

Historical and Archaeological Society The Museum of Antigua and Barbuda

“Knowledge to be of any Value must be Communicated”

HAS Newsletter No. 162

July, August, September 2023



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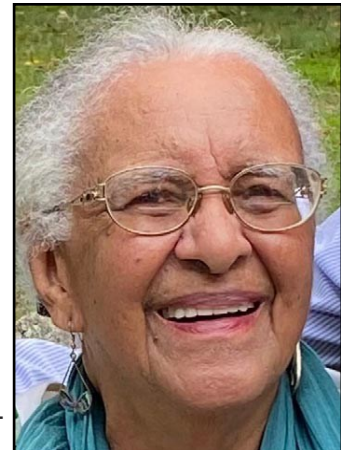
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Former Miss Antigua Turns 100

Extracted article entitled *'Former Miss Antigua Turns 100 Today'* from *'The Daily Observer'* Newspaper which was done by Carline Jacobs and Roland Leach, published on October 3rd 2023.

A former Miss Antigua becomes the country's newest centenarian today.

Ruth Emily Adjorlolo (née Henry) was born at home at St Mary's Street on October 3 1923 at 9.30am to Roland and Therese Henry. She was the eldest of eight children, the second of whom sadly died in infancy. Ruth attended Antigua Girls' High School from May 1930 to December 1941 and was a prefect. In December 1940 she passed the School Certificate at the level required for exemption from the matriculation of the University of London and obtained a distinction in English Language. Ms. Branch, then headmistress, wrote in her report: "Ruth was an influence for good during her life at school. She is honourable, industrious, courteous and helpful. She has a particularly bright and cheerful manner. "She showed a great interest in social welfare work while at school. In the last year of her school life she was awarded the prize offered by Lady Stockdale to the girl who had done most work for social welfare. She has never lost this interest and has continued her work among the poorer girls of the community."



Ruth Emily Adjorlolo (née Henry) is a former beauty queen who later worked for the United Nations

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Former Miss Antigua Turns 100

(Continued from page 1)

In 1948 Ruth was selected to be Miss Antigua. She has always said she didn't choose to be Miss Antigua; it was a decision made for her by "the ladies". However, no one has ever disagreed with the decision.

Ruth later left Antigua for New York. She took up a position in the Social Affairs Department of the Human Rights Division at the United Nations. At the time the offices were situated at Lake Success. The headquarters later moved to midtown Manhattan. At the United Nations she worked with Eleanor Roosevelt and was involved in the draft of the UN's Declaration of Human Rights. Something Eleanor Roosevelt used to say that Ruth has never forgotten is, "irrespective of race, colour or creed, people laugh and cry at the same things".

It was in New York that Ruth met Eric Adjorlolo, a student from the Gold Coast (now Ghana) who was studying journalism at Columbia University. They married in 1952 and, following his graduation with two Master's degrees from Columbia, the family moved to the Gold Coast in December 1955. This was an exciting period in British colonial history as many of the now former British colonies were advocating self-rule and independence. The Gold Coast gained independence from Britain on March 6, 1957. Eric Adjorlolo at the time was head of news at the then Ghana Broadcasting System. As such Ruth and her husband were in the frontline of all the activities; a once in a lifetime historical experience.

Not long after independence, Ruth's sister Gerda Hewlett and their two children accompanied her husband Cecil Hewlett, a lawyer who had taken up a position in the Ghana legal service. It was a time when many professionals from the Caribbean came to work in the newly independent country. Ruth enjoyed having her sister and family in Ghana.



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Former Miss Antigua Turns 100

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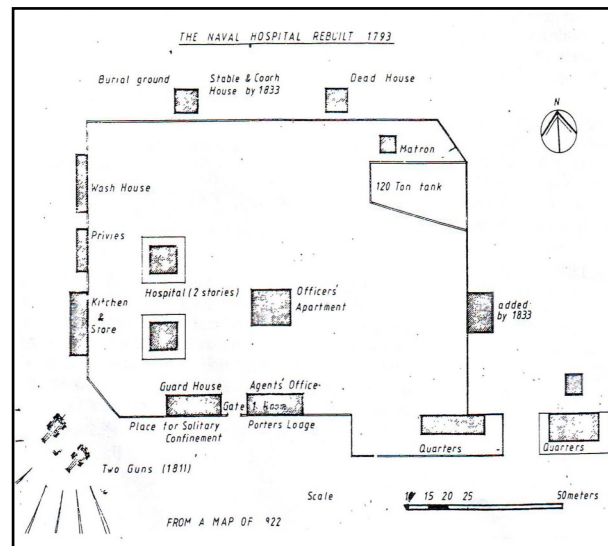
Over the years Ruth has travelled extensively with her husband and on her own. The family lived in Montreal, Canada, for two years from 1964 to 1966. During this time Ruth undertook a course in philosophy at McGill University. Ruth has worked for a number of organisations in several roles, mainly in public relations and media. These have included First Ghana Building Society, Shell (Ghana) Ltd, Union Carbide, and Texaco. In 1970, Ruth set up the first Zonta Club of Accra in Ghana. Zonta is an international organisation of professional women whose aim is to build a better world for women and girls through service and advocacy. The club has grown and gone from strength to strength. Ruth was invited to carry out a UN project set up to train ladies in southern Africa in skills that enabled them to earn a living and provide for their families.



Like many in her family, Ruth is a talented artist. Art and painting are among her passions. She set up the “Art Den” in an out-house of their home in Accra where she offered art lessons. “Ruth always made the most of every opportunity,” a family statement said. “There are always options and alternatives. She is enthusiastic about learning and every day is school day. When life gives you lemons you make lemonade. “Ruth has a great sense of humour and a strong faith. These make life’s paths easier to traverse.”

Did you Know?...

Outside of the Dockyard, a naval hospital was built in the late 18th century. The location of the old hospital is well-known locally as Antiguanians refer to it as “Hospital Hill.” For decades, there have been reports of ghosts and apparitions on Hospital Hill. Not only would residents see apparitions at night, but they would also report feeling ghosts reach out and grab them, on their shoulders or ankles as they walked along strange places. In 2002 a local gentleman began to build a house in the vicinity of Hospital Hill and came upon some human remains—the burial ground for the Naval Hospital.



A team of National Parks archaeologists were called upon to excavate the human remains. The remains were excavated and studied and now most of them are being properly stored in the Research Centre. Since the excavations in the summer of 2002 and 2003 there have been no reports of ghost sightings at Hospital Hill (and none at the Research Centre....yet)

Recovering the Life of John Tyley, Antiguan Botanical Illustrator

By Dr. Julie Chun Kim

Associate Professor of English, Fordham University

Sometime in the early 1770s, a child named John Tyley was born in Antigua. His exact birthdate is unknown, as is much about his youth. In 1794, however, he appeared in a letter written by Alexander Anderson, the superintendent or head of the St. Vincent Royal Botanic Gardens. In the letter, Anderson revealed that he had been composing descriptions of plants growing in the St. Vincent Royal Botanic Gardens for a catalogue that he hoped to publish. As his letter also revealed, he was planning for the catalogue to contain illustrations of the plants, and these illustrations were being done for him by a “young lad about 20” who had come from Antigua. Anderson praised this artist as “self taught” and possessed of considerable talents.”

Indeed, Tyley would go on to attract the attention of such officials as governor of St. Vincent William Bentinck, who wrote in 1798 that Tyley was a “young man of colour...who has shewn great ability in delineating the different kinds off fruit and flowers produced in the botanic garden.” Bentinck also claimed that Tyley had “excellent talents for drawing” and was “the only man of that turn I believe in the West Indies.” Bentinck’s praise is noteworthy both because it claims that Tyley was one of the best artists working in the entire Caribbean and because it indicates that Tyley was a free person of color. Bentinck was right about Tyley’s exceptionality: there are very few Afrodescendant artists that scholars know of today who were working in the colonial British Caribbean.

And there are even fewer whose works still survive for us to study. Yet in Tyley’s case, we are extremely lucky: there is a collection of 148 watercolor paintings at the Linnean Society of London that were meant to be part of Anderson’s catalogue (which was never published).

Moreover, eleven of these watercolors are botanical illustrations signed by “Tyley” or “John Tyley.” Given that Tyley is the only artist Anderson mentioned working with at the St. Vincent Royal Botanic Gardens, it is likely that many more of the 148 were done by him as well.

Those interested in early Caribbean science and art are now studying this rich repository of work and trying to recover information about Tyley’s life and career (including this piece’s author; I am currently writing a biography of Tyley). From documentation related to the St. Vincent Royal Botanic Gardens, we

know that Tyley worked there from 1793 to 1800. We can also tell from his illustrations that he was a highly skilled, adept artist with the ability to draw minute details in watercolor and depict plants in a scientifically accurate manner. We know, too, that he depicted plants that were central to peoples’ lives in the Caribbean, as well as plants that were little known outside the Caribbean and therefore of professional interest to botanists around the Atlantic world.



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Recovering the Life of John Tyley, Antigua Botanical Illustrator

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There is also a fascinating new painting by Tyley that came to light only in 2021. This painting depicts a human figure, most likely an enslaved person, sitting under a breadfruit tree. Tyley would have had firsthand knowledge of the breadfruit tree, which had been brought to the Caribbean from Tahiti in 1793 by William Bligh, captain of the *HMS Providence*. In fact, the first place in the Caribbean that Bligh touched at was St. Vincent, and Anderson was given the task of ensuring the health of the breadfruit tree saplings and distributing them to other islands. It is even possible that Tyley helped Anderson with this task, since he was Anderson's close collaborator.

If Tyley's painting documents breadfruit's arrival in the Caribbean, however, it is less clear what message he was conveying about it. On the one hand, Tyley's decision to include an enslaved person in his painting may refer to the British government's hope that breadfruit would serve as a new source of food for enslaved peoples and end hunger-related rebellions on plantations. This hope, indeed, is why the British government funded Bligh's expedition. On the other, Tyley's painting does not show the enslaved person eating or even looking at breadfruit. Instead, the figure has his back to the tree. Furthermore, if the British government's goal was to ensure that enslaved laborers would work harder—that they would stop disrupting plantations with revolts—then Tyley's decision to show someone sitting in the shade of the breadfruit tree, and perhaps even catching a moment of rest or ease under it, could be a radical statement. That Tyley included a human figure at all is a radical act in the context of his work as a botanical illustrator: botanical illustrations typically only depicted plants. But here, Tyley deliberately places a human being within the frame and thereby rejects the erasure of enslaved people from representations of the Caribbean.

The significance of Tyley's breadfruit illustration and others is currently being explored by scholars working with the Linnean Society of London, which recently paired with Dr. Christina Welch to digitize Alexander Anderson's manuscripts and Tyley's illustrations. Tyley's painting of the breadfruit tree has also been included in *Black Atlantic: Power, People, and Resistance*, a special exhibition at the Fitzwilliam Museum, University of Cambridge, running from September 8, 2023, to January 7, 2024. Tyley deserves this attention and more, as he is a fascinating and unique figure in the history of Antigua, St. Vincent, and the greater Caribbean and Atlantic worlds.



Note: All images are courtesy of the Linnean Society of London and reproduced with its permission.

Slave Biographies Part 2

Slaves Connected with the Sauratown (NC) Biographies Under Construction

These slave biographies attempt to provide a skeletal picture of upwards of a hundred enslaved people who, between 1772 and 1807, were present at some time at the Sauratown Plantation on the Dan River in North Carolina owned by the Farley family. The first of these slaves were brought by Francis Farley from his sugar plantation in Antigua to create his planned tobacco plantation on 26,000 acres. This concentration of slaves on the frontier of North Carolina was unique before the Revolutionary War. To have the names and some details about some of these people is also unusual.

To date, the biographies are only the product of a collating of lists found in the Virginia State Archives in Richmond and miscellaneous findings from the North Carolina State Archives in Raleigh, the Library of Congress, and public records in Rockingham County, NC. Recent modifications have been made with calculations about age and a few family relationships.

Female/Adult in Salem June 29, 1775: On this date James Parke Farley, his wife and Charles Gallaway, and several of Farley's slaves, came in coaches from the Sauratown Plantation to Salem to visit the Moravians. One of the slaves was this unnamed female identified because the Moravians noted that she had remembered hearing Brother Peter Braun preach on the Farley Plantation (Mercers Creek?) in Antigua. She was not listed as a Christian convert so she probably was not baptized or the Moravians would have certainly taken note. No children were listed as among the party so she was probably not a nurse but a lady's maid. That raises the likelihood that she returned to Virginia in 1777 when the family went back to Westover.

If we assume that she could only have come from the Land of Eden list in 1773, the likely possibilities of who she was were: Molly Stephens, Peggy, Becky, Grace, Sarah, Silva, Emanuel, Charlotte, and Patty.

Image: Female about 25, well-dresses as a house servant. She would have been wearing her best outfit or even a special one provided by Elizabeth Farley.

The party left Salem, July 2, 1775, and the next day the Moravian slave, Sambo, ran away. He was a slave of Valentine Fry and the Moravians suspected that he sought to follow the Sauratown Plantation party. Actually, when he was captured less than a month later, they found he had run in the opposite direction and was captured near the Catawba River. (see Sambo) He was known to have been a Mandingo which lends itself to the conclusion that the Sauratown Plantation Negroes coming from Antigua were not Mandingo. If they had been, Sambo was intelligent and he could and would have found the way to follow to a place where there were people from his nation in Africa.

Several times, the speculation when a slave was missing from subsequent lists, has been that they died and were buried at the Sauratown Plantation. Another real possibility may be that they ran away. Francis and James Parke Farley certainly knew that slaves ran away even when they were confined by an island. There was nothing to discourage them from running at the Sauratown Plantation since it was surrounded by woodland. It was also true that Francis Farley was documented at Antigua, along with Samuel Martin, as believing that they should treat their slaves as humanly as possible recognizing they were essential to the plantation operation and it was the just thing to do. They were not abolitionists but they were the first plantation owners on Antigua to allow the Moravian Missionaries to preach to their slaves and to Baptize them as Christians. Farley's attitude toward his slaves and the natural discouragement of running away into the unknown, may have been the design by which he was able to minimize his run-aways.

Henrietta: In August 1791, John Dunbar paid for the passage of Henrietta and Jean,

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Slave Biographies Part 2

(Continued from page 6)

two Negro children (wenches) to be sent from Antigua to Virginia.

It appears that his intent was to sell them in Virginia perhaps for his personal benefit. They were daughters of Hester, "a Mulatto woman." The children may never have had any connection with the Sauratown Plantation except as part of the continuing efforts of John Dunbar to sell assets of the Farley estate.

The girls are listed as Mulatto and another time as Mustee wenches. Their clothing was paid for and in October a payment was made "for advertising slaves" which probably were Henrietta and Jean.

Jane: Was a sister of Henrietta above and daughter of Hester all living in Antigua probably at the Mercers Creek Plantation. In August 1791, John Dunbar made arrangements with Hester, by paying for proper clothing, to have the girls sent to Virginia probably with the intent of selling them there and gaining the profit for himself. As in the case of Nanton, he may have been prevented from doing that by Virginia Law. There was no indication either girl ever reached the Sauratown Plantation but they were part of the continuing effort of John Dunbar to sell assets of the Farley Estate.

Nanton: On September 25, 1789, Rev. John Dunbar, second husband of Elizabeth Byrd Farley and administrator of the estate of Francis Farley and James Parke Farley, brought from Antigua to Virginia two slaves named Nanton and Peter. The four daughters of James Parke Farley were minors as heiresses of their father. In spite of his position as Administrator, Dunbar, their stepfather, could not make any transfers of slaves from that estate until the youngest of the girls turned 21. They were heirs of their grandfather by right of his will and as Administrator, Dunbar could, by the laws in NC and VA, buy and sell slaves and land in their interest. In his efforts to find convertible assets in the estates of the deceased father and son, Dunbar turned to the Mercers

Creek Plantation in Antigua, a Farley property inherited from Francis Farley, descending through his son to James Parke's daughters.

Dunbar paid for the passage from Antigua to Virginia of the two slaves, "Dick Nanton a Mulatto man" and Peter, in August 1794. When they arrived in Virginia, Nanton claimed he was free by virtue of the fact that there was a law in the state against bringing in Slaves from the West Indies, the punishment for such an act being immediate freedom for the slave. From a prohibition against the import of slaves into Virginia, Nanton had successfully used the law to gain his freedom. Since Dunbar had already sold Nanton to his older step daughter's husband, Richard Corbin, he was forced to repay Corbin and pay for the slave passage and then lose the ownership of the slave. The cost of the transport of the two men was £303.11.11 but in the case of Dinwiddie Crawford & Company vs Farley that sale was not charged against the James Parke Farley Estate. It was noted that Nanton and Peter were thought to have been brought to Virginia by Mr. Skipwith, Elizabeth Farley Shippen Dunbar's third husband.

The Nanton family was a prominent one, owners of sugar plantations in Antigua. Richard Nanton was married to Rebecca Weston. Based on common practice in Antigua during this period, it was reasonable to assume that the Mulatto slave, Nanton, may have been fathered by Richard Nanton, particularly because he was first noted in documents as "Dick Nanton."

In 1814, Richard Nanton, a free slave, with another free Negro under 16, and a horse, was listed on the Williamsburg City Personal Property Tax List. There is no reason that Nanton ever was taken to the Sauratown Plantation although he was part of the story. His case did influence the attempt to dispose of slaves at the Sauratown Plantation. It suggested that at least some of the Antigua slaves were very observant or may have been able to read and function in the Colonial world independently. That capability should be considered as present within the Sauratown Plantation slave community.

The Camacho Family History in Antigua

By Philip Harris

In May 1847 over 200 Madeirans sailed to Antigua to seek their fortune. The abolition of slavery by 1775 had a devastating effect on the Madeiran economy – though obviously an incalculable force for good in human terms. This led to a long-term exodus from the island of those looking for a better life.

Among this group was a 16 years old boy Antonio Jose (Joseph) Camacho, who had been born in Augustias, Madeira on 21st May 1831. Also in the group was Francesca Gonzales de Oliveira Dos Ramos, (known as Mrs. Ramos for short), who was born in Corageira da Fora, Madeira on 25th January 1800. It is believed she took leave of absence from her husband, Manuel Dos Ramos, to take her three daughters to Antigua in search of suitable husbands. Her eldest daughter, Maria Olivia Dos Ramos, was to hit the jackpot. Judging by the dates on the marriage certificate of Maria Olivia Dos Ramos and Antonio Jose Camacho, and the birth certificate of their first-born, Joseph Augusto Camacho (1848-73) there would appear to have been an intimate and fruitful shipboard romance between them on the voyage to Antigua. They got married in St John's, Antigua on 26th September 1849.

When he arrived penniless in Antigua, Antonio Jose became an indentured stable boy or groom on the Long Lane Estate. His position was little better than those of the slaves, who up to the abolition of slavery in Antigua on 1st August 1835, would have carried out such duties. When Antonio died on 9th July 1894 he left an estate valued at the 2020 equivalent of 15.25 million GBP. How on earth did he achieve such wealth so quickly?

His last Will and testament describes him as a merchant, which he was, but he was far more too. Very early in his career he started to invest in land and property and in this he was assisted by the policy of the British Colonial Authorities, who were determined to prevent former slaves buying or squatting on the land they had worked.

There was the opportunity to buy up land cheaply because there was little labour to work it. In fact the captains of visiting ships were paid a bounty for every labourer that they brought in from the Portuguese colonies.

On his death Antonio Jose owned five sugar plantations: Langford's Wood (280 acres), Langfords (404 acres), Mount Pleasant (494 acres), Dubars (188 acres) and Briggins (440 acres). In addition he possessed not only real estate in Madeira, but also land, houses, offices and warehouses in the port of St Johns, Antigua where his various businesses traded as A J Camacho & Company and Camacho & Sons. Many charities benefitted from his bequests including orphanages and convents in both Antigua and his native Madeira. He left money to the priest in the chapel of Our Lady of Consolation in the village of Monte in Madeira for Masses to be said for the repose of his soul, and a sum that in 2020 values was worth £30,000 for the maintenance of the Catholic Church in Antigua, as well as numerous bequests to employees and servants.

It is not known at what stage in his rags to riches transformation Antonio Jose Camacho shrugged off his poor Madeiran lifestyle and language and began to don the trappings and language of an English Colonialist, and invest in English education for at least some of his offspring. Clearly from surviving photographs this is what he did.

Antonio Jose and Maria Olivia produced: six children who survived to adulthood: Joseph Augusto (1848-73) born before his parents were married, Maria Olivia (1851-98), Manuel Oliver (1857-1918), John Joseph (1859-1929), Ana Olive (1862-88) and Martin Joseph Camacho (1868-1919). There were two brothers, born either side of Olivia. Both were called Pedro and died in infancy.

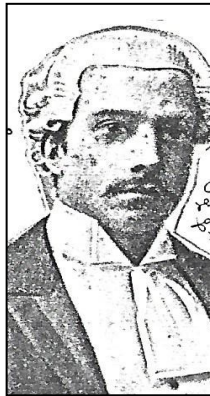
Their youngest child Martin Joseph, when just 13, was sent to the Jesuit College at Stoneyhurst in England arriving in October 1881.

(Continued on page 9)

The Camacho Family History in Antigua

(Continued from page 8)

He was one of numerous pupils from the West Indies. He then studied law and aged 22 was called to the Bar at Middle Temple, London. While in England he met and subsequently married Mary Gertrude Craddock from Banbury. There was an opening for a barrister in Antigua so he returned with his young wife and one month old daughter. He later became a judge – the first Antiguan born judge – before serving as Attorney General in Dominica where he died.



Martin Joseph Camacho 1890

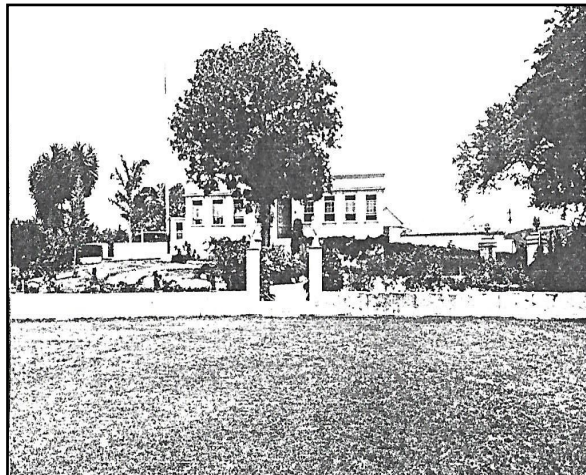


Martin Joseph Camacho serving as Attorney General in Dominica where he died.

The legal connection ran on. Martin Joseph's son Fabian became Chief Justice of Trinidad and his nephew Maurice Vivian Camacho became Chief Justice of British Guiana and was knighted by King George VI.

After the death of Antonio Jose Camacho in 1898, the family fortunes were placed in the hands of his son John Joseph Camacho (1859-1929). John first married a very young (13?) Lucy de Oliveira in 1878 and following her death he married Maria Teresa Gomes in February 1897 when she was just 16. There were no children from either marriage. Maria Teresa was later to be described as a fabulously wealthy widow, surviving John Joseph by 40 years. She never remarried.

In an article published in Antigua in The Daily Observer, on Saturday, March 4, 1995 the writer gave some detail of John Joseph's wealth by the time of his death claiming that he had become the wealthiest homebred Antiguan ever and owned nearly three quarters of the land in Antigua. This included huge blocks of land in St John's itself including the quayside. During his lifetime he built and donated the Catholic Cathedral in St John's. He was also a member of the Legislative Council, a member of the Executive Council, was on first name terms with the Governors and Colonial Officials and had bought out the same Planter class for whom his father worked on his arrival on the island. An amazing achievement for the son of a penniless indentured groom.



John Joseph Camacho home at Millars Estate

Among the land he owned was Millar's Estate, which was acquired by the US military during World War II and became Antigua's international airport. On her death, his widow left their home, known as the house of 100 windows, to the diocese and it became the residence of the Catholic Bishop and seat of the Diocese of St John's Basseterre.

Muse News

Unlock #2 in the Museum series continued in July in the village of Swetes, a vibrant community which has maintained Antiguan and Barbudan life-ways including a traditional ‘Blouse and Skirt’ house. Stories of Antiguan and Barbudan Heritage and lives of the people were shared.



A traditional ‘Blouse and Skirt’ House in Swetes Village



Left: Board Member of the Museum Ms. Desley Gardner giving a historical talk

Right: A traditional corner chair on display.



Other traditional items were on display like lamps, a milk cup, homemade childhood toys, a baking stone among other items. (Below) Dr Chris Waters and member of Swetes Village Uncovered Committee.



Muse News

Unlock the Museum series #3 took place in August at Betty's Hope Plantation with Dr. Reginald Murphy Antigua, Archaeologist and Historian, where he gave a talk on enslavement, sugar production, heritage conservation and restoration. It was a fascinating experience to be among iconic sugar mills, fascinating ruins and features.



Dr. Reginald Murphy and Board Member Desley Gardner



What's Happening at the Museum

Acquisitions

Special thanks to Mr. Philip Harris for donating to our Research Library, a selection of 11 colour and 20 black and white Antiguan post-cards, showing locations and life on Antigua around 1900 to 1920. Most are credited to Jose Anjo Photographer, and a couple to F. R. Anjo. Mr. Harris also contributed information on the History of the Camacho family and their contribution to Antigua. His maternal great grandfather was Antonio Jose Camacho of Madeira, who migrated to Antigua in 1847, so he is happy to share the history of the family and we deeply appreciate Mr. Harris's contribution.

Here is a glimpse of just a few of the post-cards donated:

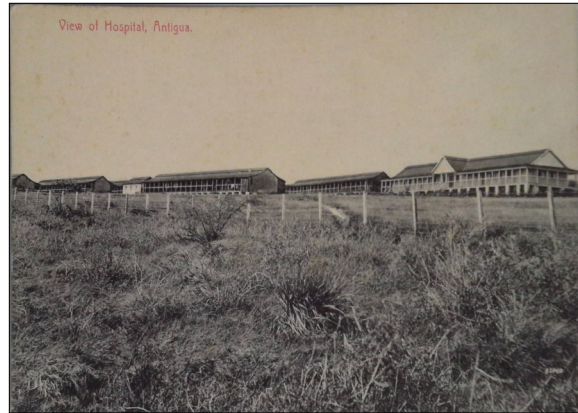
The Presbytery, Antigua B.W.I



"Homeward Bound", Antigua B.W.I



View of Hospital Antigua



St. John's Harbour Decorated



Traveler Palm, Botanic Station, Antigua, B.W.I



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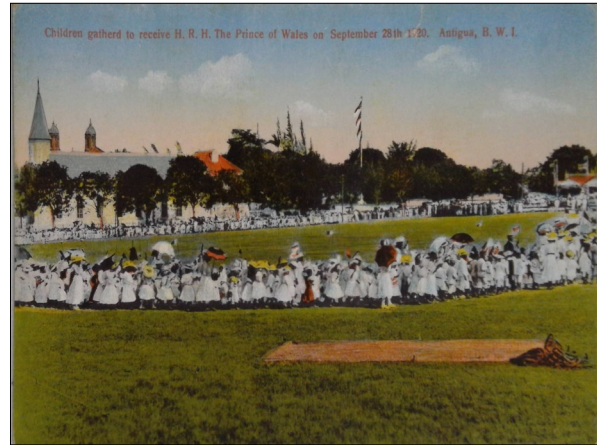
Acquisitions

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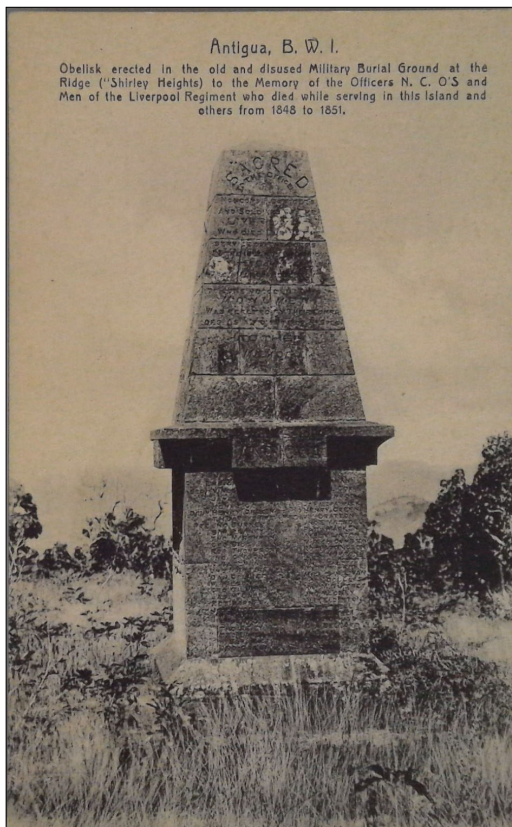
Loading Carts with



Children gathered to receive H.R.H The Prince of Wales on September 28th 1920 in Antigua. BWI



Antigua BWI, Obelisk erected in the old and disused Military Burial Ground at the Ridge (Shirley Heights) to the Memory of the Officers N. C. O'S and Men of the Liverpool Regiment who died while serving in this Island and others from 1848 to 1851.



New Members



The Historical and Archaeological Society & Museum of Antigua & Barbuda would like to welcome our newest members:

Tony Armstrong of Antigua

Pauline Spencer of Antigua

Richard John of Antigua

Carol Archer of Antigua

Gilly Huntington-Rainey of Antigua

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.

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Historical and Archaeological Society

JULY, AUGUST, SEPTEMBER 2023 No. 162

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 www.antiguamuseums.net

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

TO BECOME OR REMAIN A MEMBER OF THE SOCIETY, FILL IN & SNIP OFF. Mail to P.O. Box 2103, St. John's Antigua.

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CIRCLE MEMBERSHIP CATEGORY	
Individual	\$ 50 EC/\$ 25US (Mailing included)
Student	\$ 15 EC
Family	\$ 100 EC/\$ 45US (mailing included)
Life	\$ 500 EC/\$ 200US
Business Patron	\$ 500 EC