

Historical and Archaeological Society The Museum of Antigua and Barbuda

“Knowledge to be of any Value must be Communicated”

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The Women Behind Street Names Part 4

By Janice Augustin

Agatha Goodwin Street is a section of Church Lane in St. John's. It is a one-way street which runs south to north, between Newgate Street and St. John's Street. This section of Church Lane was officially re-named Agatha Goodwin Street in her honour on Wednesday 6 August 1997, at a public function.

Mrs. Goodwin resided in Church Lane for decades, and the school she founded -Faith and Hope High School - was located there for many years. Unfortunately, the building was recently sold and demolished.

Mrs. Agatha Goodwin was described as 'strong willed', and this part of her personality had to be the driving force behind her decision to open a private high school for students who had absolutely no chance for an education beyond primary school, regardless of their ability. In colonial times, secondary education was a tightly guarded privilege reserved for the rich and well-placed in that society. No poor child, even with academic potential, could have darkened the doors of secondary schools. Like the national hero Nellie Robinson, Agatha Goodwin was determined to fling open wide the doors to poor, illegitimate children, and to prove that they could do well.

Within a few short years, The Faith and Hope High School (Miss Goodwin School) was showing results at the Cambridge Examinations that equalled those at the 'prestigious' schools. A reading of the list of alumni is proof that The Faith and Hope High School contributed significantly to the level of education in the society.

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The Women Behind Street Names Part 4

(Continued from page 1)

But who was Agatha Euphene Goodwin? What was her background?

Agatha Goodwin nee Byer was born on 4 June 1885 in Antigua, the daughter of Maria Thomas and Claude E. Byer, a joiner and native of Barbados. Her paternal aunt was her guardian. She was successful at school and attended the Spring Gardens Teachers' Training College. She went to Germany as part of her training, returning to Antigua with some ability to speak German.

Agatha Byer taught at the Freetown Government School, and eventually became Headteacher. Her grandson Michael Goodwin said that she occupied the headteacher's house, very near the Methodist church in Freetown.



Ms. Agatha Goodwin and sons.

Miss Agatha Byer married Mr. Joseph Montreville Goodwin who was born on 20 November 1886. His father James Goodwin was an estate owner, and

Joseph was an estate overseer, managing various estates on the island. With marriage, her teaching career ended, and the young couple lived on various estates which her husband managed. They had two sons- Basil Caradoc, and Joseph Warneford. Joseph was born at Yeptons Estate. After some time, the couple with their sons moved to Montserrat where Joseph continued his work as an estate overseer.

Sadly, Joseph Goodwin died, and Agatha now a widow and single parent of two grown boys, had to return to Antigua.

Mrs. Goodwin resumed her teaching, but guided by that determined spirit, made a bold decision to start her own high school. She understood first hand through her own sons, the barriers that existed for poor children, capable and enthusiastic, to get a secondary education. As part of her strategy of inclusion, her fees were low to suit poor parents, and in many cases, children were admitted without cost. At last, poor people had hope that their children could have a better life through education. They were not condemned to be hewers of wood and drawers of water.

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The Women Behind Street Names Part 4

(Continued from page 2)

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For the next 27 years Agatha Goodwin headed The Faith and Hope High School. Results at the Cambridge Examinations were just as good as those in the traditional exclusive schools. The alumni of The Faith and Hope High School began to make a mark in all sections of the colonial civil service, commerce, and professions.

By the time Agatha Goodwin retired in 1950 due to failing sight, her school proved that academic ability did not depend on the financial nor marital status of the children's parents. Like Nellie Robinson, Agatha Goodwin was a revolutionary in the struggle for justice and equality for all citizens.

*Hope that's sweet and sure,
Faith that shall endure
Springing up and renewed and whole*

Extract from a poem by Ms. Nora David, past Headteacher of Faith and Hope High School. 10th Anniversary Commemorative Magazine; July 1997, with kind permission of the Editor

Dr. Hayden Thomas. Interview with Mr. Michael Goodwin, grandson of Mrs. Agatha Goodwin. Interview with Miss Rosita Edwards, Freetown. Special thanks to Secretary Holly of the Moravian Church, Antigua Conference.

End

Did You Know About The North Sound Islands....

The North Sound Islands are off the north east coast of Antigua and are called Long Island,

Guana Island, Maiden Island, Great Bird Island, Rabbit, Lobster, Galley, Red Head, Hell's Gate and Little Bird Islands.

These islands are fine examples of wildlife habitats. Great Bird Island harbours important nesting areas for sea birds. More than seven species of gulls and terns have been reported in the past. Great Bird Island is also the last stronghold for the snake *Alsophis antillensis*, which is seen there but not on the Antigua mainland.

In prehistoric times the Amerindians lived around North Sound for it was an ideal place to gather sustaining natural resources. The islands still offer fishing and seafood collecting. A very important prehistoric flint flaking floor exists on Long Island. Tool making flint-stone was exchanged for goods produced by other tribes of Amerindians living around the Leeward Islands.

In 1735, Bird Island was an isolation area for slaves suffering from diseases then known as Joint Evil and Black Leprosy.

In 1791 the French merchant vessel ALLIANCE, on her way from France to Hispaniola, wrecked on the north side of Long Island, and in 1823, the American schooner HOPE came to grief on Little Bird Island on her way from Norfolk to Antigua.

Today North Sound is an important recreational area for diving, sailing, fishing and swimming besides being a natural area. It would make a fine national park, so important for today's eco-tourism.



Satellite image of North Sound Islands

My Village Part 2

Extracted from book *'Boy from Popeshead'* by Leon H. Matthias

Some persons in Antigua argued against any program of land settlements advancing the point of view that for sugar cane to be economically viable, it would have to be produced on a large scale by the Estates. They also argued that the small farmers should be satisfied to work on the one quarter and half acres of land they were now renting from the estates.

The farmers in Cedar Grove were very happy when lands were made available to them at Marble Hill, Royal's Estate and Tomguillard. Mr. Camacho, the owner of the Tomguillard Estate decided to rent the lands in one and two acre subdivisions. Those who were lucky to secure a piece of land came together in a unified effort to dig the roots, burn the bushes and to prepare the land to plant sugar cane. Very soon the farmers of Cedar Grove were producing tons of canes to be sold to the Antigua Sugar Factory.

The female population of the village were not going to be left behind. While some worked along with their husbands and children on the family holdings, others took up the challenge and secured lands from the Government. Three women who ventured out in this area included Elfreda Peters, Ethel Matthias and Winifred Francis. With their children, they were able to produce cash crops for sale on the local market. The lands around Royals and Thibou Jarvis Estate were at this time producing smaller sugar cane fields. The farmers began concentrating on growing sea island cotton. Cotton could be produced on a family basis where the cost of production would be very minimal. All the members of the family were expected to be involved in every aspect of cotton production.

The children were expected to help in planting the cotton seeds, picking the cotton and pulling the weeds from among the cotton plant. While there was a significant income to be received when the cotton was marketed, farmers found that they could plant other crops on the same land with the cotton. For example, cotton and corn could be planted at the same time. The corn was planted in the furrows while the cotton was planted on the banks. The corn reached maturity before the cotton. These were either sold while they were still green, or they would be dried and sold to the government. The corn fodder provided food for the animals reared by the respective families.



Picking Sea Island Cotton at Crosbies Estate

Many peasants looked forward to the month of November to receive the cotton bonus paid out by the Government. This money was used to repair houses, buy gifts for the children and ensure that the family enjoyed a wonderful Christmas Season.

One of the hallmarks of this period was the cooperative spirit of the people in the village. There were times when differences of opinion led to quarrels and fights. In general the people worked together. This is very much evident in the "lift system". Someone has described the "lift system" as an unorganized cooperative with no written laws.

When small farmers had to reap their sugar cane, they would consult with each other to set the dates on which the respective fields of sugar cane would be reaped.

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My Village Part 2

(Continued from page 4)

They would consult with the Overseer at Longford's Estate to ascertain how many trucks were available to take the cane from the side in near Marble Hill to the Sugar Factory. The canes were reaped mostly on Sundays. The cutters arrived very early in the morning, some bringing their animals and securing them in a nearby field. By mid morning the host families would bring the breakfast which consisted of bread, salt fish and choba (egg plant). Chocolate and Cocoa tea were provided. Most of the men preferred to drink the "stay". This was mostly a cocoa drink with a white flour mixture added to it to give it a thick appearance.

On some occasions, the meals were prepared at home and taken to the field in a donkey box or by the children. One year my mother was given a date when she could reap her acre of cane at Royals. She invited her friends to help with the preparations. Our family had two large oil tins which would be used to prepare the food. My mother borrowed two more from our neighbor. The day before the cane was due for cutting, all the children and their friends carried water in buckets from Royals Estate house to fill a drum, which was strategically placed in the "negga grung". The drum was then covered with the banana leaves. This water would be used for cooking and drinking.

We left home very early Sunday morning carrying several boxes containing all the things needed for the meals that day. The breakfast was prepared and the men had several helpings. In addition to the bread and choba, my mother "tun" a piece of fungi. She was of the opinion that anytime salt fish and choba were available, a piece of fungi would be the best thing to complete the meal.

The men were happy to have their fungi early that Sunday morning. This reminded me of the ditty every child in the village knew.

*"Fungi salt fish and fat, picki neigar
Nothing Sweeter dan dat; picki neigar ,*

*If you want it to come little sweeter,
Clap de choba pan tap, picki neigar"*



Children in donkey box travelling with load.

After setting the oil tins on the wood fire, my mother and her friend began to cook the meat. The meat, either goat or mutton, was scalded and seasoned with clove, French thyme, onions and a piece of peggy mouth pepper. When the meat became tender, it was time to add a white flour mixture to thicken the broth. Some browning was added. You had a beautiful aroma coming from the kiddie stew. In the other oil tins the sweet potatoes and yams, which were plucked from another section of de grung, were boiling under a fire that was attended by my sister Averil. She was there breaking pieces of wood and kindling the fire. As she worked, she sang a C~benna our grandfather played regularly on his banjo.

(Continued on page 6)

My Village Part 2

(Continued from page 5)

Put wood in de fire

Put wood all over

*Put in the wood don't get me hot, No fire go
chill me pot.*

My mother stayed some distance and heard Averil singing and shouted to her, "Gal, stap singing dat benna pan dis Sunday. We should really be in chuch praising de Lord, here what you up here singings."

At lunch time, the children and women sat down to partake of large bowls of kiddie stew, ground provisions, rice and dumplings. Some of the men took some time to have a drink of "speak easy" (an alcoholic drink which may have been smuggled into the island). They said it was to remove the gas from their stomachs.

The children had their work to perform. Some had to ensure that the canes were cleaned of any trash. One was always on call to take a cup of water to any cutter who would request it. Others collected the cane tops and tied them in bundles for the animals. The young men loaded the caravan of donkeys to carry the canes to the side in. It was expected that by the end of that day, two acres of sugar cane would be lying on the ground. What could not be taken to the loading station was left for the next day. It was very important that the correct number of these large iron trucks were taken, since this was the only way each farmer would know the weight of his cane. The farmers had to depend on the figures supplied by the factory, where the cane was weighed.

They agitated for representation in the factory to verify the weight and conditions of their cane. This was only granted when the Antigua Trades and Labor Union negotiated with the sugar factory management.

My mother told me that there were times when the farmer lost a large portion of his cane because of some mechanical mishap. If for example, a truck became detached from the rail tracks, while it was being taken to the factory, the farmer lost all canes which were loaded on that particular truck. There was agreement that all canes which became loose on the way to the factory were the property of the sugar factory. Gangs of women were placed at several points of the rail system to pick up the loose cane.

Joe Jackson from Stevens always invited his family from Liberta to help cut his field. The men traveled from Liberta with a caravan of donkeys, leaving sometime Friday and hoping to arrive in Cedar Grove by nightfall. The donkeys were used by Earl (Pow) Joseph, Clifford James and Walton (Bowrie) Ambrose to take the canes to the side in at Marble Hill. Sometimes one person was in control of as many as six donkeys. They wanted to be in close competition with the cutters even to the point of not having a rest.

The churches played an important part in the growth and development of my village. The Anglican, Moravian, Pilgrim Holiness, Adventist and Advent Sabbath denominations all had congregations in the village of Cedar Grove. They ministered to the spiritual needs of the people through their regular services and their outreach programmes to the community. They were introduced into the village at different times and responded to different needs. While the Anglican and Moravian congregations were established to minister to the planter class and slave population, the Advent Sabbath denomination came to Cedar Grove in the 1950's in response to the devastation the island experienced after the two destructive hurricanes which the island experienced in August and September that year.

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My Village Part 2

(Continued From page 6)

Mr. Thomas Hughes and Sister Saterfield, leaders of this Advent Sabbath Church contributed hundreds of pounds of new and used clothing to the people of Cedar Grove. It was not considered degrading to wear "waggie" in those hard economic times.

The pastors and members of the various congregations showed a willingness to work together for the development of the people. For many years, the Anglicans and Moravians managed day school for the children. When limited men and resources made this task impossible, the Anglican Church rented its building to the government at a minimal cost .

The Moravian and Pilgrim Holiness churches promoted the development of lay leadership in their congregations. This was in response to the shortage of ordained clergy available to minister to the needs of the members. At other times it was the acknowledgment of the abundant talents which existed in the congregations.

Many families in the village supported the Christian Mission (Wesleyan Holiness) Church because of its innovative youth programs. Training was offered to the youth in the area of moral development, public speaking, and the performing talents. The whole village waited in anticipation each year for the Easter and Christmas programs organized by this church. Brothers Clarence Joseph, Tommy Warner, George Christopher and Joseph Hampson gave much of their time and talents to the training of the young people.

There were many men and women who were born and raised in my village, who have made a significant contribution to the Antiguan community. Others have left our shores and have made their mark, promoting peace and a better living standard for the world community. However my mother told me that

education was the area in life where the illustrious sons and daughters of Cedar Grove made their greatest mark. Emma Jacobs, Samuel Morgan, and Mc Clin Matthias served as Head Teachers in the public schools in Antigua. All trace their humble beginning to the village of Cedar Grove however, J.T. Ambrose was the most famous of them all. He was born in Cedar Grove in 1889. and received his early education at the Buxton Grove school, an institution run by the Moravian Church in St. Johns.



James Thomas Ambrose

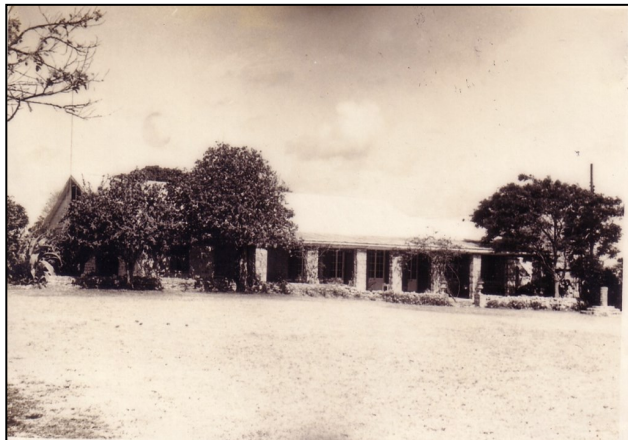
After graduating from the Boys' School, he became a pupil teacher and moved quickly through the ranks. He was afforded training courses overseas, showing keen interest in English Language and Arithmetic. He served as head teacher at Seatons, Freetown, All Saints, St. John's Boys and Greenbay. J.T, as he was known to everyone, was involved in a number of other activities in the community. These included The Antigua Literary Society, The Antigua Teacher's Union, The All Saints Lodge of the Grand United Order of Odd Fellows. He was one of the true Antiguan heroes whose ancestry can be traced to the village where I was born.

Photo Gallery of Estate/ Plantation Houses in Antigua Part 1



Crosbie's Estate House 1943

Crosbie's was one of the estates in the 'Cotton Belt' and produced some of the best Sea Island Cotton.



Hodges Bay Estate House

Ownership in 1750 was Henry Hodge. Purported to be the oldest house in Antigua dating back to the early 1700's, rebuilt in the 1930's by Maybert & Dalmer Dew. Wide doors for crinolines. Open hearth fireplace in the original section known as the 'Battery' is large enough to roast a whole cow.

Weatherills Estate House



- c.1700 James Weatherill
- 1706 The property was converted to a sugar and Sea Island cotton plantation.
- 1829 304 acres & four private beaches.
- 1882 House rebuilt by Edgar T. Lane 1,000 UKL.
- 1946 Lee Schafler became part of the Northern Sea Island Cotton belt.

Weatherills interior & outbuildings



- 1 – Divided louvre panel wall between DR & LR.
- 2 – Interior of LR – note ceiling.
- 3 – back courtyard & out-buildings.

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Photo Gallery of Estate/ Plantation Houses in Antigua *(Continued from page 8)*

Langford's Estate House



- 1759 Owned by Jonas **Langford**.
- Now used by the Antiguan Government as the Police Training Center.
- 1930's A. Hewlett managed the estate & children would walk from town for Asham – crushed parched corn mixed with brown sugar – a treat.

Marble Hill Estate house 1929



- c1750 owned by Samuel Nibbs
- 1832 172 acres – 201 slaves

- 1976 refurbished by Dominic Habsburg
- 1993 Govt. repaired to use as training inst. Never used.
- 1994 US Govt. repaired for Drug Rehab Centre.
 - Never used.
 - 1997 destroyed by fire

Marble Hill Estate House

1976 – SE exposure & Marble Hill Estate House Interior



The Wood Estate House



The Wood C.1930 – Working Farm owned by P. Abbott

- 1750 Ownership Jas. Langford.
- 1831 John Wood. Hence the name.
- 1832 280 acres (241 cane acres) 184 slaves.
- “and also all that other plantation called The Body or Wood Estate in St. John's Div. containing 28 acres 3 roads” 1816*
- Indenture 19th April between T. Langford & J. Dennet.
- V. Oliver Vol.II*

Redonda Ecosystem Reserve

By Sherrel Charles
Environmental Awareness Group (EAG)

Redonda has been infested with invasive alien species, like rats and feral goats, for as long as we can remember. It was not until 2016 that conservation efforts officially began to bring the island from the brink of complete degradation. Thus, the establishment of the Redonda Restoration Programme (RRP), a collaborative effort of the Environmental Awareness



Redonda

Group, Government of Antigua and Barbuda, British Mountaineering Council, Fauna & Flora International, Island Conservation and Wildlife Management International Ltd.

In 2009, the island was identified as a top priority island for restoration, given the globally significant wildlife populations present, including several endemic and critically endangered species of lizards and 1% of the world's Booby population. Therefore, the programme was launched with the mandate of eradicating these invasive alien species from the island.



Endangered Species the Booby Birds

This major intervention successfully led to the island being rat-free in July of 2018, and remains so to this day. It has since been declared a Key Biodiversity Area (KBA) and Important Bird & Biodiversity Area (IBA), placing Redonda in a significantly better position than it was before. However, this only scrapes the surface on what can be done to ensure the sustainability of this restoration and protection.



Endangered species of Lizard

In 2021 the RRP officially transitioned into the Redonda Ecosystem Reserve (RER), whose focus is to maintain ongoing conservation efforts in restoring Redonda and designating it as the first marine and terrestrial protected area under the Environment Protection and Management Act, 2019. A management plan has been developed to establish an effective governance structure for the island.

Redonda's renown conservation victory serves as a global modern inspiration for what can be accomplished through conservation.

MUSE NEWS

Timeline of Antigua

Sauratown, 100 Negroes Part 1

Year 1736 - 1774

1736 - October 11 - Cancellation of the Grand Ball on Antigua led to the discovery and aborting of a slave rebellion under Prince Klaas.

1750 - Samuel Martin of *Green Castle* on Antigua returned from England having certainly heard about the agrarian reforms proposed by Charles A Turnip at Townsend and others and instituted reforms on Antigua with many on Antigua including Farleys.

1750 - Antigua was requiring the intake of 1700 slaves annually to keep up with mortality rate which was highest among African born rather than Creoles. The processing of sugar cane was a brutal industry. The average life expectancy for a slave on Antigua was seven years.

1753 - Francis Farley married Eleanor Parke, daughter of James Parke, nephew of the murdered Governor of Antigua, Daniel Parke. By marriage he acquired *Mercers Creek* plantation on Antigua. His other plantations included *Mur-rays*, *Hamilton*, *Farleys Garden*.

1756 - First Moravian missionary arrived on the island of Antigua, Brother Samuel Isles from St. Thomas. The condition of the Negroes at the time of this arrival was truly without God and without hope in the world. They had never heard the name of God, except when they heard their buckra masters swearing. The churches were considered by them as buckra churches in which they had no part. And when a burial took place among the negroes, the corpse was placed in a coffin and supported on the heads of two men in turns, the ceremonial consisting of dancing to the fiddle throughout the night until, at gun-fire from Monks Hill summoning the slaves to their days work, they would put the body into a grave, cover it up, then grab their hoes and go to work in the fields.

1756 - Simon Farley died on Antigua.

1757/8 - Francis Farley was in Antigua settling family affairs connected with the death of his brother. About this time Antigua had a white population of 3,500 and black population of 28,000.

1763 - February 13 - Elenor Farley, daughter of Francis Farley married Navy Captain John Laforney in St. Johns, Antigua.

1768 - March 17 - A letter to the Secretary of the Royal Society enclosed one from AMr. Farley of Antigua praising the efficacy of Quassi Root for fevers (*Quassia amara*) the Surinam root, as effective as Peruvian bark (quinine) especially if mixed with snakeroot.

1768/9 - Francis returned to Antigua leaving his VA/NC interests in the hands of Robert Mumford, James Parke Farley, and William Byrd III.

1770 - Brother Peter Brown on Antigua had a conversion success, Aa negro driver on Farleys plantation, became so distinguished for his diligence and faithfulness that his owner declared that he would not part with him for 500 pounds.

1772 - August 31 - Hurricane traveled directly over Antigua and leveled Francis Farleys house. He was away. It almost destroyed Spring Garden, the Moravian Mission. When the storm hit Virginia, a small slave ship, *Tom*, with 150 slaves between decks ran aground on the shoals.

1773 - A List is made of about 100 slaves from Antigua brought to the mainland and half are designated for the Land of Eden (Sauratown) and half for the Farley Virginia plantation at Maycox on the James River near Richmond.

1773 - December - The English threaten to cut off exports from the Colonies frightened Francis Farley. He was appointed a member of the Council of Antigua by the Board of Trade.

1774 - Moravians established a second mission church on Antigua at Bailey Hill adjoining a plantation owned by James Parke Farleys late grandfather, John. This may be where the Farley slaves heard Brother Brown preach.

1774 - Francis Farley foresaw starving slaves in Antigua and personal ruin because of the mischief of the Boston men.

1774 - Mrs. Shaw described the life of Negroes on Antigua. The Negroes are the only market people. No Body else dreams of selling provisions. Thursday is a market day, but Sunday is the grand day, as then they are all at liberty to work for themselves, and people hire workmen at a much easier rate, than on week days from their Masters. The Negroes also keep the poultry, and it is them that raise the fruits and vegetables.

(Continued on page 12)

MUSE NEWS

(Continued from page 11)

Brick & Stone Architecture of the 18th & 19th Centuries

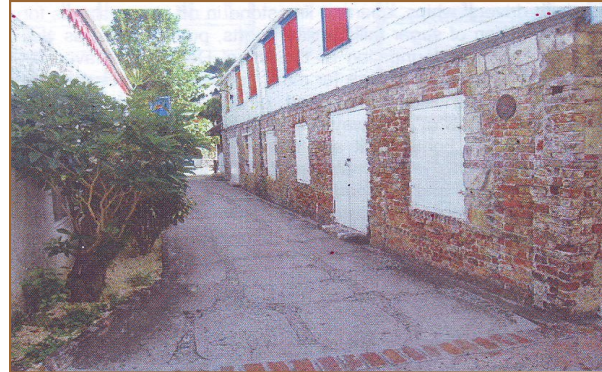
Most of the older buildings in St. John's which have cement walls, floors and stairs, in reality are of limestone. In the 1950's and 60's, the town, anxious to appear modern, developed a trend to disguise even the most intricate limestone designs with cement plaster, a practice which continues today. Unfortunately, over time the cement erodes the limestone causing it to chip and flake.

The Museum is one example, another is the Patrick Michael Building on lower Nevis Street. Its limestone base, constructed in Flemish Bond, is being re-plastered with cement. This 19th century building has neo-classical features that mimic its British brick counterpart, the overall effect is no less impressive or attractive. However, the design as it now exists, might not be original because neither the front nor side facade is symmetrical, nor does it have the typical hip roof of the period. Symmetry and the attention to architectural details are fundamental to classical design. The original design would have met these criteria. The 18th century site plan of the property indicates that it once extended from Redcliffe Street to Nevis Street. Two old brick structures suggest that the building was erected on the site of an earlier 18th century one.

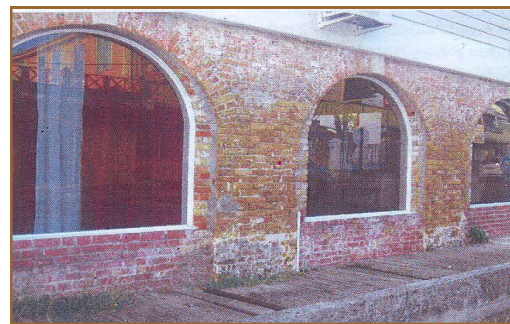
Like its counterpart across the street (photo lower left) which has also undergone extensive alterations, the 2 buildings represent the last of an era when Nevis Street was a major artery stretching from the Harbour to the tree-lined carriage boulevard of East Street.

Vernacular design is the term given to describe most of the traditional architecture in the Caribbean. Such buildings have tended to withstand the ravages of natural disasters. The most popular is the simple cottage of 18th century design erected in timber.

It is still being built for both commercial and residential use. They are sprinkled throughout the island and can be easily recognised by the simplicity and symmetry of the one-storey construction, one door in the centre with a double hung or casement window on either side and a small veranda in front.



This restored Redcliffe Quay building above, like the one below, has voussiors and quoins in brick, instead of limestone, suggesting that both may date from the early 18th century.



The lower floor of the 18th century building above, located at the corner of Nevis Street & Friendly Alley, was constructed primarily of brick with timber upper floor. Over the years it has been extensively altered and is now in need of serious repairs.

Other vernacular designs in St. John's include adaptations of British and European architectural styles such as Georgian, Victorian and Greek Revival. Adaptations took into account weather patterns and readily available construction materials; for example, upper floors were entirely of timber not bricks and ground floors had latticed gardens. Most have been either demolished or modified in some way to 'modernise' these features.

(Continued on page 13)

MUSE NEWS

(Continued from page 12)

In 1985 Paul Cloyd a US Peace Corps Volunteer and author of the book, *‘Historic Architecture Design Guidelines for a Historic District, St. John’s Antigua’*, documented all the vernacular structures in St. John's. He identified some of these vernacular adaptations unique to St. John's as latticed verandas or boxed entryways. He noted that in some buildings, eaves, the part of the roof that projects beyond the wall, were adorned with fretwork.

During renovations in the 1960's, galvanized metal sheets replaced cedar shingles and original wooden sash or casement windows were replaced with glass jalousies or plastic PVC versions of the original. These changes posed some difficulty to Paul Cloyd who felt that original designs and materials should always be preferred. He was equally concerned that the renovations to historical buildings should include paint colours. He insisted that in general, the bright colours with their unusual combinations were in reality, out of character with original colour schemes, which, he said, were much more somber, white or grey with shutters in a contrasting colour of dark green or brownish red. An-English visitor in 1842 described St. John's as a town of about 1800 residences, most of which were painted white with green shutters.

The 19th century residential building at lower left with its vernacular adaptations of latticed verandas is decaying from neglect and may have been damaged by the construction of the Heritage Hotel. Its internal walls and stairs and other architectural features were gutted to facilitate commercial activities.

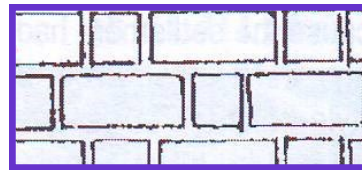


The Patrick Michael Building on Lower Nevis Street is privately owned and closed to the public.

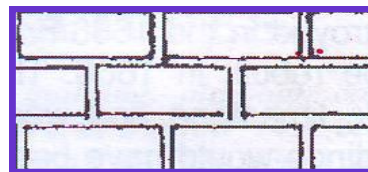


Once a dwelling, the 19th century residence above is constructed of bricks, limestone and wood. Over the years it has undergone several renovations that have altered its original features. Eventually it was used as offices, but is now empty and deteriorating from neglect.

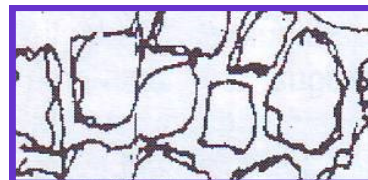
Stone Features of the 18th Century



Flemish Bond



Common Bond



Random Rubble



Coursed Rubble

What's Happening at the Museum



Our dear friend Dr. Lydia Pulsiper. Always a pleasure to have her in our presence.

Geology of Antigua and Barbuda

Dr. Reginald Murphy gave a brief talk on the Geological Specimens in Antigua.



Staff takes a look at specimens

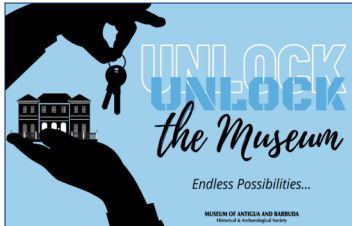
The Historical & Archaeological Society Newsletter is published at the Museum quarterly in January, April, July and October. HAS encourages contribution of material relevant to the Society from the membership or other interested individuals.

Tel/Fax: 268-462-1469, 462-4930 E-mail: museum@candw.ag Website: www.antiguamuseums.net

Historical and Archaeological Society

JULY, AUGUST, SEPTEMBER 2022 No. 158

UPCOMING EVENTS



Imagine St. John's in the year 1897. Your own vintage tour of then and now. Walk the streets as you compare the buildings of then and now, where was Gutter Lane and Crow Lane? Did you know that the Public Market was situated at the bottom of Long Street? There are so many secrets to reveal. Coming soon in 2023..QR Code friendly. Staff are presently researching street names and building for the exhibit. Stay connected for further information, by visiting our Facebook page, *The Museum of Antigua and Barbuda*. Also visit our website

site www.antiguamuseums.net

SAVE THE DATE!



Join HAS! Discover & Preserve Antigua & Barbuda's Heritage

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