

Chapter Two

John Ashley Discovers a Need

The time between obtaining his BA degree and his higher degrees seems to have been spent by Ashley mostly in England, interspersed with those brief assistant curacies and his marriage, living the life of a man with independent means. That he seems to have been aware of something missing in that life may be suggested by his interest in obtaining a benefice, something also lacking detail, but that was certainly interrupted by the work for which he is remembered.

Ashley, on numerous occasions and speaking to many audiences, repeated the story of how he had become involved with the seafarer. A typical account, here of a Public Meeting in Bristol in 1840 had appeared in the *Bristol Mercury*, which reported him as saying that he had been interested in ‘the [Bristol] Channel Islands in the neighbourhood of Weston, where he resided . . .’¹ (see Appendix Four). The report alluded to Ashley saying much the same thing at meetings elsewhere, for example, while on holiday, ‘Five years since, whilst staying at a watering place in the Bristol Channel, his notice was attracted during a morning walk with his children to the Islands of Flat Holm and Steep Holm; the sun was rising. . . .’ Sunlight reflecting on glazed windows on one of the islands suggested people living there. He decided to investigate.

The islanders, fifteen or sixteen on one island and seventeen on the other, he said, had last been visited by an unidentified minister of religion some twelve years earlier. The ‘two Holms formed the south and west extremities’ of the County of Bristol.² Steep Holm, once attached to the Bristol harbour-side parish of St Stephen, seems to have received little, if any, attention from the clergy notionally responsible for it. Flat Holm, claimed to be the most southerly part of Wales, fell within the parish of St Mary, Cardiff. In 1793, a woman, who kept the lighthouse and farmed an area of land on Flat Holm, had found herself being pursued by the vicar of St Mary’s for non-payment of tithes but seems otherwise to have been unvisited by clergy, from Cardiff or elsewhere. Trinity House had taken over the management of the small lighthouse in 1823.

The children accompanying him on his holiday walk would have been Catherine, aged ten in 1835, and her sister Ellen, aged seven; his two-year-old son John would be an unlikely candidate for this sort of exercise. This series

1. 6 June 1840.

2. Stan & Joan Rendell, *Steep Holm: the story of a small island*, 1993.

of events later became in Mary Walrond's book: Ashley, lately returned from Ireland to search for employment in England, on holiday, walking in summer with his little son, being asked by the boy how these people would go to church; the version repeated in my book. Walrond added, more plausibly, for Ashley often said the same; that he visited the islands for three months and then began to enquire about the seamen he could see in the wind-bound fleets.

Ashley had spent the remainder of his holiday ministering to the islanders, the holiday perhaps in anticipation of taking up the unidentified parish, which he would shortly claim to have turned down or later suggest had been forfeited. In the *Bath Chronicle*, he indicated a more general approach to the islands in the Bristol Channel 'of which there are four; Lunday, Caldý, and the two Holms. . . . After visiting these places several times, his attention was drawn to a large fleet of vessels which frequently lay wind-bound in the Penarth Roads. . . .'¹ 'Five years since', from 1840, the date of the *Bristol Mercury* talk, indicates 1835 as a starting date for his island visits. Ashley would add two other islands to his ministry: Lundy, off the north Devon coast, and Caldey, off Tenby, on the coast of South Wales.² These larger islands, with more inhabitants, were also serviced by Trinity House.

'A pleasure-yacht for Dr Ashley to amuse himself': EIRENE

In a typical speech, made in Bath in May 1843, Ashley described:

the degraded spiritual condition of the Channel Islands before the Mission, the first reception of his ministrations, and the happy results, giving an interesting narration of his continued visits for the purposes of preaching to the inhabitants, Dr Ashley entered into an account of his mission among shipping in the Channel, and particularly in the Penarth roads. Speaking of the beginning of his missionary attempts among sailors, he described his first visit among the vessels used for navigating the Severn, called "trows". The state in which he found the river was so deplorable as to the absence of religious feeling, that they refused to hear him or speak to him on the subject.

Persisting in his visits to the trows, he began to win hearers among the crews. Yet, the trows did not distract his attention from those wind-bound fleets of deep-sea vessels, sometimes several hundred gathered at a time. These, he continued to visit, regardless of the weather or the time of day. Here his welcome was warmer, for these ships (unlike the trows beating up the Severn) had crews who, according to the first captain, when asked by Ashley what they did, said that his crew sat around all day, bored and cursing for

1. 22 August 1839.

2. Spellings change with time. Today Lunday is spelt Lundy, and 'Caldý' has become 'Caldey'.

lack of occupation, waiting for a change in the wind, and willing to welcome any diversion that might be provided by a visitor. Ashley asked this captain whether anyone had been appointed by the Church to visit these vessels. A negative reply caused him to ask further whether he might be welcome. An affirmative answer resulted in his regular visits to these wind-bound vessels. Ashley's audiences thereafter were regaled with tales of lives changed by provision of Bibles and tracts; tales which suited his gift for preaching and public speaking admirably.

Ashley's visiting of islands and then of those wind-bound vessels by hired boat, proved so necessary that, by 1837, it had reached the point when it could not be continued by private enterprise alone. The London Episcopal Floating Church Society had had an ambitious plan to set up institutions 'in all situations where they may be of service to the object', but if Ashley ever sought its help, neither it nor any other Anglican society was able to offer him assistance; indeed, despite the increasing number of floating chapels in docks around the country, and the provision in some cases of voyage chaplains to migrants, a mission to wind-bound fleets was something never previously envisaged or attempted. Ashley turned to the Archbishop of Canterbury for advice.¹ It seems that Archbishop Howley, a Wykehamist of an earlier generation, suggested that Ashley should form a local society, in due course, named the Bristol Channel Mission, 'under the auspices of the Lord Bishop of Gloucester and Bristol',² for which, on various occasions Ashley claimed a foundation date of 1839.³ In 1845, it was renamed the Bristol Channel Seamen's Mission, a change claimed to clarify its purpose; in fact to distinguish it from the Bristol Channel Mission which in the same year had lost its committee through wholesale resignation, from the ashes of which it had emerged under new management. Perhaps a sign of his increasing involvement following Howley's advice, a house 'now in the occupation of the Rev. John Ashley, at a yearly rent of £45', 4 Woodfield Row, Portishead, was advertised for sale by auction.⁴ The published description of the property gives a glimpse of the style in which Ashley's private income allowed his family to live: entrance hall, butler's and china pantry, breakfast room, dining-room, large drawing-room, eight excellent bed-rooms with two closets, front and back kitchen, servants' hall, water closet, and suitable offices.

Ashley relied at first upon the hire of a boat to visit the islands and wind-bound ships. As his involvement increased it became apparent that his visiting needed a purpose-built vessel. The *Bath Chronicle* (22 August, 1839) reported:

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1. Nothing survives of this correspondence in Lambeth Palace Library's Howley Papers.
 2. *London Standard*, 16 February 1841. When addressing the public Ashley was careful to say that he worked with the 'sanction of the Bishops of Exeter, Llandaff, St David's &c.', all of whose dioceses abutted the Bristol Channel. See e.g., *Sherborne Mercury*, 14 Dec 1840.
 3. See e.g., *Taunton Courier*, 22 February 1843.
 4. *Bristol Mercury*, 8 July 1837.



4. *The Bristol Channel Mission Cutter, EIRENE,*
from a Sketch taken in Pennarth Roads before Morning Service, November 29th 1843,
and Dedicated to the Revd John Ashley, L.L.D. Chaplain to the Mission
By JAMES EDWARD FITZ-GERALD, ESQ.

Owing to the great length of the Channel, its high and rapid tides, and the prevailing west winds, vessels are often detained for many days or weeks at anchor in Kingroad, near the mouth of the Avon, and at Penarth Road, near Cardiff. . . . The advantages of floating chapels to the sailor are well-known, and perhaps even a better opportunity of essentially benefiting him is afforded by the peculiar circumstances of the Bristol Channel. . . . The great encouragement afforded to [Ashley's] first labours led him to continue, and he has now engaged for upwards of a year in constantly visiting these Roads. . . . To extend these operations . . . a Society has been formed . . . a strong and serviceable vessel . . . will amount to about £1,000. The sailors' wages, repairs &c will be about £200 per annum. The clergyman's stipend about the same sum.

The article added that the committee¹ hoped these sums would be forthcoming, but its claim, probably intended as a compliment to Ashley's generosity, that he was willing to work at his own expense if necessary, was

1. Names of members of this committee appear intermittently but I have failed to find a complete list.

a detail unlikely to prompt generosity from potential donors. One thousand pounds then would equate with some hundred thousand today, a daunting sum even in a port as wealthy as then Bristol was. It was further hoped that, if successful, it would lead to the ‘formation of other Societies on the same model.’

The need for Ashley to be provided with an appropriate vessel became increasingly pressing. It is not clear whether this was built at his own expense or whether he was assisted by the newly formed Bristol Channel Mission, but the vessel was ordered in 1839 and licensed in the same year, being named ‘*Eirene*, or *Peace*; peace, as expressed at the 14th verse of the 24 chapter of St Luke’s gospel – “Glory to God in the highest, and on earth *peace*, goodwill toward men”, as Ashley would tell his audiences.¹ Ownership of the vessel was vested in three Trustees, their names not given. To add immediacy to his correspondence, Ashley would head letters to supporters written whilst on board as from ‘B.C.M. Cutter, *Eirene*’.

On 18 April, 1840, *Felix Farley’s Bristol Journal* carried an article:

CHANNEL MISSION – A considerable delay has been occasioned in the completion of the ‘*Irene*’ [*sic*], the vessel destined for the channel mission, in consequence of the greater part of the joiners’ work having to be condemned. It was accordingly removed from the vessel, and fresh persons appointed to restore the work. . . . [T]his is now completed, and in a very superior manner, by Mr Wadge, house and ship joiner, on the Quay, to whom it was entrusted to be re-done. . . .^[2] Mr Wadge, on his part, has spared no labour, as will be seen when the vessel arrives in Bristol. . . . The vessel will leave the painters’ hands next week, and in the course of the following will be brought up to Bristol. It may be well to observe. . . . that the joiners’ work, which was condemned, had nothing to do with the vessel itself, as built by Mr Morgan – the joiners’ work being confined to the *interior* fitting up, and the erection of companion, sky-lights, &c. on deck [original emphasis].³

The *Bristol Mercury* (30 May 1840) was equally fulsome:

The little vessel, the *Eirene*, interesting from the purpose for which she is designed, and beautifully adapted, in every respect, to answer that purpose, continues to attract increasing numbers of visitors. . . . [I]t is gratifying to those who originated the institution, and were connected with the construction and laying out of the vessel, . . . and the adaptation of the

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1. *Bath Chronicle*, 5 May 1842 is but one example of many identical newspaper reports. Italics original.
 2. *Bristol Directory* 1839: Geo. Wadge, ship and house joiner and undertaker. Address: Narrow Quay.
 3. *Bristol Directory* 1839: probably Acramans, Morgan & Co, Iron ship builders. Address: Quay.

vessel for the purposes of the society, whether viewed in her superior and seamen-like equipments belonging to the sailing department, which is under the sole charge of the captain of the vessel, William Poole, or the elegant library, or little chapel, in which the chaplain's sphere of duty lies.¹

The *Mercury* described the *Eirene* as being 45 tons; the vessel's completion 'notwithstanding the care bestowed on her construction, had been completed at a cost considerably under that usually incurred by the erection of vessels of her size'. A total cost of 'under £1041' is given but the comparative cost of a commercially-built vessel 'of her size' is not. The *Eirene* was modelled on the cutters used by Trinity House in the Bristol Channel. 'In order to place the ballast in the smallest space possible . . . [it was] necessary to have it entirely of iron', which had cost £115. 3s. 3d; something that would have been much higher 'had not Mr Lewis and Mr Harman Visgar sold them the iron at a very low rate'.² That the *Eirene* was requiring much of Ashley's own money to run is implicit in the detail of the 'Bye Laws'.

By the end of May, *Felix Farley's Bristol Journal* was announcing:

BRISTOL CHANNEL MISSION

A PUBLIC MEETING will be held on THURSDAY next, the 4th of June, at the Great Room, PRINCES STREET, when the attendance of all who take an interest in the welfare of seamen is requested.

The Plan of the Channel Mission, and of a school on board the *Eirene*, for Seamen's Children, will then be submitted to the Public. The Society's flags will be placed on the platform, and the Signals for Service explained.

The Chair will be taken at 12 o'clock precisely

The *Eirene* will be open to the Public this day, Saturday, and not again till after the Meeting. [Upper case, original]

The notice on 13 June that the *Eirene* would 'leave Cumberland Basin on Wednesday evening, at half past 7', suggests a good deal of local interest in this novel vessel. It was to prove more than a means of meeting his wind-bound sailors; repeatedly, crowds of potential supporters would come to see what was at the time, the first such vessel: a floating chapel and library. Ashley needed to use that novelty in the pursuit of funds for his work, estimating that running the vessel and its crew would cost around £2,000 a year. Other and earlier societies had acquired redundant naval vessels to fit out as floating

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1. Ashley claimed the *Eirene* to be 'built for the purpose' rather than adapted. *Bath Chronicle*, 4 May 1843.
 2. Alston Kennerley, *British Seamen's Missions and Sailors' Homes 1815-1970*, PhD thesis, CNA 1989, 65 n105 gave the cost of *Eirene* as £450 to build, £775 for fitting out, £104 for ballast, £13 for provision of small boat; total: £1342.

chapels for dockside use for the benefit of seamen, local employees and their families in a number of ports; something very different from fitting out a vessel to minister to sailors afloat. The *Bristol Mercury* reported Ashley as saying ‘at much inconvenience’ he would travel on board as chaplain until funds justified the appointment of a regular minister.¹

One way of increasing the appeal of the *Eirene’s* utility would be for the vessel to be used as a school for seamen’s children, an idea expanded in the *Mercury* which reported that it was intended to:

receive and educate on board six youths, giving preference to the sons of seamen in the port, and particularly to those whose fathers had died in the mercantile service. There were already applications for more than the number required.²

A General Public Meeting in Bristol’s Assembly Rooms on 27 May, 1842, heard that, unless the number and amount of annual subscriptions was increased, the Committee would be unable to ‘commence the plan of giving religious instruction and proper training for seafaring life to the orphan children of seamen’.³ No more is heard of these youths. The idea lapsed into somnolence, to be woken again in 1853 by the Directors of the, by then, re-organised Society at their first London meeting, who proposed that the training opportunity be offered to a different class of youth; one more able to pay its way. Again, the idea failed.

More about the *Eirene* appears in the *Report of the Bristol Channel Mission Society with a list of Donors and Subscribers 1842*. In the *Report*, Letter 1 (17 April 1841) announced that in the two years since the Society’s first circulars were printed, the *Eirene* had been built and completed in 1840, its chapel fittings following shortly after, so that in late 1841, it was able to visit different ports in the Bristol Channel as part of a drive to encourage the formation of Branch Associations. The chapel had been furnished, and ‘life buoys are preparing, with six of which she will be supplied’. It could seat eighty or ninety people, but visits to the vessel were so popular that ‘[t]he fore-castle was also filled, and every room in the after part of the Vessel, even to [Ashley’s] bedroom and the Captain’s, was in demand’, meaning that numbers attending could well exceed one hundred.⁴ A ‘valuable Chinese Gong’ had been presented for use in case of fog, or in lieu of a bell, to summon sailors to service, as had a masthead signal lamp to serve as a call to ‘Evening Service’. A generous lady donor in Bath paid for an awning to cover the deck for the services held there in fine weather.⁵

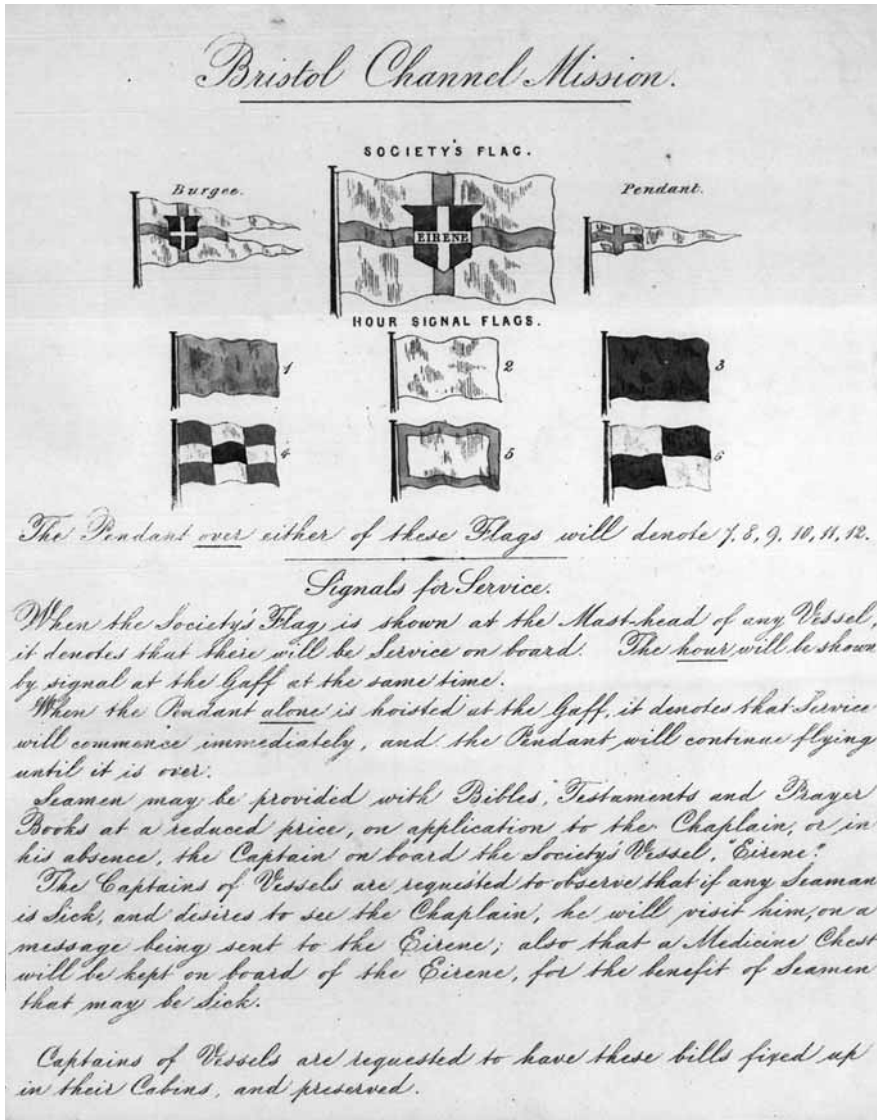
1. 6 June 1840

2. 6 June 1840.

3. *Bristol Mercury*, 30 April 1842.

4. *Salisbury & Winchester Journal*, 20 May 1852 quoted Ashley as saying that the *Eirene* was capable of accommodating 120 or 140 people below with another 250 on deck.

5. *Bath Chronicle*, 22 February 1844.



5. Ashley's flag system

A code of signals was devised (a printed coloured copy is attached to the Report), of which Ashley said, 'Our code of signals answers beyond my expectations. The Captains are taking great pains to frame them nicely. These signals are now on board vessels in every corner of the globe'. The signals indicated whether a service would be taking place and at what time. Apart from the *Eirene's* own flag, the signal flags were essentially standard signal flags. The claim that they were now on board vessels around the globe would certainly be true if meant only in the sense that such flags were commonly

carried, but Ashley's meaning seems to go beyond this. He may, like G.C. Smith and the British and Foreign Seamen's Society and Bethel Union, have encouraged captains to hold services of their own on board their ships, but this is something which seems not to be mentioned. Smith's usage followed a practice dating from around 1812, when the master of a Tyne collier hoisted a blue flag bearing the word BETHEL to indicate not only that a service would be taking place on board his ship but also to extend an invitation to others to take part. It had become Smith's custom to issue a BETHEL flag to any captain undertaking to hold services on his ship.¹ The use and recognition of the BETHEL flag seems to have spread quickly. Whether Ashley was unaware of it or chose his own system in contradistinction to something produced by protestant nonconformity is not clear. His system was adopted by the Thames Church Mission (see Appendix One). The later St Andrew's Waterside Church Mission (see Appendix Two) seems to have formulated a different system.² For Ashley, the use of his flags on platforms when speaking about his work attracted great interest from his audiences as well as adding colour and immediacy in an age which preceded the magic lantern. Ashley indicated when their use began, in a letter (8 February 1842) to Thomas Kington, writing, 'We commenced among the seamen in March last', i.e., March of 1841. Using the *Eirene*, Ashley began to visit the wind-bound crews. Now 'officially connected with the Merchant Seamen's Auxiliary Bible Society', offshoot of the British and Foreign Bible Society, he was able to offer these men Bibles and Prayer Books at a reduced price.³

The *North Devon Journal* (2 June 1842) gives an idea of the popularity of a visit from the *Eirene*, here at the Quay in Bideford for several days, where Ashley held an evening service beneath the vessel's awning for 'a numerous and highly respectable congregation'; so numerous, that people were queuing, and eventually even crowding the decks of nearby vessels. The ship's gong was used to call the people to service. Ashley preached about the need for 'spiritual [not baptismal] regeneration', using a text from John 3:8. In the stern, an easy chair had been placed for the local mayor. On each side of him was a desk, one for Ashley, and the other occupied 'by his clerk'. Apparently many people stayed for a celebration of 'the Sacrament' – presumably the Lord's Supper – in the chapel below. This is the only reference to the Sacrament which I have found during Ashley's ministry. An evening celebration of 'the Sacrament' at that period would signal to those of a similar mind the evangelical churchmanship of the celebrant.

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1. Miller, *One Firm Anchor*, 129, 140.
 2. Miller, *One Firm Anchor*, 170, 183. There may be an issue of churchmanship here, because the SAWCM flag was also adapted for use on North Sea Church Mission vessels. *Ibid*, 173.
 3. For the Merchant Seamen's Auxiliary Bible Society, see Miller, *One Firm Anchor*, 120, 124, 140.

Two of Ashley's logs for the *Eirene* survived for many years in the archive of The Missions to Seamen, one covering his work from 12 November 1841 to 11 February 1843, and the second continuing until 22 July 1843.¹ Both give a glimpse of his extraordinary work in the Bristol Channel visiting wind-bound vessels in all weathers and at all hours.² The logs show a kindly man concerned for his crew. Sometimes Mrs Ashley accompanied him. The *Eirene* carried Bibles, tracts, and a medicine chest. An extract from the first log (1:13) gives an idea of his industry. On the Thursday, he visited twelve vessels, giving away nine Bibles or Testaments, and three Prayer Books.³ On the Friday he visited a further eleven ships. On the Sunday:

Newport River – Torrents of rain – Weather wild and uncertain – Wind shifting about. At eight o'clock: hoisted signals for Service at Eleven being the best state of the tide. The morning so very bad did not expect anyone. However men came across from several vessels, and one Woman, the wife of one of the Captains – several came who purchased Bibles yesterday. One of the seamen led in that beautiful hymn, 'When I survey the wondrous cross', and the singing was very sweet and delightful. Preached from Isaiah 56: 6,7. Still raining heavily, and blowing fresh from the S.W. In consequence of the very unfavourable state of the Weather I did not like to hoist signals for the Evening Service. . . . Did not go out in the boat to visit any vessels, being anxious that our crew should have rest, as they had a severe day in the boat with me yesterday, and all hands had been up through whole of the night in consequence of the gale, as well as the whole of the night but one before, when we were in Penarth Roads.

Nothing seemed to daunt Ashley. The same log (1: 23):

Nov 26th. Got under way from Newport River at 3 o'clock a.m. Wind down from the Eastward. The whole fleet sailing at the same time there was scarcely room to keep clear of each other – ran down to Cardiff Roads between the Sands – reached them before day – Lead going repeatedly. . . .

The financial state of the Bristol Channel Mission was never good; not surprising given the enormous sums required. Ashley had to spend valuable time away from visiting his ships to attend meetings intended to raise funds, a side of his work illustrated by an extract for part of February 1843.

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1. The present whereabouts of these logs is not known. I saw them in the early 1970s, when I was able to take notes from them. More recently, I was told that they had been taken for safe keeping to the home of the then General Secretary, after whose death the trail seems to have gone cold.
 2. Existing material shows him to understand tides, winds, crews etc. I have failed to find anything to explain how Ashley became proficient on the water.
 3. *The Book of Common Prayer*.

From this day [7th] to the 11th was engaged in Bristol and Bath on committee business, and endeavouring to raise funds for the Society. Thus again my time taken away from the duties of the Mission through our not having a Secretary for Bristol. Besides other annual Subscribers which I obtained these few days I got two Subscribers (annual) of *Five guineas* each, and one of these has promised to assist in raising a sum for *endowing* the Society. I did not return home before Saturday the 11th at 1/2 past 5 in the Evening when I found many letters to be answered. At 9 o'Clock the same evening I went down the river in one of our boats to join the *Eirene* at Kingsroad. Wind East, blowing fresh, and very cold. Arrived on board at 1/4 past 10 at night, when we met for Prayers, and arranged to get under weigh soon after four in the morning for Flat Holm Island [original emphasis].

In pursuit of funds, Ashley took the *Eirene* to visit a number of ports for public viewing, for example, in 1842 to Newport on 17 August, Weston-Super-Mare on 4 September, and Tenby on 27 September. Sometimes Ashley travelled by other means, not specified. In 1843, in one four-day period:

Our sails being sent to be repaired I visited Taunton, Exeter, Torquay, Brixham, Dartmouth, Plymouth, Devonport, Bridgwater, and Bath for the purpose of attending meetings and preaching sermons for the Society.

The second log ended shortly after this entry. There is little mention of sums raised.

Ashley was also pursuing new money further afield, which was less easy without the attraction of the *Eirene*; on 22 June, he was preaching an appeal at Brighton and then three days later at Cheltenham for the same purpose, his journeys perhaps enabled by an extending rail network. The logs record mostly his work afloat, the figures for ships visited and Bibles and Prayer Books given or sold, which steadily mounted. Ashley noted that for the period 1837 to February 1843, he had visited 6,990 ships, all ships afloat, their visitation involving climbing from one moving vessel to another, often in the dark or the rain. He had sold 1,005 Bibles and 189 Prayer Books.¹ His ship-visiting continued until 1850, it was said, by which time, it was said, that the number of ships visited had reached 14,000, with some 5,000 Bibles and Prayer Books sold, though the evidence shows that his ship-visiting had ceased in the mid-1840s, which makes that total of 14,000 questionable.

As Ashley's committee members began to grapple with the task before them, it became necessary to draw up 'Bye Laws [*sic*] for the Management of the *Eirene*', approved by the general committee according to a Minute of 26 June 1843, and given here in slightly abbreviated form. These Bye Laws reveal

1. A sold Bible would likely be valued by the purchaser. The fate of Bibles and prayer books given without charge was less certain.

something of life on board and offer a few details about the ship's geography, for example that the crew was accommodated in the forecabin, usual at the time – but useful to know.

1. Sailing Master not to employ on board close relatives.
2. Sailing Master only to dismiss crew after being given the Chaplain's approval.
3. The crew to remain on board at the Chaplain's will.
4. The forecabin to be kept clean and bedding aired three times a week.
5. The vessel to be kept clean and deck ventilators to be opened, weather permitting.
6. Any damage to be reported to the Chaplain by the Sailing Master.
7. In the absence of the Chaplain, the crew to assemble in the Library morning and evening daily for 'Family Worship'.
8. The Sailing Master to log any damage and the causal circumstances.
9. Omissions of rules 4, 5, and 7 due to bad weather to be recorded.
10. The Sailing Master to use the lead regularly where necessary.
11. The Sailing Master to ensure that a light is displayed at all times.
12. Binnacle and lamps to be kept clean.
13. Sailing Master to keep a notebook of necessities.
14. Sailing Master must order from tradesmen through the Chaplain.
15. Sailing Master to receive no goods on board without a delivery note.
16. Sailing Master to record any rope etc. taken and for what purpose.
17. Proper care to be taken before and during Divine Service for the safety of the ship.
18. No unnecessary work to be done on the Lord's Day.
19. Failure by crew to report accidents or damage to the Sailing Master shall be followed by discharge and payment for damage done.
20. Crew to report any mischief done to the vessel.
21. To take all possible care of the vessel.
22. No matches in the forecabin, or parcels brought on board.
23. No contraband on board.
24. Infringements to be reported by the Sailing Master to the Chaplain.
25. Injuries or sickness to be reported by the Sailing Master to the Chaplain.
26. Crew always to appear on board clean and orderly.
27. No swearing.
28. No drunkenness.
29. Chaplain on perceiving any neglect of duty on board to report it to the Committee.
30. Library once a month, all hands being assembled.

Crewing problems appeared fairly frequently in the Committee Minutes over the next year, mostly involving the Sailing Master, but sometimes regarding equipment.