padre in the exercise of his duties. This "internal" ill-feeling for the Padre tends to get revitalized whenever the Chaplain gets excessively harsh in trying to restrict non-seafarers from coming to the Flying Angel Club. It is a serious and delicate situation. A possible solution is to recruit a local Padre instead.

The problem of recruiting local people to become involved in this type of work constitutes another grave drawback for the Flying Angel in Nigeria. Several attempts have been made by Mr. Ayling, with the help of the Bishop in Lagos, to get some local people willing to go to London to train in this field; all to no avail.

It is not very clear to this author why local Priests do not seem very responsive or interested in this type of job, but there are some good arguments to make for this irresponsiveness on their part. Some of these local priests might feel constrained to leave their families behind at home for studies overseas. It seems that a majority of them don't perceive any gain or incentive in working as a port chaplain. This is probably due in part to the attitude of the local diocese towards the local Padre.

The amount of support or treatment the diocese gives its
only local port chaplain, Rev. Ogholi, is an important inhibiting factor in the Mission's efforts to attract more national clergymen to the job. The Rev. Ogholi is doing no worse financially as a Mission's Padre than any other Priest stationed in a local church; most local clergymen would agree. Even though Mr. Ogholi's salary comes from the Mission's Headquarters in London, it is far below what the foreign chaplain in Lagos receives. This huge difference in pay is not the fault of the Headquarters but of the Niger Delta (Anglican) Diocese which instructed the former not to pay a local Padre a salary above what the Diocese pays the rest of the clergymen in the country. What is more, while foreign chaplains are given excellent accommodations, the Diocese so far sees no need to provide the local Padre with a special or better accommodation than that allowed other local clergymen. Perhaps the Diocese has yet to realize the importance of a 'standard' Padre's residence and/or club in this type of specialized job. L.A.G. Strong corroborates this in his book *Flying Angel* when he says that "...in these days when in the latest colliers a seaman is given a sprung bed and a cabin to himself, hostels (clubs, homes) with dingy walls and broken chairs will not attract him, however worthy his hosts and kindly their invitation." (51) The local Padre's place of residence is substandard for a person doing his
type of work. The foreign chaplain in Lagos, the Rev. Ayling himself, has maintained regular correspondence to the Mission's Headquarters about the local Padre's situation, particularly where the latter resides in housing that Mr. Ayling considers substandard. It remains therefore for the Headquarters to convince the local Diocese of the need for a higher salary and improved housing for the local clergy if the Mission is to successfully attract more national clergymen to port chaplaincy. The Mission should even consider a decent residence for Mr. Ogholi; a necessity since the Flying Angel no longer has a club in Port Harcourt and the chaplain works from his home which would be therefore representative in the seamen's minds of the Flying Angel itself.

Furthermore, if The Missions to Seamen is to meet its new realization of "local church initiatives and emphasis on national facilities for national needs", it must move quickly to have the issues with the local Diocese adequately resolved. (52) When this is achieved, it might then help to solve the Mission's problem of recruiting more local chaplains, which will in turn foster the spread of its services in the other ports in Nigeria.

Finally, in addition to the above mentioned problems of the Flying Angel in Nigeria, lastly we have the problem of the Nigerian government itself.

52) Michael Jacob; op.cit. p. 124
The political situation in a country as well as "national perception" can have a direct impact on the overall effectiveness, growth, and operation of any welfare agency.

We have seen how the civil crisis in Nigeria as well as the poor administrative planning which led to the indefensible port congestion both affected the overall operations of the Flying Angel. Since the Mission started its operation in the country in 1959, just one year before Nigerian Independence, there had been a series of political upheavals—coup, counter-coup, civil war, assassination, etc. This type of unpredictable atmosphere spells instability and renders decision makers less chance for effective long range planning. The erratic situation made it extremely difficult for the Mission to make long range plans—plans to expand or improve its services.

Governmental attitude or action towards the parent country of a welfare organization may also constitute a stumbling block for performance of duties by such an organization. Even though The Missions to Seamen operates as a non-governmental body, it is unquestionably a "British" organization, which consequently might therefore be subject to political influences affecting other British bodies. The attitude or action of the government of Nigeria recently towards Britain is a case in point. On August 1, 1979, the Federal Government of Nigeria took over the British Petro-
leum Company's equity shares in the Shell B. P. (Nigeria) and in the B. P. Marketing Companies. An official statement from Lagos on July 31, 1979, said that "the measures were in reaction to the recent permission given by the Conservative Government of the United Kingdom to the British Petroleum Company to sell oil to the apartheid South Africa." (53) Though no visible effect has been detected, it is obvious that such action exposes vulnerability and might affect the work of the Mission's Padre as well as the total operation of the Club. Furthermore, it could also halt immediate plans (if any) of the Mission for improvement of its services.

National perception of the work of the Mission's Club itself can cause severe drawbacks in the agency's efforts to expand or make its services recognized by the federal government. This is not typical of the Nigerian government alone; most governments tend to be somewhat skeptical about those that have religious backbones. Some governments see some of the "international" seamen's welfare organizations as business enterprises while some others view them as merely seamen's bars.

In Nigeria, while many people undoubtedly appreciate the services of the Flying Angel in the country, many top government officials do not see the club any differently from the

53) Nigeria Bulletin, August 16-31, 1979; p.1
rest of the clubs in the city, except that it serves only a
certain group of people, the seamen (mostly Europeans, as
the Whites are generally referred to). To most of the
officials, the Flying Angel Club is "just another drinking
place". As a matter of fact, during the peak of the port
congestion in Lagos, the Mission's Padre, Mr. Ayling, re­
membered having been told by the General Manager of the
Nigerian Ports Authority, Alhaji Tukur, that the reason why
Lagos had port congestion was that "too many people were
drinking too much beer in the Flying Angel Club." This
remark, though not an official perception of the Nigerian
government, does reveal that many top government officials
don't see the Mission's Club as any different than a regular
bar in Lagos and as such see no reason to be seriously con­
cerned with it. Or maybe one might suggest that the sale
of beer to seamen be terminated by the Mission's Clubs so as
to dispel the false impressions held. Most Missions will
disagree with such a suggestion as some believe that "the
average seaman wants a drink and that he will go elsewhere
if he cannot get it in the club." (54) Perhaps the officials
in Nigeria would prefer to see the Mission include certain
functions which would also benefit the local non-shipping
population, including the local fishermen--activities such
as seminars, lectures and workshops on subjects like safety

54) C.H. Milson; op.cit. p.115
and security measures to apply while using any mode of water transport; the dangers, risks, and benefits of the sea profession, or simply lectures on the problems which seamen face in foreign ports. Unfortunately, even though the Mission would consider these subjects vital, its problems in Nigeria currently would make it extremely arduous to do more than what is now being done; unless the government gives it some degree of support and assurances for continuous operation.

III

RELATIONSHIP BETWEEN THE FLYING ANGEL AND THE PORT WELFARE COMMITTEE

The relationship between the Flying Angel Club and the Port Welfare Committee is somewhat cordial, but informal, and ironically sometimes highly antagonistic.

On the one hand, the two bodies share the use of certain amenities. For instance, the Flying Angel sometimes makes use of the Committee's launch "Welfare" for ship visiting, especially when the Mission's "Tugwell" is inoperable or undergoing repairs. The PWC uses the Mission's Club and facilities for holding its monthly meetings, annual parties and other activities. The Committee also uses the Mission's center to entertain its visiting foreign seamen, since it has none of its own. Despite this sense of communality, the relationship which exists between the two bodies remains purely informal. There exists no written mutually agreed upon set
of rules or laws defining how the two organizations will cooperate in the exercise of their various services. An exception is in the Constitution of the PWC that states the Mission is to be represented in the Committee membership. The Mission's chaplain, Rev. Ayling, was the chairman of the Committee in 1979. But the PWC has never been represented on the Mission's Committee (Seafarers' Club Committee) since the Constitution of the latter does not provide for such representation.

At the other end of the spectrum, this type of informal relationship can create friction between the two organizations. In 1965 one Mr. Mudge of The Missions to Seamen and then the Chairman of the Committee, decided to resign from the Committee. At the same time, Mr. Mudge submitted another letter to the Committee deploring the action of the Committee in "going into the internal running of the Mission's House"—the then Tugwell House. There have been similar eruptions over the years, a situation which many members of the Committee are becoming apprehensive about. As late as December 1979, during the Committee's last meeting* of the year, there arose another serious confrontation between these two bodies. The problem was generated by a payment of N100 (one hundred Naira) to the management of The Seafarers' Club by the Committee for the use of the club's premises during the Commit-

* This author was honored to attend this meeting which was held at The Seafarers' Club on December 14, 1979
tee's annual party. The management decided to charge the Committee a fee because it described the party as "extraordinarily extravagant", as the said party for about 180 persons cost a sum of N800. Mr. Ayling, who attended the party, maintained that the management's decision to make the charge was also based on what he described as:
"a) party unconnected with the welfare of seamen; b) the bringing in of food and drink from the outside, and c) invitation of the club's management to something which the latter did not know much about." During the ensuing argument, it was made apparent that there was no formal relationship between the Club and the Committee. Mr. Ayling even pointed out that there was an unfavorable response from the Committee when it was consulted in 1966 to help build the new proposed club. It must be mentioned here that the Committee did not contribute anything towards the building of the club. The officers of the Committee un-officially held that since the Committee is a "government body", and the club is a "foreign mission enterprise", it was felt that having the club located on Nigerian soil was sufficient enough a contribution.

The Mission tends to have a deep sense of animosity about the way the Committee operates. This helps to explain why, in 1965, when it was suggested that the two services be amalgamated, the then representatives of the Missions to Seamen replied emphatically in the negative; counter-
suggesting that the two bodies be allowed to operate independently with "full cooperation and coordination."

It remains to be realized how much these internal frictional flaws are hurting the efficiency of seamen's welfare services in Nigeria. With this type of unstable relationship between organizations supposedly working for a common cause, it is uncertain how much impact they would be able to make on the Federal Government of Nigeria to persuade the government to join the parade to improve the seamen's lot on Nigerian waterfronts.

The future does not look very promising for the Committee's continued operation should the Mission decide to end their informal relationship. From what happened during the said meeting in December 1979, some members of the Committee were led to believe that the time is fast approaching when they would no longer be allowed the use of the Mission's Club for any purpose. A great majority of the Committee now feels that something must be done before it is too late. This author also shares the opinion that the informal relationship between the two bodies will soon come to an end, unless there is a total overhaul of the set-up of the Committee.
The humanitarian movement on the waterfronts which started in only a few places around the world less than one hundred and sixty years ago has now expanded to providing services on an international basis. Seamen's welfare work is now a worldwide movement. Today there are thousands of individuals, groups, and organizations working at local, national, and international levels. Movement within the international scene is increasingly assuming greater momentum as activities within this sector expand rapidly. Humanitarian efforts at this level are aimed at improving seamen's welfare services, especially at a time when certain developments within the shipping industry have created not only more severe social and psychological problems for the seaman, as cited in Chapter 1 of this study, but also have tended to render the traditional or uncoordinated welfare systems ineffective and obsolete.

In this chapter a few developmental areas in international shipping vis-à-vis seamen's welfare agencies are briefly outlined. It is anticipated that an understanding of these developments and occurrences on a worldwide basis will enable us to apprehend the new direction which seamen's
welfare work is taking in the face of the ever-dynamic maritime industrial process. This understanding is fundamental to our present study as it will invariably enable us to come up with a better suggestion as to how to improve seamen's welfare work in Nigeria.

I

WELFARE AGENCIES AND THE MARITIME INDUSTRIAL REVOLUTION

Seamen's lives have become less erratic today than those of their nineteenth century ancestors. Even though conditions on board some ships now sailing are still very poor, modern maritime technology has made living conditions aboard most modern vessels very pleasant. Groups of men sleeping together in a crowded, dirty and stinking foc's'le has become a thing of the past as most seamen, even the A.B.'s (able bodied seaman) have private individual luxurious and spacious cabins. Furthermore, the food is better, salaries have improved, and because of the fast turn-around of modern vessels in port, most of today's vessels are provided with varied modern recreational facilities. Finally, as modern vessels become more highly specialized, manning them and other operational functions on them require specialized skills. There's no doubt that seagoing personnel today are more educated and sophisticated than their counterparts less than fifty years ago.

These various changes--better accomodations, food,
salary, skills, etc.—mean that the seamen's welfare agencies today are dealing with a "brand new" seaman. The improved life aboard indicates to the agencies that these modern seamen would be less attracted to their clubs ashore, especially to stay over for a night, if the conditions in the clubs look less attractive than their cabins on board. Furthermore, since modern seamen are better paid, there is the tendency for a majority of them to frown upon the so called "charity work", since some of the seamen might feel that they could afford for themselves elsewhere those services provided by the clubs. Due to the modern seaman's better education—some even more educated than the chaplains or social workers at the clubs—the workers at these various clubs or centers must themselves be specially trained to be able to relate to the modern seaman on a one-to-one basis. This is considered crucial in their humanitarian services. The net effect of these occurrences is that the welfare agencies, in order to maintain effective services, have to deal with the problem of securing sufficient funds to modernize their clubs and hostels as well as search for the suitable personnel needed for today's welfare work.

Modern ports present yet other problems for the agencies. Container shipping, which requires a large expanse of outlying land, supertankers and other deep draft vessels plying the world oceans today, are causing the disappearance of the traditional ports system. These used to be located adjacent
to or included in the city centers. Modern ports are being located in areas far away and isolated from the urban center. The result is that the old welfare clubs and hostels, whose pattern followed the old port system, are becoming obsolete, inactive and isolated from those whom they hope to serve. They are also disappearing as most of them do not possess the resources necessary to relocate. Some Seamen's Homes and Institutes in the United States, unable to catch up with the wave of the maritime industrial revolution, are barely remaining open. The majority of those in this category have assumed other social functions not directly related to seafaring. The Seamen's Church Institute of Newport, R.I. is an example of this category. Others have assumed a vital educational role. The Women's Seamen's Friends Society of Connecticut is the only known welfare society in the U.S. which awards scholarships to students interested in maritime education.

In order to reach the modern seaman whose socio-psychological problems have been exacerbated and need to be aided, some welfare agencies are now struggling to raise sufficient funds to purchase new land and build new clubs or hostels nearer to new port areas. Furthermore, since going ashore in most ports is increasingly becoming impossible for a majority of seamen due to ships' quick turnaround time, seamen's welfare workers are intensifying their shipvisiting services to enable the "lonely seaman" to have
someone to talk to about some of his emotional or personal problems. Community life on board vessels is in most cases superficial. This type of atmosphere makes it difficult for most seamen with certain personal (e.g. family) problems to discuss such with other of their shipmates. Such problems are discussed with the Padre whom most of them trust more than their shipping company agents.

Unfortunately, even shipvisiting is becoming less fruitful as most shipvisitors hardly see anyone with whom to talk. Most of these modern vessels require only the minimum number of crew, to keep the operating costs as low as possible. And in port, the seamen who are on-duty are working hard to turn the vessel around in the fastest possible time. The remainder of the crew off-duty might be in their cabins sleeping before their next watch. For a Padre, shipvisiting has become rather unexciting.

Despite these various changes and shortcomings, the welfare agencies continue to feel that their work is still vital since developments in maritime technology have made seamen's problems more severe. Mr. Charles H. Blyth of the International Transportworkers Federation I.T.F.) summed it up this way: "Welfare has always been important and will become even more so as this maritime industrial revolution goes on--both on board ship and ashore, not only for the seaman
but for his family as well." (55) Finally, the welfare agencies contend that the improved shipboard life is not universal since several ships still sail under most unfavorable conditions—poor food, poor salary, poor medical and safety provisions. Therefore the need for continuous welfare work is even greater today.

II

THE ECUMENICAL MOVEMENT

"The boldest and most challenging initiatives toward mutual cooperation have yet to be undertaken. Sometime in the not-too-distant future when every part of the maritime community, including management and labor, is joined in a truly ecumenical movement, the seafarers' horizon will be brightened by a pole-star that may shine more brilliantly than any star has ever shone. Such a beacon would truly become the star to every wandering bark." (56)

Ecumenism is a term which has been added to the vocabulary of the religious seamen's welfare agencies. Since the early 1970's there has developed a rapid increase in cooperation between seamen's agencies of different religious denominations. Sectarian barriers are being dismantled and a new awareness of the advantages and vitality of a cooperative venture for the welfare of seamen is taking root among


Christian welfare agencies everywhere. Speaking of the need for cooperation among Christians, the Bishop of London, the Rt. Rev. Gerald Ellison, once said that "if the church is to survive it has to speak with one voice and act together." (57) Furthermore, it is now generally believed by some of the Christian welfare agencies (which make up the bulk of welfare organizations) that it is somewhat scandalous to have ship-visiters from two or more agencies board the same vessel within a few hours of each other while other vessels with serious problems might lie unvisited. In New York, for instance, there are representatives from over seven seamen's organizations who visit ships. Today in such diverse ports as Rotterdam, Holland; Houston, Texas; and Hong Kong, a new emphasis towards a cooperative ecumenical approach to meet the unique needs of seamen has taken shape. In Houston at the new International Seamen's Center, thirteen different denominations work together.

At the forefront of this movement within the international scene are The British Missions to Seamen, the Apostleship of the Sea, the International Council of Seamen's Agencies, the Scandinavian Seamen's Missions and a host of other bodies like them. The outcome of these ecumenical ventures was the establishment of the International Christian Maritime Association (ICMA). The ICMA was founded on August 28, 1969 by a unanimous vote of delegates to the International

Consultation on Services to Seafarers held in Rotterdam from 25-28 August 1969. The object of this new Association as spelled out in its Constitution reads as follows:

a) To promote and encourage collaboration and assistance amongst Christian organizations engaged in work for and amongst seafarers.

b) To act as a coordinating body for such organizations and to provide the means of liaison between them, and between them and any other bodies whose activities in any way influence or affect the lives and welfare of seafarers.

c) To be the collective and respected voice of member organizations within the industry and outside it which can offer counsel and be heard within the Councils of those bodies whose deliberations in any way affect or influence the lives and welfare of seafarers.

d) To do all such other things as are incidental or appurtenant to or growing out of the aforesaid objects provided the same are not inconsistent with the laws under which this Association is organized. (58)

The ICMA has sponsored workshops and published papers on such vital topics as: the care of the seafarers' families; leaders and animators on board ship; the personal and family implications of being a seafarer from the Third World; and a host of others. The Association's current areas of study are, among others, (1) the exploitation of seafarers from the developing countries and (2) chaplains from the developing countries. These two areas are considered crucial by the Association. It is now believed that the abuse of FOC has led to a practice of engaging and using seafarers in such a

58) The objectives of the ICMA, See ICMA REPORT 1972
way as to constitute a new form of 'slavery'. It is also believed that it would help seafarers from the developing countries if, in ports outside their own countries, chaplains from their homelands were members of the Chaplaincy staff ready to welcome them.

The ICMA is recognized as one of the non-governmental organizations of The International Labor Office and therefore has an observer status at the ILO Maritime Conferences. As it was pointed out previously, it seems likely that the ministry to seafarers will in the future be carried out mainly on an interconfessional basis. The ICMA attests to the truth of this statement, as its members include several religious denominations from almost every part of the world.

It must be added that this increased emphasis on ecumenism by Christian seamen's organizations is seen by some critics as another means of spreading Christianity to every part of the world, which of course is the mission of the Christian Churches. Perhaps seafaring will offer the best opportunity for taking the Gospel to the Communist countries. This could be accomplished by increased and concerted efforts of Christian shipvisitors to Communist vessels when the latter are in non-Communist ports. The question then arises, how do the Communists view these religious movements and activities found in ports where their vessels also dock? This study is not intended to give the viewpoints of any particular type of government towards this issue. It is, however, considered
worthwhile to state here the Soviet viewpoint on this matter as expressed in the Moscow Ocean Transport journal by Mr. V. Oktybrev, Acting Secretary of the Party Committee of the Far Eastern Shipping Company. It reads as follows:

"...In ideological attacks directed against Soviet seafarers, bourgeois propaganda very frequently and with greater intensity, is resorting to the help of religion. Practically in all ports...there are active, various religio-propagandist centres and clubs such as Flying Angel, Stella Maris and others, which are very active. Their missionaries are forcefully inviting seafarers into their clubs which conduct dance evenings with religious services. At times they behave even more crudely. Here are a few examples:

During the stay of the m.s. Kapitan Markhov in the port of Fremantle, Australia and the m.s. Vladimir Mayakevsky in the Port of Long Beach, California, U.S.A., these ships were visited by missionaries which have tried to pass with bundles of local papers, a large quantity of religious literature.

After establishing contact with seafarers, these "friends" normally invite them to excursions and sight-seeing in their cars and to their homes or to restaurants for entertainment at their expense. Direct criticism of the U.S.S.R. is not normally employed, but in conversation they emphasize their own well being and attempt without justification to praise the capitalistic world." (59)

During its Third Plenary Conference in New York in 1978 the ICMA members were pleased to learn about a broad picture of similarities and differences of life at sea for seafarers from different Communist states through one Captain Kociejowski who, in his closing statement, implored members

59) This excerpt was originally published in the Ocean Transport, a Moscow journal for Soviet Merchant Seafarers in April 1978. It was reproduced in the ICMA News, 1979, No. 4, pp. 33-34
of the ICMA not to relent in their outreach efforts to seafarers from the Communist countries. He said "Please go to Russian ships. They can't welcome you officially but they need your extended hand." (60)

In closing, it must be pointed out that, except for Communist states, the ICMA is a widely acclaimed association. Greeting the members of the Association in New York during the ICMA's Third Plenary Conference in 1978, the White House had this to say:

"...As representatives of Christian Voluntary Agencies in ports the world over, you provide havens ashore for the men and women who sail in the Merchant Marine. In countless ways you attend to the material comforts and spiritual needs of these individuals of diverse backgrounds and faiths whose common bond is the sea. I can think of no greater calling, for by your efforts you strengthen the all-important universal bond of brotherly love. ---Jimmy Carter" (61)

III

FLAGS OF CONVENIENCE

The number of individuals, groups, and organizations which are troubled by the threats which Flags of Convenience (FOC) vessels pose to the ocean environment and international shipping is increasing as the number of FOC vessels proliferates. Added to the list of concerned organizations are the seamen's welfare agencies. The concern of these agencies about FOC vessels is not based on these vessels' threat to


the environment or international shipping, but rather to the seamen—in particular those from the Third World nations—who serve aboard these vessels. The welfare agencies join the rest of the FOC opponents (labor unions, environmental agencies, the United Nations Conference on Trade and Development (UNCTAD), etc.) in asserting that most owners of these vessels in their attempts to avoid high operating costs, make the developing countries—states where cheap labor is readily and excessively available—their favorite recruiting depots. The agencies feel that seamen from the economically depressed areas of the world, in their eager quest for jobs, accept employment on FOC vessels without regard to conditions or terms and are being "abused and overexploited" by owners of these vessels.

In 1977, the Rev. A. Dale Umbreit of the International Seamen's House in Savannah, Georgia, completed a case study entitled "Exploitation of Seamen", which was made available to members of the International Council of Seamen Agencies (ICOSA) during its meeting in Chicago in June 1977. This study revealed that in the majority of these FOC vessels with their multinational crew, many seamen sign contracts in languages unknown to them. Mr. Umbreit summarized what takes place on board several FOC vessels as follows: "There is no recourse, the Captain is law! The record in the log is final. 'A man fell or jumped overboard.' His family in Bangladesh gets a telegram. The matter is closed. Consuls
and Ambassadors do not seem to care. They are too busy with more important affairs of state." (62)

The problem of FOC vis-à-vis seamen from the less developed states constitutes one of the greatest concerns of the International Christian Maritime Association (ICMA). In 1975 during its Second Plenary Conference in Denmark, the ICMA noted with deep regret the economic exploitation and unsafe conditions faced by seafarers on substandard vessels and also "condemned" the beneficial owners of such vessels. At the conclusion of the Conference, the Association resolved the following:

(i) that the ICMA take every opportunity at international and national levels to urge responsible bodies to exercise such power as they possess to ensure that proper standards for pay, conditions and safety are met.

(ii) that ICMA members inform seafarers
   a. of the risks they face in accepting employment on substandard ships or on ships which carry diverse cultural backgrounds, and
   b. of the problems of employment prospects and legal requirements in the countries where they go to work.

(iii) that ICMA should welcome and encourage participation of local churches in the ministry to seafarers. (63)

It is uncertain at this time how effective the efforts of the ICMA or the welfare agencies as a whole will be in


their attempt to improve the seamen's lot on board FOC vessels or in discouraging these seamen from accepting employment on such ships; especially since jobs are becoming very difficult to obtain in most of the Third World countries today. In terms of world opinion, the efforts of these agencies in this direction should be considered vital.

IV
CURRENT INTERESTS OF WELFARE AGENCIES

The seamen's welfare agencies have been continuously expanding the variety of welfare services offered to seafarers as new needs arise. Though the methods of ministering or caring for the seaman have changed in many respects since this movement first started, the underlying objectives of friendship and Christian concern rendered on a one-to-one basis still remain unchanged. Recently, however, the welfare organizations have developed interests in two additional areas of concern. Previously the concerns centered on issues such as the effects of the maritime industrial revolution, seamen from the less developed states, flags of convenience, and the need for cooperation among the Christian welfare agencies—ecumenism. The interests of today tend to concentrate on the families of seamen, the need for international cooperation, and the coordination of efforts and resources in seamen's welfare work.

Seafaring creates severe family stress and strain as
pointed out in previous chapters. It separates a boy from his parents, separates a man from his wife and children, and separates both from their homes, with all the ensuing problems. The effect of seafaring on seamen’s families is considered the greatest cause of the current exodus of those "drifting away" from the sea career. In a Gallup Poll based on interviews with four hundred former seafarers of all grades, family (marriage) ranked highest as the reason why men leave the sea.\(^{(64)}\) The profession leaves the seamen's wives in a most frustrating situation. They are lonely, bored and socially isolated. The seaman's wife bears the burden of being forced to become both mother and father to the children as well as caretaker of the home. Most seamen's wives would agree. A woman who has been married to a seaman for over twenty years summed up the problems of seamen's wives as follows:

"...periods of loneliness, fear of the sea, joy of homecoming, sorrows with the goodbyes, lack of knowledge about life at sea and ashore, lack of understanding from the people around you, including relatives and immediate family. ...And what do we do about the tales we hear about 'the drunken sailor and a girl in every port'? During his leave, lots of things are left unspoken and many things are not fully discussed. Each period of leave you are left more frustrated." \(^{(65)}\)

There are also instances where a seaman upon his return

\(^{(64)}\) Rochdale Report, supra note 9, pp. 234-236

\(^{(65)}\) (Mrs.) Ch. Klyn-de Bruin, "The Personal and Family Implications of Being a Seafarer's Wife."; ICMA Report 1975 pp. 27
home from the sea finds it difficult to relate freely
with his own children. The children find it difficult to
fully accept this man as a father. It is a humiliating
situation for both the man and his wife.

Seamen's family problems have become a primary focus
of the seamen's welfare organizations. The XVth World Con-
gress of the Apostleship of the Sea at the Vatican in 1972
witnessed one of the most difficult and controversial issues
regarding seamen's families' problems. It came to the
Conference in the form of a plea from a seaman's wife who
requested "more practical guidance in birth control, consid-
ering the special circumstances faced by seafarers' fam-
ilies." (66)

The seamen's welfare organizations now feel that their
duties to the seaman will be incomplete unless the seaman's
family problems are incorporated into their activities. In
1972, the Israel Seamen's Welfare Authority completed a study
on Israeli seamen and their families. The study concluded
that "a dynamic seamen's welfare system can only be realized
by detailed planning of the services given to seamen and
their families and by the continual evaluation of achieve-
ment and need." (67) The International Christian Maritime
Association now considers the problems of the families of sea-
men as critical. During the Association's Second Plenary

66) Jack M. Seymour (Capt., U.S.N.Rt.), op cit., p. 60

67) Report of the XVI International Conference on Social
    Welfare, op cit., p. 13
Conference in Denmark in 1975, the ICMA resolved "that a ministry to the wives and families of seafarers should be carried out at the local level by port staff, churches, and other welfare agencies." (68) The ICMA's effort is now directed to promoting the establishment of a live network of concern throughout the world. The aim of this effort is "to establish groups of seafaring families to promote and develop mutual consultation, assistance and cooperation." Today there are groups of seafarers' family associations such as The Netherlands Seafarers Family Association; The Norwegian Association of Mermaids; the Society for Seamen's Children of Staten Island, New York; and others like them. Plans are currently envisaged by the Seamen's Welfare Association of New York for the establishment of a "World Federation of Seafarers' Families." (69)

In light of the difficult state in which the seafaring occupation leaves the families of seamen, the welfare agencies are once again reemphasizing the need to provide lodging facilities in the seamen's welfare centers. Accommodations were once considered no longer necessary for reasons such as better pay for seamen nowadays and the quick turn-


69) Personal communication with Mr. Christopher Jaxa-Malachowski, Executive Director, Social and Educational Association for Seafarers (SEAS), 45 De Graw St., Brooklyn, N.Y., on January 24, 1980.
around of vessels in port. Today lodging facilities are considered essential since they would enable many wives the only chance of seeing their husbands between voyages. The International Center for Seafarers, "De Beer", Europoort, is one of such centers which was built in the spirit of the welfare agencies' new way of thinking. This center not only offers many modern recreational facilities, but also accommodations for seamen with special quarters for married couples and their children. Offices for other foreign seamen's welfare agencies are housed here also.

An operation of this type is bound to be the model for future welfare facilities. It is now widely acclaimed that accommodations at welfare centers and their accessibility to seamen's wives and children will enable seamen to maintain a stronger link with their families and the community.

Another recent area of interest for the welfare agencies is the cooperation and coordination of efforts and resources at the international level without regard to religion or doctrine. It was pointed out in Chapter 2 of this study that there are too many seamen's welfare agencies in operation today. The majority of these bodies are independent of each other, with a resulting duplication of facilities and efforts. What is more, several of these independent bodies have insufficient resources to enable them to operate effectively.

The need to cooperate and coordinate efforts and resources between welfare agencies on the national level was
realized long ago in England when the British Merchant Navy Welfare Board was founded. Since its establishment in 1948, this Board has been playing a vital role in efforts towards coordination and rationalization of the seamen's welfare activities. But the most current undertaking in this direction on an international level are the steps presently underway for the establishment of an International Coordinating Welfare Body. At the forefront of this movement is the International Transportworkers Federation (ITF). The Resolution to this effect was first passed in 1974 by the ITF during its Conference in Sweden. This Resolution called for the convening of "a Conference of national and international groups, sectarian and non-sectarian; governmental and non-governmental; for more effective cooperation and utilization of resources to provide programs urgently needed in world ports and designed to meet modern maritime conditions." (70)

This concern was also expressed by the representatives of the ITF in 1975 during the ICMA's Elsinore Conference. In 1976 a conference of national and international groups was convened by the ITF which called for study of the ways and means of accomplishing the new task. It was not until late November 1979, during another conference, that the first steps were taken towards the coordination of seafarers' welfare work on an international basis. (71)

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was attended by representatives from the ITF, ICMA, ILO, the United Seamen's Service (USS), the International Shipping Federation (ISF), and government seafarers' welfare organizations from a number of countries. The Conference proposed that an International Advisory and Coordinating Committee on Seafarers' Welfare be established. (72) The Committee is to "identify any need for facilities such as clubs, sports, cultural provisions for seafarers visiting ports other than those of their own countries, etc." (73) A decision on how such facilities would be financed was not reached but it was mentioned that an international port levy scheme might be a possible source of revenue.

If the proposed International Committee becomes a reality, it is anticipated that this body would also provide advice and assistance to international, national, municipal and port organizations, and other interested bodies on the implementation of international standards for seafarers' welfare.

It is yet too early to foresee how harmoniously this newly proposed International Committee will work with the already existing International Christian Maritime Association without even further duplication of efforts. There is every reason to believe that some friction is bound to arise.

72) Ibid.
73) Ibid.
between these bodies, but if these organizations realize their aims, then a better tomorrow awaits the international seafarers on the foreign shores.
PART IV

CONCLUSION AND SUGGESTIONS FOR THE NEEDS
OF FUTURE WELFARE WORK IN NIGERIA

CHAPTER 9

FUTURE SEAMEN'S WELFARE WORK IN NIGERIA

In the preceding chapters, this study has laid bare the
seafarers' occupational problems in general, his friends--
the welfare agencies, and his fate in foreign ports, Lagos
in particular. The study has also revealed in historical
and analytical format the services and operational drawbacks
of the seamen's agencies currently operating in Nigeria with
major emphasis on the Port Welfare Committee and The British
Missions to Seamen. Finally the study directed attention on
the developmental issues within the international area in
the field of seamen's welfare. The overall information from
the above will be used in this last chapter as a basis for
pinpointing the needs of future seamen's welfare work in
Nigeria, and probably for other developing littoral states
whose waterfront situations pose severe threats to the well
being and property of foreign seamen.

The trend of international shipping makes it apparently
cumberome for any valid prediction to be made as to what
direction seamen's welfare work will assume in the future.
Within the international shipping marketplace for instance,
several countries of the Third World are gradually increasing
their stake in the shipping business since this is seen in part as an important avenue of conservation of hard foreign currency (foreign exchange) necessary for their developmental process. Several other nations are facing the combination of mass unemployment and a high shortage of seafarers, which results from factors such as fluctuations in the seaborne world trade, crew cutting due to the effect of economies of scale and of specialization, introduction of capital intensive technology, and indifference to the sea career due in part to the family and the social effects of maritime employment. But nevertheless, socioeconomic requirements, historical trends, and contemporary examples all combine to provide a strong indication of the continued need for seamen's welfare work. As previously discussed, it must be pointed out that the continuation or survival of the oldtime "charity type approach" for welfare work in the future remains doubtful, especially as it is not guaranteed a stable and continuous flow of financing. It also is generally felt nowadays that the provision of the seamen's welfare facilities and services should be a direct responsibility of the governments and the shipping companies.

In our chapters on the seamen's welfare agencies in Nigeria, the problems of foreign seamen as well as those of the agencies in question all combine to accentuate the need for more attentive, aggressive, efficient, and improved welfare work in the country's waterfront. The seamen's welfare
agencies in Nigeria must be given some credit, though, for their contributions to foreign seamen over the years. However, the problems of the agencies as we read in Chapter 7 of this text, indicate to us that the general wellbeing of seafarers is not adequately being met. The internal administrative and organizational structure of the Lagos Port Welfare Service, coupled with the situational shortcomings in the operation of The Missions to Seamen tend to precipitate a very dim future in the area of welfare in the country continuing, if they do, in the same manner. On the other hand, we noted how the ambiguity of the status of the Port Welfare Committee creates additional problems since it lacks a welfare center of its own; lacks patronage from seamen; lacks financial support from either the government of Nigeria or from any international seamen's welfare financing body; and it has personnel problems. In the same manner, we also noted the multitude of factors which have weighed very much on the ineffectiveness of the operation of the Flying Angel Club in Nigeria. Factors such as: overcrowded port conditions and development, the personnel problems of a foreign chaplain, the difficulties in recruiting local social workers and chaplains,--problems blamed in part to the attitude of the local diocese, and political and governmental factors. In closing, we also noted the cause of the apparent disintegration of the Port Welfare Committee and the Flying Angel.
These various factors speak for themselves that under the present nature of things, foreign seamen visiting would be faced with more severe conditions in the future. The situation is bound to worsen because of Nigeria's growing industrial process, unless a coherent, harmonious and effective welfare system is devised and implemented to keep pace with the current and future needs of seamen's welfare work.

It is uncertain though, whether or not improved seamen's welfare services in Nigeria would bring an end to either the unfortunate predicament of foreign seamen around the nation's waterfront or a change in the seamen's impressions about the ports, especially Lagos. But judging from certain occurrences in some other ports around the world, it seems convincingly obvious that an improved welfare system would eventually turn things around for the better. Until the mid-1800's in the United States for instance, several water fronts around the nation were much dreaded by many seafarers as unscrupulous men and women ply around for seafarers to victimize through the so-called "sailors' boarding house system". In New York, for example, the building and efforts of the Seamen's Church Institute drove away the pervasive shadow of the waterfront from the port of New York, and today seamen no longer have to suffer the degradation which was considered their lot then. Today the Seamen's Institute makes the New York port a "number one place for seamen"--a place to look forward to visiting. Furthermore, San Francisco,
prior to the building of the Panama Canal coupled with active efforts of the Seamen's Welfare Agencies, was considered one of the "most dangerous waterfronts in the world". (74) Finally, in terms of seamen's impressions, the port of Houston, Texas, was until 1969 considered the "worst and dirtiest port in the world for seamen." Through aggressive and dedicated welfare work since then which led to the building in 1973 of the Houston International Seamen's Center, the port is now considered a "haven" for over 200,000 seamen who visit there each year. The Houston Center is judged by authorities and seamen from all over the world as "one of the finest in operation anywhere." (75) At least an aggressive welfare system in the country (Nigeria) would exert enough pressure on the Nigerian government; a pressure necessary to enable her to respond favorably to the needs (security and general wellbeing) of both local and foreign seamen in her national shores. But then the question arises, how do we proceed from here so as to achieve such a desirable welfare system?

This author feels that one important means of getting started will be through the establishment in Nigeria of a "Central Seamen's Welfare Service Board" of an official


75) From the records of the Seamen's Center received from the Rev. James E. Scott (Jr.), Co-ordinating Chaplain, August 2, 1979
capacity, having a balanced representation of delegates from the federal government, the national seafarers, the shipping companies, the Ports Authority and the voluntary welfare organizations currently operating in the country. The Board would be identical to the one proposed by the International Labor Organization during its 55th (Maritime) Session in 1970 as pointed out in Chapter 2 of this study. This Central Seamen's Welfare Service Board (referred to herein after as the Welfare Board) should have as its primary responsibilities the coordination of seamen's welfare activities and the studying, surveying, and monitoring of information and the welfare situation in all the ports around the country. It should be able to serve the interests of both the national and the foreign seafarers anywhere in Nigeria, a situation hardly achievable by the present welfare system. The Welfare Board should also be able to provide and distribute funds very efficiently for improving seamen's welfare facilities wherever necessary in the various ports. It should be able to cooperate with other foreign welfare organizations in the exchange of information and other matters of common interest since such is vital to the effectiveness and efficiency of the overall seamen's welfare system. And finally, the Welfare Board should consider itself a primary body on whose shoulders will rest Nigeria's interest in all matters dealing with seamen's (both national and foreign) welfare matters. As an official government appendage, the bulk of
the Board's funding should be from the federal government's allocation.

While neither the Flying Angel, the Port Welfare Committee, nor any of the other agencies presently working in Nigeria will be able under their present operating nature, to initiate measures necessary to either improve the overall seamen's welfare system in the country or establish the said Welfare Board as envisaged here, these various organizations might be instrumental in promoting the initial efforts necessary to get such a Board underway. This means the exercise of more cooperation amongst them.

However, once the Welfare Board is created, the next step is to find some means of providing residential facilities for seamen in Lagos, where such is badly needed now. This could be accomplished by reaching some sort of an agreement with the Trustees of the Flying Angel and the Apostleship of the Sea who are the joint owners of the new Seafarers' Club in Apapa, for the provision of accommodation space in the Center.

The above steps (Welfare Board and residential facility in Lagos) while vital in the overall organizational strategy, do not necessarily constitute an end to achieving the successful, efficient, and effective seamen's welfare system desired in Nigeria. The next important step—a step which should be considered beneficial to Nigeria as well as other nations which are interested in seafarers' work—will be the estab-
lishment of a "Multipurpose International Mariners' Center". The Center could be either wholly or partly owned or funded by the Nigerian government. If federally owned and funded, the Center will constitute the Secretariat/Headquarters of the Welfare Board which would direct all the activities therein. On the other hand, if such a Center is only partly funded by the federal government, the Welfare Board should maintain an office of its own within the center.

In setting up such a Center, three important factors are worth consideration as they are crucial in the determination of the level, scope, and substance of the overall services to be rendered by the Center. These factors are: 1) Aim or Purpose; 2) Support; and 3) Location. They are explained below as follows:

1. **Aim**: The purpose and services to be rendered by the Center should be defined as specifically as possible. The suggested purpose and service should, among others, include the following:

   (i) Service to foreign seamen (information, safety, accommodations, recreation, friendship, counseling, ministering, etc.)

   (ii) Information service for

   a. Local seamen desiring shipping information, etc.

   b. Seamen's welfare agencies (national and international) which desire such information for studies, e.g. of seamen and their families in
less developing states, and other matters of interest

c. Government of Nigeria on seamen's welfare situations

(iii) Social and Educational Services for
a. Local seamen
b. Local and foreign chaplains/social workers, in particular, those from other developing maritime nations
c. Local community, including port workers who have a vested interest in the oceans vis-à-vis seagoing careers

(iv) Upgrading of Licenses for Mates and Engineers:
Long range plans should include arrangements with Licensing Boards overseas (e.g. the British Board of Trade) for the upgrading of licenses for Nigerian seagoing personnel in the Center so as to eliminate the excessive costs and long periods of stay overseas for such purposes.

2. **Support**: This is an indication factor as to how extensive an area to cover. There should be some degree of flexibility in this case though it is suggested that the government of Nigeria provide the major financial support, as this project would be beneficial to her own seamen at home and abroad. Furthermore, the success of the project and the improvement of the general wellbeing of foreign seamen in her ports would
change the somewhat unfortunate image which her ports now projects about the country to the international shipping community.

The Center could be operated in any one of these four suggested plans as stated:

(i) **Government Enterprise Plan**

This plan will involve the provision of the physical plant (building and maintenance) and supervisory role by the federal government because of the reasons mentioned above. The supervisory role could either be headed by a designated Director from the Ministry of Labour and Social Welfare, or by a full time Secretary-General of the Welfare Board. The Supervisor(s) is (are) to cooperate with the Missions and other seamen's agencies in the activities of the Center.

(ii) **Port Authority Enterprise Plan**

Here the Nigerian Ports Authority assumes the responsibility of the physical plant, while the Welfare Board, the Churches and other welfare agencies take charge of all programming in the Center under a joint Director-General.

(iii) **Welfare Board Enterprise Plan**

This plan involves the provision of the physical

*This plan is similar to that of the International Center for Seafarers "De Beer", Europort, Rotterdam.*
plant as well as the supervisory and overall administrative role of the Center, including activities for the seamen.

(iv) Houston Enterprise Plan*

This plan will involve the adoption of the "Houston (Texas) International Seamen's Center's" model. This Center represents a unique coalition of churches, civic minded citizens and the Port Commission. The financing of the building was on a solicitation and contribution basis, while the operating funds come from invoicing each ship (with the help of the Ports Authority) $20.00 per trip. Two Committees—the secular and the religious—direct the affairs of the Center. The Secular Committee (Civic Board of Directors) maintains and manages the finances of the Center, while the Ministry (Religious) Committee+ directs all the programming of activities for the seamen in the Center.

3. Location: This factor will require special study. The Center should be located wherever such research would consider most appropriate. The Mariners' Center should, irrespective of its port of location, be able to adequately meet

*This plan could only be recommended in the absence of the proposed Welfare Board.

*The Ministry Committee is made up of seven chaplains, each funded by his respective denomination (Episcopal, Lutheran, United Methodist, Catholic, and Presbytarian).
the needs of seamen in the other ports through its network of welfare workers located in the various ports in the country. However, studies for an optimum location for this Center should take into consideration, among other things, activities--both past and present in each of the four port complexes, the plans now underway to decentralize the Nigerian Ports Authority, the plans to relieve congested harbors, trade projections in each of the complexes, and the overall waterfront situation.

In the final analysis, this author believes that with the current wave of events within the international seamen's welfare scene: the concern for seamen from the less developed states vis-à-vis flags of convenience; the efforts to attract chaplains and social workers from the Third World to this specialized field of work; the growing concern for the welfare of the families of seamen; the unfortunate occurrences in Lagos harbors; and the growth in efforts to cooperate and coordinate seamen's welfare services; that the establishment of such a "Seamen's Welfare Service Board" as well as the multipurpose "International Mariners' Center" will be widely acclaimed by the international community. Such efforts will also enable seamen's welfare work in Nigeria to sail on relatively calm seas.
APPENDIX A

THE SEAFARERS' CLUB (NIGERIA):
Article of Agreement (including Rules & Regulations)
Between The Missions to Seamen(Flying Angel) and
The Apostolatus Maris(Stella Maris)

THIS AGREEMENT made the day of 1977
BETWEEN THE MISSIONS TO SEAMEN NIGERIA (LAGOS) BRANCH whose office in Nigeria is at Tugwell House, Apapa, Lagos State of the one part and THE EPISCOPAL COMMISSION OF THE APOSTOLATUS MARIS IN LAGOS otherwise known as THE LAGOS ARCHIDIACONAL APOSTOLATUS MARIS TRUST whose address is at 6 Force Road, Lagos on the other part.

WHEREAS:
1. THE MISSIONS TO SEAMEN is an Anglican Society whose aim is to promote the spiritual, moral and physical well being of seafarers and their families at home and overseas.

The Society started work in England in 1856 and opened a branch in Lagos in 1959 when invited to accept responsibility for a ministry to seafarers based on Tugwell House. The Missions to Seamen Trust Corporation is the property-holding body of the Society and is a Limited Company incorporated under the laws of England, having its registered office at St. Michael Paternoster Royal, College Hill, London, E.C.4 and a branch office in Lagos, Nigeria known as The Missions to Seamen Nigeria (Lagos) Branch (hereinafter called the Lagos Branch).
2. The Trustees of the Lagos Branch are The Missions to Seamen Trust Corporation Limited, aforesaid (hereinafter referred to as the "Mission to Seamen Trustees").

3. THE APOSTOLATUS MARIS first founded in Glasgow, Scotland in 1920 for the spiritual, moral and social welfare of seamen and approved by the Apostolic See in the reign of Pope Pius XI, is subject, by the order of Pope Paul VI to the direction of the Pontifical Commission for Migrants and Itinerant People (Apostolic Constitution "Apostolicae Caritatis" - 19th March, 1970.)

4. In accordance with the laws of the aforesaid Apostolatus Maris, an Episcopal Commission in Lagos known as the Lagos Archdiocesan Apostolatus Maris Trust ("hereinafter called the EPISCOPAL COMMISSION") was set up to promote, foster and direct the Apostleship of the Sea in Lagos.

5. The Trustees of the Episcopal Commission are His Grace, The Roman Catholic Archbishop of Lagos and The Secretary to his Grace (hereinafter called "the Apostolatus Maris Trustees").

6. By a Deed the particulars of which are given in Part 1 of the Schedule hereto ALL THAT the property (hereinafter called "the Premises") described in Part II of the said schedule was vested in The Missions to Seamen Trustees.

7. It is the intention of the Episcopal Commission and the Lagos Branch to join forces together to build, equip and operate a seafarers club on the premises to be known
as "The Apapa Seafarers Club" (hereinafter called 'the Club').

WHEREBY IT IS AGREED as follows:

1. The Trustees for the time being of both the Lagos Branch and the Episcopal Commission (hereinafter called the "Joint Trustees") shall be the Trustees of "the Club".

2. The Joint Trustees shall at their expense erect on the premises or any part thereof a building or buildings to be used for the spiritual, social, moral and physical wellbeing of seafarers without distinction of political or other opinion by the provision of facilities for social and physical welfare and recreation and for such other purposes for their benefit as shall from time to time be agreed upon.

3. The club shall be administered and managed by a Joint Committee of Management in accordance with the rules and regulations contained in the annexure hereto.

4. The Episcopal Commission, and The Missions to Seamen, after consultation with the Lagos Branch, shall each appoint a chaplain to act as their representative in Lagos.

5. The two chaplains so appointed shall have equal rights to use the new building as a base in and from which to work and to which to invite seafarers for the normal purposes of the building.

6. The cost of erecting and maintaining the new building
shall be shared equally between the Episcopal Commission and the Lagos Branch. It is anticipated that the total cost of construction will be of the order of N100,000 subject, however, to fluctuations in the prices of building materials etc.

7. The building shall be in accordance with the draft plans annexed hereto except that the Joint Trustees shall have power to vary the design after consultation with the two parent societies if this is found to be necessary on grounds of cost or for other cogent reason.

8. In the event of a decision by the Joint Trustees (after due consultation with the parent bodies) to discontinue the operation described in clause 4 of the preamble to the Agreement, the Joint Trustees shall dispose of the building and after payment of outstanding bills, shall divide any balance of the proceeds of the sale of the building equally between the Episcopal Commission and the Lagos Branch for such work amongst seafarers as shall be agreed by each body.

9. In the event of either party wishing to terminate this agreement and having given twelve months notice of such termination, the assets and liabilities will be distributed in such proportions and manner as shall be mutually agreed.
SCHEDULES

PART I

Deed of Lease dated 23rd day of July 1956 and registered as No. 58 at Page 58 in Volume 1057 of the Lands Registry in the Office at Lagos.

PART II

ALL THAT piece or parcel of land situate at and known as No. 129 Marine Road, Apapa being Plot Number AW 2014, in the Apapa Town Plan Layout, Lagos measuring approximately 7202.13 Square Yards and which is more particularly delineated and shown surrounded by a border coloured on the plan attached to the above Deed.

SIGNED by

for and on behalf of the )

MISSIONS TO SEAMEN NIGERIA )

(LAGOS) BRANCH in the presence of:-)

Name:
Address:
Occupation:

SIGNED by
for and on behalf of the )

EPISCOPAL COMMISSION OF )
the APOSTOLATUS MARIS in )
LAGOS (ARCHDIOCESAN )
APOSTOLATUS MARIS TRUST) )
RULES AND REGULATIONS

1. (a) There shall be established a joint Committee of Management (hereinafter called "the Committee") which shall consist of not more than Thirteen (13) and not less than Seven (7) persons to be nominated every year in the manner hereinafter provided during the month of April.

(b) The Committee shall meet at least once in every year during the month of April and at other times at the request of the Standing Committee hereinafter referred to.

(c) The Scandinavian Seamen's Welfare Officer shall be a permanent member of the Committee and subject as aforesaid the other members of the Committee shall be nominated by the Joint Trustees in equal proportion.

(d) Members of the Committee shall hold office for one year and shall be eligible for re-appointment.

(e) The officers of the Committee who shall be members thereof shall consist of a Chairman, a Vice Chair-
man, Honorary Secretary, Honorary Treasurer who shall be appointed by the Committee, the Chaplains appointed under Clause 4 of the Agreement and the Scandinavian Seamen's Welfare Officer.

(f) The Committee shall every year at its Annual Meeting appoint a Sub-Committee to act on its behalf in matters concerning the management of the club. The members of the Sub-Committee shall include the officers of the Committee and shall meet once in each month. Members of the Sub-Committee shall hold office until the next Annual Meeting of the Committee following their appointment.

(g) The finances of the club shall be under the control of the Sub-Committee. The Chairman, Vice Chairman, Honorary Secretary, Honorary Treasurer and such other persons as may be appointed by the Sub-Committee shall be authorised to operate the bank account of the club provided that cheques drawn thereon may be signed by any two of them.

(h) The annual Account and Balance Sheet shall be Audited and submitted to the annual meeting of the Committee at which an auditor, who shall be a qualified accountant, shall be appointed for the following year.
2. The general management and control of the club and the arrangements for the use thereof shall be vested in the Committee.

3. The proceedings of the Committee shall not be invalidated by reason of any vacancy in its membership nor by any defect in the nomination or qualification of any member thereof.

4. The Committee with the prior approval of the Joint Trustees may from time to time make and alter rules for the conduct of its business and for the convening and conduct of its meetings and in particular with reference to:

   (a) The terms and conditions upon which the club may be used for entertainments, meetings, social and recreational gatherings and other purposes and the sum (if any) to be paid for such use.

   (b) The appointment and dismissal of such paid officers and staff as may be considered necessary.

   (c) The number of members who shall form a quorum at a meeting of the Committee provided that such number shall not be less than one-third of the total number of members actually appointed.

5. All payments made in respect of the use of the amenities of the Club and all payments donations or subscriptions shall be paid into a trust account at such bank as shall from time to time be determined by
the trustees.

6. Any money standing to the credit of the said trust account shall be applied as the Committee shall determine in or towards all or any of the following purposes:

   (i) The insurance of the said properties and the furniture and effects therein contained.

   (ii) Any repairs that may be necessary to the said properties or the said furniture and effects.

   (iii) The payment of all rents rates taxes and other outgoings.

   (iv) The payment of the salaries and wages of the paid officers and staff employed by the Committee.

   (v) The provision of furniture, sports equipments, games, books, newspapers, periodicals and other literature or means of recreation.

   (vi) Otherwise for the upkeep and improvement of the said properties and for such other purposes not hereinbefore mentioned as are in accordance with the objects of the Club.

7. The Committee may if authorised by a resolution passed by a majority of the members thereof and with the consent of the Joint Trustees from time to time by mortgage charge or otherwise borrow money on the security of the said property or of any part thereof for the purpose of
erecting new buildings or improving the existing buildings and may continue or repay the whole or part of any existing mortgage on the said property.

8. The Committee may at any time by a resolution of a majority vote of its members amend the within Rules and Regulations provided that such amendment shall have no effect until it is approved by the Joint Trustees.
LAGOS PORT WELFARE COMMITTEE

I. The New Constitution, adopted 14 December 1979*

CONSTITUTION OF
LAGOS PORT WELFARE COMMITTEE

NAME

The name of the Committee shall be:- The Port Welfare Committee Lagos State Branch.

OBJECTS

The objects of the Committee will be:-

1. To promote the Welfare of all Seamen using the Port of Lagos, irrespective of nationality, colour or creed. In pursuing this object the Committee will maintain contact with all Shipping Companies, Agencies and Seamen's Unions.

2. To keep the Lagos Island Local Government informed, through personal contact and correspondence about the needs and welfare of Seamen within the Port of Lagos.

3. To do all such things as may be incidental to the attainment of the primary objects of the Committee.

4. The Committee will be non-political, non-trade union and without religious bias in their deliberations.
OFFICERS AND MEMBERS

1. There shall be on the Port Welfare Committee a Representative of each Shipping Company and Seamen's Union, the Missions to Seamen and the Social Welfare Service of the Lagos Island Local Government. The Shipping Company Representative should preferably be the Crew Manager or Shipping Manager in each case.

2. The Committee will select a Chairman from among its own members.

3. The Social Welfare Officer of the Lagos Island Local Government will be the Secretary.

4. The Committee may invite additional members to serve who may not be within the scope of (1) above, if by so doing, this will promote the objects of the Committee. For example, Representatives of Customs, Police, Port Health Service etc.

MEETINGS

The Committee will meet once a month. Extra-ordinary meetings may be conveyed depending on circumstances and conditions.

The Secretary will keep minutes of all Committee meetings. Five members will constitute a quorum, with full powers of a Committee, including the Secretary. There will be an Annual General Meeting held in January each year.
1. The Committee will meet with full decorum to discuss and record all relevant matters appertaining to the objects of the Committee.

2. The Secretary will produce the minutes book for signature to the Public Health Department of the Lagos Island Local Government in sufficient time for signed minute book to be placed before the monthly meeting of the Port Welfare Committee.

3. Copies of the previous meeting minutes will be delivered by the Secretary to each member one week before a Committee meeting, along with an Agenda of the business of the next meeting.

4. The Officers of the Committee will be as follows:
   (a) The Chairman (b) The Secretary (c) The Treasurer

5. There may be a Finance Committee formed from the members.

FINANCE COMMITTEE

An ad-hoc Sub-Committee to be known as the Finance Committee may be responsible for the Financial Management of the Welfare Committee. Accounts will be audited annually and a statement issued to all concerned. The Finance Committee will have powers to incur expenditure of up to N50.00 at any one time without prior notification to the Port Welfare Committee. Sums in excess of this amount will firstly be placed before the full Committee for approval.
A P P E A L S A N D F U N D R A I S I N G

Fund raising by any means will be at the discretion of the Committee unless vetoed by Lagos Island Local Government. Fund raising when permitted will be carried out by officially designated persons.

P A T R O N

The Head of Lagos State Government shall be the Patron of the Committee.

V I C E P A T R O N S

The following shall be Vice Patrons:

The Oba of Lagos
Chairman, Nigerian National Shipping Line
Chairman, Lagos Chamber of Commerce and Industry
Chairman, Rotary Club

A L T E R A T I O N S A N D A M E N D M E N T S T O T H E C O N S T I T U T I O N

This constitution shall be subject to amendment from time to time as the Committee deems fit. Alterations can only be made to the Constitution with TWO THIRDS MAJORITY present at such meeting when alterations are proposed.
APPENDIX B

LAGOS PORT WELFARE COMMITTEE

II. The Current Membership List (December 1979)

(1) Rev. Paul Ayling, Seafarers' Club, 29, Marine Road, Apapa.

(2) Mrs. A.A. Disu, Nigerian Ports Authority, Industrial Relations Section, 3rd Floor, Room 349, 26/28 Marina, Lagos.


(4) Mr. D.J. Okwuolu, Woermann Agency (Nigeria) Ltd., 8 Creek Road, Apapa.

(5) Mr. S.O. Akinsola, Seafarer's Club, 29 Marine Road, Apapa.

(6) Mr. J.A. Benjamin, The Nigerian National Shipping Line Ltd., 21 Wharf Road, Apapa.


(9) Mr. Olumuyiwa Ilori,  
West African Shipping Agency (Nigeria) Ltd.,  
21 Warehouse Road,  
Apapa.

(10) Mr. C.I. Ukaegbu,  
Panalpina World Transport (Nigeria) Ltd.,  
4 Creek Road,  
Apapa.

(11) Alhaji M.A. Gafar,  
Islamic Humanitarian League of Nigeria,  
Staff Medical Service,  
Lagos University Teaching Hospital (L.U.T.H.)  
Idi-Araba.

(12) Mr. M.C.A. Aregbe,  
Transcap (Nigeria) Ltd.,  
28 Burma Road,  
Apapa.

(13) Captain P.O. John,  
Palm Line Agencies (Nigeria) Ltd.,  
11 Wharf Road,  
Apapa.

(14) Mr. J.O. Ogunsanya,  
48 Osholake Street,  
Ebute Metta (East)  
Lagos.

(15) Mr. D.M. Cox,  
Palm Line Agencies (Nigeria) Ltd.,  
11 Wharf Road,  
Apapa.

(16) Mr. F.A. Harrison,  
Alraine (Nigeria) Ltd.,  
26 Creek Road,  
Apapa.

(17) Mr. J.O. Ikibeh,  
Lagos & Niger Shipping Agencies (Nigeria) Ltd.,  
4 Creek Road,  
Apapa.

(18) Mr. F.O. Emegokwue,  
Elder Dempster Lines Ltd.,  
34 Wharf Road,  
Apapa.
(19) Mr. O.E. Udoh,
Eastern (Overseas) Agencies, Ltd.,
27 Kofo Abayomi Avenue,
P.M.B. 1043,
Apapa.

(20) Mr. F.O. Ekuerhare,
Emsee Shipping Line Ltd.,
33 Creek Road,
P.M.B. 1155,
Apapa.

(21) Mr. D.O. Adeniran,
Federal Port Health Service,
Apapa Quays Office (Shed 6)
c/o 72 Campbell Street,
Lagos.

(22) Mr. P.A. Curtis Joseph,
Nigerian Import & Export Agency Ltd.,
5A Thomas Street,
Ebute Metta,
Lagos.

(23) Mr. F.O. Nwaosa,
UMARCO (Nigeria) Ltd.,
5 Creek Road,
Apapa.

(24) Mr. S. Bolaji-John,
P.O.BOX 4619,
Lagos.

(25) Mr. F.E. Ebhodaghe,
Dept. of Customs and Excise,
Establishment Section (1st Floor)
Nnewi Buildings,
Apapa.

(26) Mr. Mayo O. Osime,
Nigerian Food Supply & Cold Storage Company Ltd.,
1 Harbour Road,
P.O.BOX 128,
Apapa.

(27) Mr. Adekunle Alao,
Kusha Shipping Agency (Nigeria) Ltd.,
13 Commercial Road, (2nd Floor)
Apapa.
(28) Mr. A.A. Mafe,
Social Welfare Service,
Lagos Island Local Government,
6 Catholic Mission Street,
Lagos.

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