

28/9/17

Saturday  
24.5.47.  
T.O.

*Fam. Rec.*  
Case Hist. 118

Johnson Robert	Head	" W.	72	Farmer
Robinson Leslie	S/son	" S.	22	
Johnson Eric	"	" S.	19	
" Vincent	"	" "	10	

Robert Johnson lives on the parochial road to Green's Town, just before the bridge which is the boundary of Green's Town. He was born "a few chains" from the place he lives now. He bought it 50 years ago from Mendez. He has a daughter in Balacava "my right hand". His son lives not far away. He is not on quite good terms with his son. He does not approve of his son living with a woman and having children with her and refusing to marry. They live well together, but his son does not want to marry, and old Mr. Johnson does not approve of it. "S on - his life is not nice to me - he has a woman and they have children and they don't marry". "I gave him my place - my second place". This "second place" was a family possession. It was in Durham and Mr. Johnson got it from his grandfather Mr. Thompson. Originally Durham belonged to Mr. Beckford. "My grandfather bought a part from Beckford and Thomas Murray another part from the same Beckford." "John Green was the first settler here".

home for  
homeless  
children.

The house he is living now was built in 1925. He married his wife who was from Manchester in 1900. She died in 1937. During these 37 years they raised 27 children - their own and adopted. "Other people children". Some of these children are grateful - some don't remember their "adopting/" father. The first adopted child was his wife's son. "Sometimes they are family and can't help themselves", so Mr. Johnson takes them. Some are strangers. They come and say "please do you want anybody to stay with you" - so I take him". Vassel who live in the neighbourhood were both brought up by Mr. Johnson. He took them as small children. "vassel - both him and his wife - live in my yard till they marry." "Manuel Smalling - I adopted him - he is gone to Manchester." "Jeremiah Miller took him when a small quid." "Eric Robinson - brother of the deaf man who lives with me, he came here creeping. I sent him to school and learned trade. He has been to America, come back and never said 'how do you do' to me." "Some don't remember me, some come back and live with me."

Mr. Johnson lives now with a young boy - a "nephew" and a "big man" who is deaf. The last one is a relation of his wife's illegitimate son. "He is deaf but useful".

Asked why he undertook the burden of bringing up so many children Mr. Johnson said. "I call them my neighbours and friends - I regard it my duty. I do it as my duty."

Mr. Johnson is old now. "I am just living in the back-yard watching some fowls. I feel to myself I soon be gone, and I like have a talk with good people. I was a member of the Wesleyan Church and was a leader. Since I took down I can't go - but my heart is in the church. The minister comes to talk to me. A good talk with good people."

Wednesday  
28.5.47.  
T.O. & J.O.

2

C.Hist. 118

not 2/1  
This time Mr. Johnson was busy finishing plaiting from bananas leaves a "beast's collar." - On first visit he was feeding chickens, on second feeding his pig. - We went to the kitchen. His deaf grandson was there. He is the son of his wife's illegitimate son "Robinson. When he married his wife she had an 5 years old boy whom he brought up. "He was a true son to me". He went to Cuba and died there. This boy was ~~also~~ born in Cuba. He came to Mr. Johnson as a small boy. He had a pain in his legs and could walk. Mr. Johnson took him to many doctors. One doctor said he could cure the pain in the legs but the boy will be deaf. He gave him a medicine and the boy's legs were cured but he became deaf. He understand Mr. Johnson well- lip reading and speaks quite well. Mr. Johnson spent a lot of money on doctors. His wife was ill for many years. She even took her to Mandeville. She felt better for two years, but then it became worse and she died. The wife died in August 1934. The next May the daughter married and left him alone. "But she supports me, she is a daughter to me." "You cannot avoid destiny, I just place everything in God's hands." The doctors, some are good. He spent £16.-.- one

Robert Johnson  
sist at Johnson's house.

5.47.  
J.O.

Family Origins.  
oldest families  
in Warsop.

Old Johnson traces his family origins to the first settlers who came to these places and inhabited the district. The first settler was "my grandfather Thompson; he had part of Durham Mountain - a small part only; and Beckford /from Reckspring/ had a bigger part of it the property." "The second settler was one Johnson, who was my father. Next to Johnson was Green; next to Green - Murray. Then Carter: there are two Carters: one is senior and another is junior." "Mendez family too" belonged to the first settlers. "It was a chief one among all the other families. My wife was Mendez. She was Mendez." Mendezes were related to a Sinclair, who owned a property in Wilson's Valley. "It's long, but it's not large."

h/f

History of the  
family property.

"My mother was the daughter of my grandfather Thompson. Thompson gave her a piece of land - 3 acres - at Durham. My father marry her, which was Miss Thompson."

His father, who came here as one of the first settlers, did not settle at the beginning at Durham Mountain, but at Springside. "When I was born, I saw my father with 2 acres of land at Springside." Springside at that time belonged to Muirhead family. Later on "he bought another acre, he bought a place we call Smithfield. It was just beside Springside, going down on the left hand." "Then besides he bought 6 and 1/2 acres more at Springside." His father's house, in which Robert Johnson was born, was in Springside.

6 1/2

The last land purchase by his father was the purchase of the land where ~~Robert Johnson~~ Robert Johnson lives to-day. "Then later on he bought 2 acres of this property. It was called Siblitty Hall," probably from "the old man who owned this property." This property "contains 66 acres." The old owner of the property passed this land to his children, but they did not stay on this place. "He gave his ~~sons and daughters~~ sons and daughters - each one. Some of them removed and went to Allsides property. They sell and they give to them children and some children sell out. My father bought it from the children" of the owner of the Siblitty Hall.

Paternal and  
maternal land  
inherited by  
Robert Johnson.  
My wife's land.  
My land.

Robert Johnson had 2 sisters and one brother. "One brother who followed me died 1892." Robert Johnson himself was born in 1869. "I born 1869, 6th November - my father told. I remember."

The land which he owns consists chiefly of the land he inherited from his mother and from his father, and of the land, which his wife got from her parents. ~~The purchased land constitutes only a small portion~~ The purchased land constitutes only a small portion of his land property.

"My wife had a portion of the same land here /at Siblitty Hall/. /The place I live is Siblitty Hall. My father bought these two acres from my wife's father. My wife - she was the granddaughter of the old man /the owner of the Siblitty Hall/. My father bought 2 acres from her father. Then my wife got two acres of her own from her father, joining up to the same two acres. My father lived in Springside. Before he dead, my father has given me a piece of land over Springside. But I was not living to live there - in Springside. So my father exchanged this

Robert Johnson

very gladly. He gave me this piece of land - in Siblitty Hall - so I could join my 2 acres to my wife's. The two acres which she got, my father has given me his 2 acres, then the whole thing joined together."

"My mother has got a piece of land from my grandfather Thompson. Afterward she gave this piece of land to me - 3 acres."

Their property consisted of 7 acres of land throughout all their marital life. ~~only~~ He added to this some purchased land only lately. In 1930 he bought 1 acre of land from George Murray at Durham Mountain and added it to 3 acres inherited from his mother. "I bought an acre and put it against it. I bought it from Murray, the same ~~name~~ George Murray." "It was 1930. It was cheap at those days. One acre of this land cost me L.3.12." The next purchase of ~~the~~ land followed in 1940. He bought ~~ex~~ 1 and 1/2 square chain of land adjoining his property at Siblitty Hall "from a Robinson - just here. I paid L.3.15 for this piece of land."

Johnson's Farm now and in 1942.

According to Johnson his farmland consists now of 8 acres of land. Only 4 acres are under his direct control. 4 acres at Durham Mountain /3 inherited from his mother, 1 bought from George Murray/ are under control of his son. He passed this land to his son and his son cultivates this land and lives on it together with his wife and children. "I gave it to my son" - was Johnson's statement. But probably he is the legal owner of all the land and ~~my~~ pays himself taxes for it.

*double check*

Census data :-

In 1942 Census we find the following details ~~about~~ concerning Robert Johnson's family and his farm.

He was resident for 42 years on the same farm. There were 4 people in his household, one ~~man~~ under 14 years, 3 - including the owner - over 14 years of age. ~~Amount~~ According to his own estimate he worked on his farm for 52 weeks in the last year, 5 days in each week and 8 hours in each day. He rented no land. All the land operated by him constituted his own property.

His land property consisted of 7 and 3/4 ~~sq~~ acres ~~had~~ used for agricultural purposes. All his land was in 3 parcels: 1 and 1/2, 3 and 3 and 1/4 acres each. 5 and 3/20 acres were under cultivation. ~~Ex~~ 1/2 acre was neither cultivated nor used. 2 acres were in pasture grazings /1 acre - pasture grazing, 1 acre - ~~max~~ common grass/. 1/10 acre was under buildings. There was one water spring on his land, from which he had his supply of water. There was no mortgage either on land or on buildings. The value of the whole property was estimated at L.550, L.350 of which covered ~~the~~ the value of the buildings.

*double check*

According to his own statement his farm was a mixed farm with yams, bananas and cane ~~and~~ as chief cultivations. There were ~~ex~~ 2 and 3/4 acre under cane, which brought him in the Census year 55 tons of cane and 210 tins of wet sugar. 1/10 acre was under sweet potatoes, ~~which brought~~ with the 200lb. of the ~~max~~ total yield. ~~Ex~~ 1 and 3/10 acre of yellow yam brought him 7,800lb /or 1,800lb?/ of yams. He produced also 4 cord of firewood at the value of L.4.

2 3/4

History of the Baptist Church.

Johnson traces the origin of the Baptist Church to the first settlers in the district. According to the tradition it was at the beginning a small meeting house, which only later on was improved and enlarged by ~~the first settlers~~ some of the first settlers. "They had a man, a responsible man from Manchester. Andrew Napier was his name. And Frederic Wiltshire. He was a baptist. He was the grandfather of George Wiltshire. The grandfather of George Wiltshire - in the days of Colon M? he lived and he went to Colon. Eventually he never returned and he died in Colon. It was him and Napier - they improved and enlarged the Baptist Church." Perhaps - they even built it for the first time.

McLure /

When Johnson was still a young boy, the Baptist Church was ~~judged~~ just a small and primitive building. "When I was a little boy, it was a little building, a thatch house. The first man was one John McLure - he was my teacher." He was, as it seems, ~~the first minister of the Baptist Church~~ one of the first ministers of the Baptist Church, residing on the spot.

The first minister was however not McLure, but "one ~~John~~ O'Milly. The Church was built again on a land which was given for this purpose by "John Shevers - he gave the land." John Shevers was the proprietor of Rose Hall. "When he died, he give for all his children. Woodfine was one of his son-in-law."

The new building /almost as it is to-day/ was built only later on, after the ~~road was built through~~ new main road was conducted through the district. At that time the district was more densely populated and the Congregation larger. "Until 1897 the Congregation grew strong and call for the Chapel. It was built by Rev. Webb. They start to build in 1897 but finish only 1908. It was open 1908 - the Chapel was open. It was the same ~~gablenf~~ reef, but not concreted. The concreted /walls?/ - it was built later on.

The building of the new chapel was done ~~making~~ to ~~make~~ a large extent by collective ~~work~~ voluntary work of the community. Some people gave money, others who could not afford it, volunteered they labour.

"We used to work there - it was a delight. When we were cutting lumber in Cockpit, we regarded this as the duty. We went day by day to cut lumber for the Church. We were delighted. It is different to-day. Now the young ~~people~~ people are so lazy. I dont know where do they come from."

## History of the Anglican Church.

Johnson gave the following account of the history of the Anglican Church.

The Anglican Church, as it is to-day, was built only "between 1928 and 1930." Before this date "there was a little temporary building, very little simple place." The chapel was built "by one Lynch. It began by one Reverend Cass. And it was finished by Lynch who died some years ago."

At the time of Johnson's young days, there was no Anglican meeting house in Warsop. But the anglican minister from some other distant place was ~~visit~~ visiting the district. This minister was attached to "Saint Celeste", which again was in another district - in St. Elizabeth or Manchester. "Saint Celeste - the man who occupy Saint Celeste in those days, they had the Anglican Church." This He was the minister who at the same time served two churches: Saint Celeste /somewhere/ and S. Paul in St. Elizabeth. "He live St. Paul and come once a month to S. Celeste as to keep service. His name was Edward Bassiqui. He live S. Celeste and come up here and formed the class house in 1891. About that time. He travel - he had to occupy St. Andrew and Albert Town - once a month."

In this way the minister who served St. Andrew /?/ in Warsop, resided in some other place and was coming to the district once a month. ~~through the different churches~~ He had to visit also two other places besides ~~his~~ Warsop and the regular service in the place of his residence /in St. Paul or S. Celeste/. This has been changed by the Anglican bishop.

"The bishop arranged it cant be. The minister must keep to S. Paul and S. Celest. Later on, at that time, where the old place was, where they worshipped - they called the little place Tyre. It was very difficult to go there. They speak about that. And this man Carter, master of Troy property, gave them 1/2 acre at the main road to build the Church."

At that time a ~~Mr. Key~~ Mr. Key, the minister /either in Troy or in Albert Town, was in charge of Warsop Anglican meeting-house. He decided to build the church in Warsop which would most splendid and more ~~beautiful~~ magnificent than all the churches in the vicinity. "Mr. Key the minister he went to this man who is drawing plans in Kingston - Artiface was his name. He got a plan, he started the building. After he started that building he teek sick and he died." ~~And before he died he said that~~ Before he died he boasted ~~he~~ that "no building in the Island to match it." "He was building after the pattern of the church that was in Ireland. But God say: ~~not~~ no!. After him dead the Archbishop came to inspect the building. He say, that building that Mr. Key started, it will cest 2000 pounds. And the Congregation is too poor to build that church. So he disarranged it and put on a different building - a temporary building." This temporary building served the Anglican congregation till 1930, when the new Chapel was built by initiative of Rev. Lynch from Albert Town.

White wise men  
in old times.

"The world to-day is full of wisdom. Plane in the air, huge heavy thing fly in the air, What wisdom!" ! Johnson saw the plane for the first time in his life in 1924. "1924 I saw it the first time. It fly high. You did not know what it was. The plane flew around - I was afraid, I run away." The People in Warsop, who saw the plane together with old Johnson for the first time in 1924, ~~xxxxxxx~~ run away at the sight of the plane and ~~sought~~ sought a hiding place in their houses. They were terrified by the noise produced by the plane and by its sight as well.

The wisdom of the world is attributed by Johnson to the wisdom of white men. When the first settlers came to Warsop to live here, they were visited from time to time by wise white men, who stayed among them and taught them many things.

Tender-box.  
The Rev.Key.

To one of these wise White men they owe the introduction of the ~~xxxxxxx~~ tender-box to make fire. Previously they used matches ~~xxxxxxx~~ for which they had to pay money. When the Reverend Key, who was the minister in the Anglican Church, and visited their places, he ~~is~~ disadvised them to spend money on matches and taught them to make tender-boxes, which they could produce themselves and use freely. Tender-boxes had many advantages over matches. They ~~can~~ could be kept dry and used for making fires even during heavy rains. They were made of horn, filled with dry cotton. An iron file and a flint completed the instrument. Big ones were used for making fire, small ones for lighting the pipe. They were carried usually in pockets or in leather bags, Many people learned to make tender-boxes and they made them not only for their own use, but also for sale.

Scarcity of land  
predicted.  
~~xxxxxxx~~  
Rev.Arney.

Similarly ~~xxxxxxx~~ and the scarcity of land in the near future was predicted by the ~~xxxxxxx~~ Reverend Arney. ~~xxxxxxx~~ He advocated them to buy land and to cultivate it. "Reverend Arney - he used to tell us that men should buy land. Because the day will come when the ~~poor~~ poor man wont be able to buy one acre of land - and it come to pass

ana boom  
dicted by  
te wise  
man.

Another "wise white gentleman" foretold the banana boom before anybody could expect it. They used previously to throw their bananas to pigs and nobody bothered to plant them. A wise white gentleman visited their place. He stayed in the district, "he used to write down just as you write." He said: "banana will sell next year". And he advised everybody to plant as much bananas as it ~~is~~ was possible. ~~xxxx~~ A boy in the district wanted ~~xxxx~~ at that time to leave his cultivations and to join the Constabulary Force. This wise white gentleman advised him to postpone his decision, to cultivate bananas and he predicted him better future from bananas than from any other enterprise. Everything what he said "came true". "And in 5 ~~xxxx~~ years time bananas ~~xx~~ started to sell. I was a young boy at that time."

Advice to plant  
lumber trees.  
Revernd Webb.

Johnson listened always to the advice of wise men and he never complained of this. When the Revernd Webb took the ministry of the Baptist Church, he advised "the people that everybody must plant some lumber tree." At that time there was plenty of lumber everywhere. When Johnson was a young boy he saw "men riding the district, cutting valuable trees, mahogany, mahot and ~~knax~~ cedar." Nobody bothered about lumber and most valuable trees were cut for bouting. In 1908 the Revernd Webb predicted scarcity of lumber in future and instructed people to plant lumber on their land. He followed the instructions and planted some ~~knax~~ cedar and other trees according to the advice. In 1934 "he saw his cedar, and he cut it and ~~fix~~ these were the best boards he could get". "You must take the advice of the wise people."

God Chosen People.

Johnson was much moved by our second visit. He ~~rea~~ interpreted it as a great kindness on our part. He expressed his great gratitude for our coming to his place and having a friendly talk with him. "You are God chosen people /~~he~~ meant white people/. And you come to me. Of course, he admitted, we are all Christians, all created by the same God, and all alike. "We should not prejudice. That's why admire it, I admire you." Other people, /God chosen People if they are perponderant, they dont look at you, they don't look upon you as your fellows. They look just ....."

Warsop in old  
times and now.

"God's time."

Time now is very hard. But people should believe in God's wisdom and providence. "God cannot fail. Life is very hard now. ~~Time is~~ Look at the children. They can't go to school, you can't send them to school, they have no ~~nick~~ cloths. Look at prices. Look at fish. One shilling a pound a fish - it was a penny a pound, farthing for a herring. They gave you free. Penny halfpenny a pound. Trousers - 5, 5/6, 6/. for a yard now. It's God time. But it won't be for ever - if you stand."

Farming in old  
days.

In old times, when he was young man, "Yam, cocoa, ginger was chief industry - and cane; no penny from banana." ~~Time~~ In those times people "fed pigs and cows; raised pigs, cows, goats - plenty of them." "My father had three cows. It was my chief work." They were ~~grazed~~ grazing on uncultivated land, of which there was plenty, or even were sent to Troy, where they had an excellent pasture ground. Not only his father kept cows. The same was done by Carters and Greens. They had "a lot of grassing." There was ~~plenty~~ plenty in those times "plenty of milk." Children were getting milk and the remainder was given to neighbours. "Never sell milk, gave them to neighbours."

People don't keep as many cows now as in olden days. "Cultivations on larger scale now - cannot rear them." There is no sufficient "grassing" to keep cows now.

Money economy.

In those days "we had much less money at those days, but we could get a lot for the money we had."

"One family".  
People to-day.

In old times they lived in the village like one family. "Old settlers - they were not one family, but according to their laws, they ~~was~~ was one family." "It was more unity - far more." Nothing alike to-day. "It changed from the late generation. Why? The sin of covitchousness raises in many hearts - that's why changed. People are covicheous now. What does it mean? I saw this book in your hand, I try to steal it - that's covicheousness. They don't have last ambition - that's what crapes all thing."

The road.

The greatest change which Johnson witnessed in his life time was building of the new road. "When I was quite a boy, it was a ~~track~~ track. Nothing but mud and bushes all the time. Before this road got through they take the ~~max~~ produce on the cart." They carried the produce on their heads till Oxford River, from where it could be loaded on carts. Heads, donkeys or mules, at best carts, carried ~~thru~~ through the river on men's shoulders, were the only means of transport. Chiefly heads.

The road was built between 1891 and 1894. "91, 92, 94, yes. 92, 93, 94 - this road. 91 start and end 94. My father was a headman on this road - that's why I remember. It was perfect a change!"

## Riches and

The road brought new possibilities for marketing the produce, but it brought also a lot of poor people into the district. Poverty was brought into the district through the intermediary of the road. "Poverty - when this road opened, this started. For this reason. The road opened and men began to get more privation to take more land and get more production. And the people who had land started to employ labourers. That was when the poverty began." "Before many settlers had to depend on themselves. And then they started to depend on others."

## Increase of population.

Increase of population added to the poverty. "Before the population was not so large. I had - ~~many neighbours~~ it was years ago, when I married - only one neighbour somewhere here. One neighbour only! He married. Him and his wife made the room and lived here. And in the process of time, they were 9 children besides him and his wife - in the same room. His daughter married and she had something 10 children. One daughter only. And the other children married and they have children too. 100 people from one man."

## Changing land prices.

In olden times the land was cheap. Now things changed. It used to be "40 shillings an acre. Right around 40 shillings an acre. Now you cannot get a stretch for 40 shillings" "Any land for the same price - cheap, cheap, cheap, perfectly cheap. And now, what I know, the price of land is growing, growing, rapidly growing."

"Now I have seen land - at the road: 2 square chains 40 pounds!"

The case of the increase in the land ~~price~~ price was illustrated by Johnson on the land which was years ago acquired by Green family and later on passed into other hands.

John Green bought this land paying 40/. an ~~ex~~ acre. The land passed to Stephen Green. Stephen Green mortgaged this land - it was 1 acre and a half, and two little houses. When he died, the property was ~~sold~~ *Sold* by ~~an~~ ~~aux~~ auction. Mr. Williams, ~~was~~ relative to Mrs. Brisset, bought this land and sold it 3 years ago to Egbert Dixon for £.200. Johnson does not know what price was paid for this property by Mr. Williams at auction.

Another case. Stephen Green (or perhaps some other descendant of Green family) owned a piece of land 8 and 1/2 acre in size. He mortgaged it to the amount of £.60. "The building /society/ came down on him and took it over. The same Williams bought the land. He had it 3 years and he sold it last month to one Reford Davis for 280 pounds."

As to the first case: "I could not tell you what Mr. Williams paid for it. It was taken before he /Stephen Green/ died."

Some people  
in Old Warsop.

Johnson was had many friends among the families of old settlers. George Murray was one of them, he knew him well. "We were at school together - very good friends. His father's birthhome was St. Elizabeth. He worked in Allsides as tenants" George Murray is much younger than Johnson. "George Murray was, and he is, a boy to me - young man from me."

Name of Warsop.

He knows also of Rankin. The Woodfine family is traced to him. He was "very of right people, decent people." Gave land to all his children.

Warsop derives its name from one of the first settlers probably. "First old settler who came was Warsop. They gave this name after him. But I have no proof. Just heard."

Durham Mountain.

Durham was another property, divided by from Warsop by a line. "This is Warsop /at old Siblitty Hall, where Johnson lives/. Warsop and Durham is line, but there is a street /side/ road that divided two properties, Warsop and Durham. That street take from the River, from the Hector River and go right over to the Cocksburn property. Just besides Mr. Woodfine, just besides his house, that goes to the Church, the Baptist Church, that's the street. It crosses the road at water tank."

Old Warsop was probably connected with Troy property."

Durham Mountain and Durham Property extended "down the river."

Other people  
in Old Warsop.

Other old families in Warsop were Napiers and Carters. Napiers lived in a "big huge house" which was called "lodge." ~~It was~~ It was probably the oldest house in Warsop. ~~Some~~ ~~Years~~ ~~ago~~ they "pulled it down and put a smaller house." Napiers are from "anchester; Carters - from St. Elizabeth. They came to Troy and lived there for years.

There were two different Carters. "There are two Carters, two William Carters. One is black and another is brown. Brown is the Troy Carter. Black Carter was William Carter who lived up here, in Warsop. He stayed in Wilson Valley. Wilson Valley was named after a Wilson. This Wilson man was keeping a bank in Falmouth. He robbed the bank and came to live in Wilson Valley. This William Carter up here was with Wilson. He was the man they called him Wilson's headman. When Wilson died this black William Carter, his headman, was in possession of the property. This William Carter lost the papers. And this Carter, from Troy, claimed W lson Valley. They got it and they sell it ~~it~~ up to people. /Wilson died and gave him Wilson Valley./"

"These two Carters were different people, strangers." "This black William Carter was the relation from Savannah. William Carter /the brown own/ - I was told - he came from England. The same day he died when I was born. His son was Arthur Carter. Very good man. He was not married. Three brothers Carters - none of them married."

Miscellaneous  
Pet parrots.

"We always used tender boxes when we went to forest to catch parrots. To raise them, to sell and keep in the house. If you teach them to talk - it's a beauty! I catch many of them. End June, July - good climber climb the tree and take the young one. But when you take them they bite."

Snakes.

There was plenty of snakes in the wood in olden days. "There was wonderful, there was awful."

Parochial Road  
to Green Town.

"This road was built - can't remember - 1897. I think so. We had an old man - Reverend Webb. He was the man in the Council. He vote for this road. When he see valuable land and people could not use this land, he said he will speak for them and he succeed."

Fertility of  
land up and down  
the road.

"When you come this part, this side of the road, very fertile, very fertile, very good land." This refers to the land which is below the main road, on the slope going towards Hectors River.

Crown Land  
and Gnt Land  
Settlement.

Johnson expressed his great admiration and gratitude to the Government for the land-settlement on "crown land". "I rent the land, my family rent the land. I must confess that the land is not very fertile, but it destine for lumber, pile of lumbers in it. Because it was rented by Crown, plenty of tenants on it. And the Gnt missed Carter, sent it to one Dr. Smith." Some payment of £ 8 thousand pounds by Smith was mentioned in this connection and the point stressed was that people got this land for a reasonable price, and not for the price they must pay when buying land from private proprietors.

~~Miscellaneous~~  
~~family~~  
His family in  
Springside.

"My father lived in Springside. One of my sister live there - Mrs. Carter. From the Carters family."

Young people  
to-day.

Young people to-day do not remember dates of their birth or their age, as people of the old generation do. "They are too giddy, too reckless - it's hard to deal with them."

Neighbour.

"I am just living in the backyard watching some fowls."

<sup>to</sup>  
~~Robert Johnson~~  
While When talking with us Robert Johnson started to plait a donkey harness ~~of~~ of banana leaves. This was to be donkey's collar. Since Johnson is unable to do any hard work, his day is filled with some easy task as feeding the fowls or plaiting ropes or harnesses. He sells a donkey collar for 2 shillings. There is a lot of work at this job, but he does not want to take more than 2 shillings from his neighbours. It wont be right. "I like to keep living conscience. I dont like to oppress my neighbour." He does his work not so much to earn money as because he can not stay idle. "It's my nature - I cant do nothing."

He offered us some fruit in exchange for the presents we brought him. He refused to accept money for it. "I never sell ~~my~~ good people my fruit. I cant sell it. I cant be ungrateful."

He never accepts any gifts without reciprocity. "If they give me tobacco on the morning, I will offer them cigarettes on the evening." That's what he did with cigarettes he got from us. He gave them to his son, who ~~was~~ brought him tobacco another day. "I dont like obligation."

Neighbourhood philosophy.

*engineer*

He regards as his duty to do good and be kind to other people, his neighbours. "Kindness can never be lost." As a young man he was watching how workers worked at building new Baptist Church. He ~~was~~ patied the men. Got some food and offered to evrybody of them. He did not expect any repayment. He went away. And then the ingenieur who directed the work came to him and gave him a shilling. He saw ~~his~~ the treatment he offered to the workers and reciprocated his gift with a shilling. "It is through you that I give it to you" - he said to Johnson. "God returned it to me. I never expected it. God returned it to me. Good can never lost."

*objectively*

*hand*

He told us another story to illustrate the point. Some years ago he travelled to Mandeville. "A little boy from Savannah was going along, with a huge bundle ~~of~~ on his head." He begged him some ~~food~~ cane to suck it. "I beg you a piece." "I gave them." Another man, going in the same direction, rebuked the boy. "You must not walk and beg things." Johnson opposed to this and defended the boy. "remember - he said to the man - when you were the child." And he concluded that it is the duty of each adult man to offer food or give help to a hungry child. 4 years later he went to Mandeville ago. His mule went away and was caught by a young man, who brought the beast to him and asked whther Johnson does recognise him. Johnson could not remember. And then the young man told his story: and he was the same boy, whom he offered food on the road years ago. "He was pretty promising young man. Took me to the town, feed me and show me things." He stayed with him whole day, was shown the town and entertained. "I prayed God if you came too. Kindness can never, never lost. A little good that I can do to my neighbour, never lost. Price is self-denial and self-sacrifice."

Adopted family.

Faithful to his neighbourhood philosophy Johnson never refused a neighbour to take his child. He is proud of the amount of children he raised. "I raised 27 children. Other people children." He regarded as his duty to help his neighbours. "I call them my neighbours and friends. I regard it my duty. I do it as my duty."

He never neglected to give ~~the~~ his adopted children proper education. "I tried to show everyone of them the truth. All they can write."

He placed all these children somewhere in the world. ~~At first he put them in the workhouse~~ He found for them jobs or means of living. Some of them are established on farms near his place. Other live in other districts & "abroad".

Not all of his adopted children are grateful to him. "Some of them remember, and some forgotten. Some of them don't remember me. I pray for them - that's what I can do."

Family Attitudes.

Since only two children of his own are alive, he speaks of himself as of a childless man. And he is ~~prad~~ proud and satisfied that inspite of this, there ~~is~~ <sup>are</sup> always plenty of children around him: his grandchildren and adopted kids. "I am a childless man. Even if I am childless, I have plenty of children. They come all here. They are so used to me. And they are so helpful to me. If I need water, they bring water to me. I send them to the shop. They help me. So I hold nothing from them. Fruit I have I give always to them. I give always something to them."

without

He is sad that his son lives with his wife ~~in a~~ marriage. ~~and that~~ They refuse to enter regular marriage.

His son helps him from time to time. But his ~~life~~ life is hard nevertheless. "Money is beating me. My son sent me a shilling. But shilling those days - what is shilling those days. Much oppressed we are."

His kitchen needs repairs. "If I wasnt poor man I made comfortable place. House needs repairs. My son is responsible for this. But I wouldnt like it to press and beg him."

~~He is waiting~~ There is little left to him in life. He is awaiting death and is prepared to this. "All will be over some day."

He is satisfied with his life. Compares himself to "old patriarchs". He is ill, and was ill, childless, and still he has his own children, and adopted children. and is proud of his life achievements. "I am like old patriarchs. Isaac was blind, and God blessed him. Look at Jacob. He.....? And God blessed him and his son was prosperous person."

He is glad he has ~~somebody~~ successors to pass to them his property. "All these bread-fruits, I planted them. I planted them 1900 - 1904. I planted 84 such breadfruits. Some of them died."

"Bless the God I see my rising generation to inherit it." ~~These bread-fruits~~ "These bread-fruits are great ~~with~~ blessing to us. We can take take it and give eat, and sell, and give the pigs."

He made already his will. A part of his land is laready given to his son. The remainder is divided in his will in the following way. "Half portion to my daugter. She still helps me - dear soul. Half acre to my grandson. Half acre to another. One acre to my son."

Disease in the family.  
Family att.

His greatest misfortune in life was illness in the family. "From I was a boy, I met a sickness." He was sickly himself. Then his wife was ill for many years. "I met my wife's sickness and she was ill for 16 years. Died in 1934. She died in August. Leave me alone. She was a support to me. She was my pal."

His grandson was ~~deaf~~ ill and after a medical treatment his leg was cured but he became deaf. He spent L.16 for the cure - in Mandeville, in the hospital. (first)

His wife's outside child was his adopted child. He was a very nice boy. He was very proud of thsi child. "I brought him a man. He grew man with me. He was such a help to me." He died ~~in~~ ab. 1922 - 24.

He took his misfortunes quietly. "You cannot avoid destiny. I just place things in God's hands."

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Visit 21.6.47.  
I.O. + H.O. T.O.2

God and People.  
Blessings.

Johnson greeted us with quotations from the Bible and with a series of blessings. He was moved by small gifts we offered him. "Why I am so poor, I have no health. God sent you ~~down~~ right down on my path to administer me. You shalt be blessed. When ~~my~~ old patriarch Jacob blessed his son," when another patriarch blessed someone else - I ~~did~~ missed the name - " they prospered. If we blessed our fellows, God hear it and they will prosper. God never changes - he will bless them when we bless them and they will be blessed."

These blessings were bestowed on us for two bottles of beer and a suggestion that beer can help him with his pain in the head in legs, ~~from~~ which he suffered for two ~~lat~~ last nights.

Leslie Robinson,  
his adopted  
grandson.

Leslie Robinson is not "sensible", but <sup>he is</sup> his very good and obedient and industrious. ~~He~~ He, Johnson, is also good to him. ~~To illustrate the relations between him and his adopted kids in general, Johnson volunteered "a short story".~~ To illustrate the relations between him and his adopted kids in general, Johnson volunteered "a short story". Leslie was working last week with his son. He was busy at bouting. He started his work on Monday. All the time he was getting his day-meals at his son's place. But when next day, on Tuesday, he came during day, Johnson offered him the meal which he cooked in the meantime. On Wednesday he went again to bouting and "never came" during the day. He came on late evening only. ~~There was a cooked meat.~~ He ate his dinner which <sup>left by</sup> was Johnson. He was "looking somewhat hungry." Johnson could not bear it. "I sent to call him. I take a penny and give to buy some bread." Leslie brought bread and then he gave this bread to old Johnson instead of eating it alone. Just as Johnson thought of Leslie, Leslie thought of him. ~~He~~ Johnson always thinks of Leslie's good. "It bing a feelin to me. I love to ~~kind them~~ to be kind to them, because it is my duty. He is not sensible, I am never satisfied" If he is hungry or suffers.

anyone

Leslie is working for other people. But Johnson looks after him. He wont allow to exploit him. If he needs shoes, he will try to provide him with shoes, no matter what will it cost. Leslie is under his care.

First adopted  
child.  
Edgar Robin-  
son.

His first adopted child was his wife's son. "The first child that I reared was the boy. He was my wife's boy. He was 5 years old when we married. I took him when he was 5 years of age and thank God he grew in my hand. I educated him, I taught him everything. I sent him to the Baptist School - he was a grand pupil. He was a trustworthy son to me - he was fully obedient. His name was Edgar Robinson."

"After he become a man, he leaved and went to Cuba. He went to Kingston first. Was working at Kingston at Myrtle Bank 3 years. Afterwards he left and went to Cuba. He stayed 8 years in Cuba. He married in Cuba. ~~His~~ The girl was a Jamaican from Westmoreland. Estella Campbell was her name. They had 3 children - one died in Cuba, twp alive. The husband brought her from Cuba here. She went to visit her parents in Westmoreland, took sick at place called

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Breadspain. She was under doctor's treatment in Cuba first of all. When she could not recover she came to Jamaica to go to doctors here. and to spend some time with ~~her~~ some of her family. She had a feeling in her head - a funny feeling. Going to Westmoreland she induced her husband to go with her. They went together. ~~on their way they visited~~ They stopped at Breadspain. She went to balm. Before leaving the balm she took sick - pain in the head and fever she got. They called one doctor - McField was his name. But after the doctor came, doctor gave her ~~over~~ /??/ that she could not live. They sent for my wife. She went down and was there for two weeks. The very day she make good change for the better, my wife came back, and the very day she came back the wire was sent up that she was dead. Some people can foresee death. ~~she~~ And this woman knew she is to die. The sick woman - she forbid my wife to send her children to her parents. ~~she~~ Before she died she said: the same man who raised her husband, the same man must raise her children too. I took the children."

"The same deaf one - one child. Another had a desire to go to Kingston. Two years ~~when~~ he went. Eric Robinson was his name. But he was called Johnson. He wanted to be called Eric Johnson - that I was like father to him. He forbid ~~any~~ anybody to call him Robinson. That boy according to his action - people ~~never~~ would never, never know that he is not my own child."

"Last year I was sick. My son wrote me a letter. He says: "Dear Papa - you know how I love sleep. When I got ~~you~~ your letter, sleep went from me in night. I never remember sleep." Last year he came in June. Oh, it was a joy to see him! When he came he says he reminds me of something. What is it? "Papa - he says - you remember how you always prayed to God to keep you until we passed advantage?? - "Yes, I remember." - "And God answered your prayer. He keeps you and we passed advantage." And when he was saying this, his eye was full of tears. Trust God, I say, God never, never fail, cannot fail!"

Emily Barrett.

"I had a little girl when I married. He was a member of my own family. Emily Barrett was her name. We took her when she was 5 years of age. She spent 9 years with us. And she became a big woman, but obedient, quite obedient. She was daughter of one Henrietta Stewart. Man - his name was of Barrett - the mother was Barrett. They died - the mother first and afterwards the father. They lived in St. Elizabeth. I born in Warsop, but actually grow in St. Elizabeth. - my father's birth-home. While I was there, my father go and come here before he come to settle in the district. Then some of the family follow him to open the district. We plant the thing called ginger. Planting the ginger and peeling it in the district. Many of the family used to come up to peel the ginger. This Henrietta Stewart brought a little girl and gave it to us. I took it as my own - 1900, just when I married."

"Only the two we had at that time . It was the starting point."

Jeremiah Miller.

"After that I had one Jeremiah Miller. Little <sup>quite</sup> ~~quid~~. Very small. He was the same member of our family. He lives down the road - a few chains from here. Has plenty of children. 7 years of age he was when we took him - little ~~quid~~ <sup>of</sup> a boy."

Emanuel Smalling.

"The last that we raised - my son went to Manchester and saw him up there. He was Emanule Smalling. He was a little boy - I have his paper here. He was 5 yeras of age when we took him. Little bit of a quid. He was big huge fellow when he left us. But I am sad to say - he was very disobedient. He would not work - that's one. Twice - one of the things that was dispossesing was this. He took my name to the shop to buy things and crediting him to my name. ~~xxxxxx~~ I couldnt keep him. I tried to live an honest life. I like honesty. I couldnt keep him. He leaved and he was to Mr. Williams, Mr. Jones, Mr. Brown. He went to everybody, to all persons to sleep one night here, anotherx there. He went from one house to another. Then he leaved the district altogether. Now he tell my son to tell me: he want to come back ~~xxxxxx~~ here to me, if I want him to come back. Irresponsible man! Man irresponsible! He has family - wife and two children. He want to leave wife and two children and come to me! Irresponsible man! Things could never come so. He could never come to me that way! He found out what the life is like. According that I raise them, they never knew the life what it was. I know the life what it is. I never waste time. Never, never idle."

Uriah Vassel and  
Mad Coke.

"We took both of them and they married. Now she is Mad Vassel. Boy's father was Wesleyan. He had 8 children - two died, six living. He grew in Wesleyan Sabbatic School. That boy is the son of my sister-in-law. He was 9 years of age when we took him. He grew to be a man in my home. She was a big huge woman, far bigger than the boy. They married. ~~xxxxxx~~"

"She and her parents - they could not get along. She leaved and come up to us to live with us, to take her up. So we did - because what could we do? They were people - simple going people. They couldnt gently manage themselves. Simple people. There are such people here. Having children the parents do not place them in the proper place. If that girl or the boy eat dinner it becomes nothing to them. If And if they dont eat their dinner, it becomes again nothing to them. Children going astray."

"They had 5 children. Three of them died. Simple men. They had land that was given to them by their parents, but they would not cultivate the land. What I gather, he had 8 acres of land. But they were very very careless, they stay, stay, stay, they loose the land, until the land was taken by the Government. Simple people - very simple."

"They plant ginger. They took everything. When the crop is over, they go here, take for 6d. breadfruit ~~xx~~ and sell to the market to make 3d. profit. And they go to the bush and strip the bark and make these ropes and take it to the market. That is no life at all that could be

any support to the family. They dont work the land, they have no time to do it."

~~Farmer's~~  
~~philosophy~~  
Farmer's  
attitudes.

"These simple people they did not work the land - they wanted to earn a shilling. They worked for other people. I never worked on other people's fields. From when I was a boy, I never take a machette and dig a simple yam hill on my neighbour's field. They go to work on somebody's field to get a shilling, and that shilling when you get it it becomes lighter and lighter. And the work you've done, you grow food on another ~~xxxxxxx~~ man's field, and then you go to the same man and buy food for the same shilling you got to grow this food!"

"Things that I believe: ~~xxxxxxx~~ True, it is very small my own paid, but it is sure. I am easy to shame for my poverty. But ~~the~~ the thing - no matter how my paid is small, it is mine. I am planting, I am fighting still. My parents planted ~~xxxxxxx~~ and left to me, and I must plant and leave something to my children."

pennyless  
w/

"Last Friday I was here and I was pennyless. And the same day I got 5 shillings. A stem of banana was cut and that 5 shillings coming into my hand. And it was the same day the stem was cut, the ~~xxx~~ very same day that this socker was planted by me. It was small pay, but it was so sure."

farmer's

"When I married - 1903 to 1904 - you know what I did? I was renting land: I hold the renting land in my hand and I hold my own land as well. I planted cedars in 1907 on my own land. I had boards as well. I never used a board, I wanted to keep boards. 1934 my wife died. The last board was taken. I was left empty of boards. 4 trees I had remaining - the balance." / He cut a tree when it was old enough to ~~produce~~ saw boards, but tried to keep the boards and not to sell them for money/. "Now, my son has a big family. He has cane. But how can you support family without a beast? I tell you, how it happens. At his age I kept beast and cow. Beast and cow - never less. He had a stock. He kept one. 1940 - the last donkey, I had, - he died of fussey. That donkey held me and my son. For 5 years he was without donkey. What a burden. Children went to carry loads on their heads. I told him, it cant be so. I'll help you. Go and saw that cedar trees I planted. And sell and buy a donkey. He got the money here - it make ~~£~~ £.5. The donkey was £.8. How to get the balance? And through me he got ticket for £.6. The man sold the donkey for £.6 to me. He told he likes better to sell it for £.6 to me than to give it to anybody else for £.8. He has the donkey now. The donkey is helping his family and he helps me."

"Now, I have breadfruit here. I give it to people. My son came to me. "Dont give the breadfruits free. ~~sell~~ Let us take it and sell for ~~xxx~~ money." I cant do ~~it~~ it. Wednesday, yesterday a friend came to me asking me a breadfruit. He was in need. I gave him four breadfruits. I cant use it alone. God blessed the trees. It should be the benefit of my fellow creatures. Why use it alone, alone, alone!?"

Young generation.

"The young rising people - they have two things behind them. The one is - they must live upon the line of pleasure. Pleasure, pleasure, pleasure! And you know, sir, can a man go pleasure without money? with empty pocket? I say, you cant. ~~They~~ Then - when you dont work home, how can you get money?"

"I'll tell you a story. A story happens to Miss Eda's father. He was travelling over the mountain road, over the hill. ~~There~~ There was a strong young man - he even was school ed, went to schools. A strong young man. What he did? He disguised himself as a beggar and approached Father Heighington telling him he is in need, in hearts. Father H. took his last two shillings he had in his pocket and gave that man. He told him he must go and change and bring one shilling to him. He waited, but he never got it. Is 'nt it wickedness?"

"With the younger rising generation the life is going to be hard. Because they are not worth for the blessing. If they dont get full punishment here, they will get it yonder."

"Young people in Warsop - they must be the vilest people in the world. Warsop people are vile. First, the majority of rising people, when the Sabbath ~~comes~~ day comes, ~~they~~ they dont go to the service." They take food, flowers and go somewhere to the river, in the bush where they stay and amuse themselves all the day. "And what is happening? Gambling. They are gambling on Sabbath day."

Church Attendance.

Johnson confirmed that the ~~the~~ Church attendance on Sundays is really poor in the district. But it is not the rule all the year round. There are some days when the Church is "packed". When Merrydays come, at Christmas time, the Church is packed, Plenty of people attend the service. Afterwards, for several weeks there is a slack. Less and less people are coming to the service, until ~~the~~ a new holyday will bring more people to the ~~the~~ church.

Religious life in old times.

"When I was a boy, the first place I learned A.B.C was Baptist school. It was a simple place, a simple thatch build - ing. I learned everything there."

Ministers in B.Ch. in Warsop.

The first minister was "one Rees. ~~an~~ O'Milly was the ~~the~~ second." At O'Milly's time McLure was the teacher. "He had family in Trelawny. He died here. That was the man who taught me - White teacher." ~~He~~ "We had one Mornan /?/ the third. Next one was Smith - that one was the fourth. Then Livingstone. Next to Livingstone was Miller. From Livingstone there was McCally. Arnett was the next one. Then Webb - he built the Church. From Webb you come down to Father Heighington. Heighingtons must be blessed. They are good people. Father H. - he was afflicted before he died - blind man. That girl be blessed /Miss Eda/. She read passage a' cripture to him. He says to me these words: "I dont blame God. You remember old Isaac? He was blind. And still God blessed him."

EH

can

Mr. Whilly was next minister after Father Heighington. "Then we come to Mr. Urskine. He was a bright man, but I am sorry to say, there was pile romance raised against him. He was the minister who could preach the Gospel. We should ~~know~~ crown him for this. He was very good with young people. But he was the man who had bastard children. One child left here ~~fix~~ This ~~is~~ was 'nt nice - could never, never be nice. His life should be evidenced against his words. ~~Theyxxxxxxx~~ You may preach many to heaven and preach yourself to hell." Mr. Gallimore succeeded Mr. Urskine.

Conversion from Anglican to Wesleyan Church.

"When I was quite young, we were members of Anglican Church. I joined and was confirmed. I was steady member of the ~~church~~ church. But afterwards I come and realise something. It's one thing I never liked in the Anglican Church - and that thing was the prayer book. I did not like it. I think if I want you to ask for that book you have in your hands, I ~~should~~ should know to need that book. I did 'nt like prayer book. It was too easy - if I use the words. I should pray God from my heart, and these were just words! That's right - just words! I did 'nt appreciate it. I turned the Wesleyan. I love the Wesleyan and my wife was the Wesleyan. I become the leader in the Wesleyan, but now I cant go. But I went also to other churches. I helped to build the Baptist Church. And the Anglican Church in Troy too."

Anglican Church in Troy. Johnson's first stroke.

The story of the Anglican Church which was told to me previously, refers to the church in Troy, not in Warsop! It was Edward Key who took initiative in building the ~~church~~ church. The church was previously in Tyre. "They had ~~an~~ an old building in Tyre. Mr. Carter gave place to transform the building. They agreed. They agreed to build the church on that place - it was in Troy. Edaard Key, White man, pretty man, was the Minister. at that time. He loved people with perfect love. It was agreed to build the church by free labour. The first man who raised the hammer to strike the stone was me. I went with my brother." When Mr. Carter instructed workers to go to the place of building, they were the first to come and he was the first to strike the stone. He inaugurated the building. When Mr. Key died - "after the plan was laid" - ~~but~~ "God say no". Archbishop examined the plan and "rearranged" everything. Congeragation was to poor to build the church according to the plan. Next man to undertake the building was assistant bishop Dewitt. "took sick and died in London hospital in 1914 - this one was quite an old man." "destiny." At last the church was finished only several years ago. There was a "large crowd" at the opening of the church.

Baptist Mission House. Johnson the first man to cut lumber.

Johnson was also the first man to cut lumber for building the Mission House. It was built by Mr. Urskine. "I was the first man to cut lumber for the teacher's cottage." It happened that when they ~~went~~ went to cut lumber the first piece of lumber was cut by old Johnson. "Mr. Urskine done that work." He sold one acre of Church land and this was used for building a better "teacher's cottage." Now only 1.5 acre is left in Baptist Church's possession. Previously they had 2,5 acres. The Anglican Church in Wilson Valley ~~has~~ owns 0,5 acre of land.

Old men representing old families in Warsop. Carters.

"He is me. One is Mr. Woodfine. Then Isaac Ruddy - he is half-brother of Woodfine, the Busher. William Beckford - just few chains from old Woodfine. John Green was also old man - passed." Also ~~Carters~~ Carters.

"Carter Johnny, the painless, is no family to the Carters I talk. There are three races of Carters in Warsop. One from Painless. One is from Troy. Another just besides the Baptist Church - it is old Jerry Carter / Jeremiah Carter, the senior. / These are his descendants."

"Jane Carter is the fourth race of Carters. She ~~belongs~~ belongs - just on the hill over Woodfine's place - it is Jane Carter's grandfather's place. They are different Carters. Her father-in-law live in the place called Bar-Well. That Bar-Well belongs to the same Carter who had property opposite Woodfine; Nothingrate is the name of the place, his place. Jane Carter married ~~max~~ to one of grandsons." ~~These~~ Carters who live besides Baptist Church - "they are connected with Mr. Isaac Ruddy."

Addenda.  
Cokes.

"They did <sup>live</sup> - Cokes. They lived at Crownland."

Leslie Robinson.

Describes him as his "right-hand". He climbs the trees to get breadfruits. Has no shoes. He looks after him and will provide him with the shoes. "Must try my best. I must see to it, where his labour go."

Sunday Dress.

Johnson intimated that one of the reasons why <sup>he</sup> does not go to church now is that he has no proper Sunday-dress. ~~His~~ ~~his~~ ~~Sunday~~ ~~suit~~ ~~is~~ ~~not~~ ~~good~~ Some people advised him to buy a new Sunday suit. But he refused to do it. "It wont be too late to buy the second suit, but it might be too late to go to God."

~~God's~~  
God's afflictions.

"God know how he afflict me. I dont murmur against my afflictions. I trust Him. I shall trust my God."

Vassels.

Vassels /Uriah Vassel and <sup>Mad</sup> ~~Mad~~ ~~Coke~~ / live near ~~xxxx~~ by. Children frequently visit them. A girl /a little crippled/ came at our visit to ask something /fresh-oil?/ and was instructed by Johnson to go to the house and select the bottle. "The children I raised the father and mother to them."

Muskey -  
Johnson's nickname.

Everybody calls him "Muskey". Johnson is amused by his nickname and he likes it. ~~When~~ At our visit people were frequently calling him ~~by~~ ~~his~~ ~~name~~ from a distance by this name. "Muskey and Muskey" - smiled Johnson.

He explained to me at one of the previous visit the origin of the nickname. When he was born, he was found to be very weak. The nurse warned his parents to be very careful with the baby. "You must careful" with him. From this a nickname "Muskey" was formed which stuck to him all his life.

Kindness.

Then in a short speech meant for me Johnson dealt with the subject of kindness.

"A poor old man I was myself - and invalid. You come, stretch hand and kindness to me. I shall never forget, I shall never forget kindness. I wouldnt make a boss with people. It is through the kindness that I am getting return."

"I'll tell you a story about my father. When I was quite a boy, there was a man name Henry Carter. He and my father ~~Robert~~ Robert Johnson were living in one house - two families living in one house. And as they were cultivators, they cropped field. Robert Johnson was in better position than Henry Carter. And Carter was in deep need, in deep distress. At the time my ~~father~~ father Robert Johnson ~~was in need~~ had two mules. And what you think my father did? They were friends, very good friends. ~~But~~ He took one of the mules and went and sell it for 14 pounds. He divided in two and gave Carter 7 pounds. Telling Carter that he must use his crop next year and then return it back. And so it was. When the crop went up, he took the crop and returned the money. Those are unity, those are friends, those are - kindness. They shall be long remembered. Carters son had many sons and I and Johnson's children we grew together ~~in~~ as friends till we become the men. We lived as men should live. My feebliness is something to me - a duty. Oh, it is good to live in unity."

Non omnis moriar.

"When I am gone, soon I will die, you may come, you can make an inquiry. People will tell you, people will remember me. My end shalt be peace,. My end shalt be peace - I love peaceful life, I love unity, I love peace. I am trying to do my little best to my neighbours and friends. I'll pass, people will remeber."

Adopted family.

Emily Barrett.  
/cont.from the  
previuos int./

"She married and went to Port Antonio. She marry in St. Elizabeth. She leaved and she went for an employment and it was through the employment that she find a pal and get ~~married~~ a marry. She was working with one teacher Parker. She marry one ~~ix~~ Miläer, James Miller. A cultivator, poor cultivator. Long years, long years ago. She never return, she never writes me. From the ingratitude - the young people, they are not grateful."

Catherine Methan.

"Then we had one by the name Catherine Methan. She came to us, when she was a big woman. She was between 15 and 20. ~~ix~~ I cant tell you her age. She was one of those people who travel around looking help. She was from Savannah. Was in deep distress. And we took her in. And she was here only 9 months. After she leaved at the end of 9 month, she went up to the Litchfield mountain. And she find a husband. As it happens our ~~husband~~ father and her husband's father they were very dear friends. ~~Our~~ ~~husband~~ husband's father was very good friend to my father. After a while she always come ~~in~~ down and look for us. About 6, 8 years we never seen her. And we know she had plenty of children. She stayed here only 9 months - it was about 1907. She married a Mr. Johnson. Her husband was Johnson - the same name as my father. But we are only friends, but we are not family."

Jeremiah Miller.  
/cont. from the  
prev. interview/

"He was a family. He was my aunt's son. He is living just down the Spring side, ab. one mile from here. He bought some land from the Gnt. And I and my father had given him a piece of land. At Springside hill two and half half stretches it was. He never marry until recently. He got the land long years before he get marry. He was a tenant and the Gnt give all tenants the benefit to buy the land. On the Troy property, since last year, when the land-settlement was there, he bought the land. ~~XXXXXX~~ 3 acres. And to see the ~~xxxx~~ part we have given him, he was good settled. Breadfruit, and pimento and other trees. He was good settled."

Emanuel Smalling.  
/cont. from prev.  
interview/

*✓died*  
"He was member of my family. He was one of my aunt's grandsons. Very bad man. The grandmother died and leave him with one daughter. Unfortunately - there was two sisters, two daughters; one was in Kingston, and the one that was here, got Smalling in hand - she died. The one that was his mother. Then the one in Kingston and take and bring to us. Because he was an orphan and had nobody, she take him and bring right down to us. It was a little boy that was only 9 years of age. He was with me for 9 years. After he grow up he become very unruly. I am sorry to say - very unruly. He used to take my name about three times and go to shop and take things. I charged: if they give him any supply, I wont pay. And I couldnt keep him. Fancy, I have given him a piece of land - over that Durham. 2 stretches of land to work for himself. Of course, when I gave him this land, I was only putting a trial upon him. Had he worked as I wanted him to do, he might enlarge, get a more land. But he didnt. He was lazy - did not work the land. Very unruly. Very unruly. He was liveing right here, with me. He would go in the night and when he came in, he would carry all sorts of unruliness. This sholud not be. When I go to my bed, nobody is to disturb me. He was outlaw. I was not used to it. I grew in my father's hand and I never learned to disobey. Therefore, whom I raise in my hand, he ~~can~~ cant disobey me, he must obey me."

Maud Coke and  
her sister Char-  
lotte Coke.

Maud Coke had nor relatives here and people of this name in the village are another family. "She come from Crown Land. Her all ancestrors are Westmoreland."

Johnson raised also her sister. "I raised also her sister - Charlotte Coke. I raised her also in my hand. After I took this one, the mother brought her to us. ~~Little~~ Little bit a girl - 7 years when she came to us. She was about 8-9 years with us. I sent her to school. But after a while the mother was sick and she came and ask to deliver her back if ~~xxxxxxxxxxxx~~ we could help her at home. After she went unfortunately she took sick and a few months later she was died. Oh, I was very sorry with this child. If she stayed with us, no doubt she would be alive."

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"There are some parents who dont know the proper way to care theix children. What the use you have a boy or girl with you, if you dont know to care them."

Uriah Vassel.

It was my sister's son. She is quite an old wo- /continued from man. She lives at her daughter's house at a place call- prev.interview/. ed Mount Happy. Agnes Mendez was her name. Her name - daughter's name, she stays with, is Charlotte Simpson. And my wife - Wilhelmina Mendez."

"He was 14 when we took him."

~~XXXXXXXXXXXXXXXXXXXX~~  
~~XXXXXXXXXXXXXXXXXXXX~~  
Good name.

"I'll tell you a story. This foot, any time it aches me, I used to put some grease on it. The China woman, Miss Lou, sell it constantly to me. She always sell grease. Last time I sent the little girl. The lit- tle girl went, she couldnt get it. She gave a rep~~ort~~, that the grease is finished. China-woman told her. And with that repert I sent to Christiana Saturday. There was no grease in Christiana. I sent to ~~Balacava~~ Balacava. There was none. That's funny. Why? how strange. This morning I take the same boy and sent him to tell her, if she has anything like grease she must send it to me. And the boy went and he get the grease. Get it."

"One day - it was 5 years ago - I was coming from Albert Town. And I came to the shop - in Allsides - whe- re I stopped. After she left here - the China-woman - she went up to Allsides. And we always deal with her. She was busy. And there was acrowd in the shop. And she made room for me. "This man - she said - good man. Always pay my money for my money. What you think she x did? She sent me a pound of corn-meal. She want me to live long. I had to laugh. When she was here doing busi- ness ~~anotherday~~ every other day she sent me a present. Soetime ham, sometime cheese, old rum. She trust me."

"I never like a man has a doubt in me. I like straightforwardness. I like to be a neighbour and a frien~~d~~ friend. From I become a man fighting life, I never rob a man of a penny. I alwys paid what was due. Thanks to God, I am free of debt. Taxes - I never delay. I am poor man, but nevertheless..."

"When the children fail to help me, strangers help me. They never doubt in me - thanks God."

Again "non omnis moriar."

"past days - I know they are ungrateful. Many are ungrateful. But there must be somebody to remember me. I always encourage with this thought: there must be some- body to remember me. That's why I never fret, I never fret to die. When dark come on my path, I never fret."

~~29~~

Inf. Miss Eda.  
7.7.47.  
J.O.  
Maud Coke and  
Uriah Vassel.

Maud Coke years ago was working for Miss Eda. It was still at Father's Heighington's life, when they stayed at the Mission House. She was a cook. Lived in a small servants' hut house close to the Mission House. She has got into trouble with Uriah Vassel and Miss Eda helped her to not marry him. She made a dress for her and the wedding cake as well. Maud had no outside child in all her life. They have plenty of children and live in poverty. To Miss Eda's knowledge Uriah Vassel got no land from Johnson. Miss Eda ~~did not know~~ knew nothing of him being adopted by the old Johnson. They married from the Mission House, not from ~~their adoptive~~ father's adopted home.

Visit 16.7.47.  
J.O.+ T.O.

~~God's Providence~~

The This time Johnson was alone and not so busy as the last time. Conversation took ordinary pattern, established at previous visits. First of all, some information about himself and God's protection over him; then some stories ~~referring~~ exemplifying the workings of the Providence; then secular talk.

God rescues people.

was  
Last week Johnson ~~felt~~ very bad; he had twice some extraordinary feeling and was expecting a stroke; twice he was saved by his grandsons, who gave him water at the right moment and helped to master the ~~weak~~ weakness. Last Sunday people, who usually visit him, came to him; his son came to him too; he expected something bad. And suddenly his daughter ~~came~~ arrived - quite unexpectedly. She examined his feet, went to Troy to buy some drugs, his feet were ~~properly~~ ointed with the paste she bought and he felt much better. She also cleaned his kitchen. "From the time she came I never know my kitchen. She cleaned everything. I am so sorry she had to leave". So unexpectedly he was helped and saved by God.

*announced*

"Last week I thought I got a stroke. I was fighting against that feeling. I couldn't explain it to you. I was alone - just me and that little boy who stays with me. Thomas Frater - he come and call me and I couldn't answer even."

*put, and*

He volunteered to tell a story to show how God rescues people. He knew a man, who got involved into some wrong business and had to put end to his life. He was a bailiff, and responsible for the money which ~~was~~ was not his own, and the money has gone. "He came to me He was in great difficulty. But before he came to me, he went - it was on Saturday evening - he went to a rum shop and bought a bottle of rum. And he rises up early in the morning - in the Sunday morning and he took the rum and his razor and the man declared that he wants to put end to his life. And just at the very moment when he takes his bottle of rum - bang, bang - the bell ring the morning bell, start to ring in the Church." ~~He~~ He threw away rum and razor, ~~went to the Church~~ few hours later went to the Church and to-day he is save, happy, alive. "God rescues people."

Another story showing how God rescues people death with ~~some~~ "a gentleman braveling, that has to travel far to his work. Each morning he has to get ~~and~~ early and get to his work. And each night coming back - night overtaking. And he had to travel a very rocky place. That man - he was a Christian, a very good Christian. And one of his fellowmen took to murder him. They know he carry money, - a lot of money. He ~~wanted~~ wanted to take this money." They were waiting for him in an ambush, in the rocks near to the road. And they dug

a grave to bury him after having killed the man. One of the prospective murderers was waiting on the road and another in the rocks. That on the road had to wait for the shot to come and help his mate to bury the man. ~~xxxxxxx~~ When the man to be murdered was crossing the place, suddenly a thunder rolled. And the man who was on the road took it for the shot. But a while after the man to-be murdered just passed along - healthy and alive. He ~~ran~~ ran to the man who should shoot the victim. This man confessed he could not shoot because he saw ~~ka~~ two men going together. He could not recognize who is who and gave up shooting. Both men were alike. The murderers realized that something miraculous happened. They ran to the Church, to the Baptist Minister, confessed their guilt to the congregation and when the matter was inquired about, the man, who was to be murdered declared that never he was so happy as when going through the dangerous place where his enemies were waiting for him. It was a miracle. He was protected by the angel ~~was~~ sent by God to help him. ~~The murderer could not~~ "And what it was? Angel was with him." "It is good to fear God. God cannot fail, never fail. That's how he rescues people. Oh, pay to trust God."

ik

Adopted children.

We passed to the subject of his adopted children. "If I do something" - he prefaced his story - "I want it to be appreciated just by you, but I don't want to be overthanked. Charity - that what means everything. If you can pull up the mountain, it is nothing, if ~~you are not charitable.~~ unless you are charitable. You can never suffer, because you are charitable."

Eriah Vassell. 2/

"He was a little quid - his mother was very very poor. The mother sent it to the father - in Allsides. I am ~~xxx~~ sorry to say - some people are cruel. After he went there, Vassell had plenty children by his wife. He leave his father home and come down to his mother. His mother was Agnes Mendez. This Agnes Mendez was a sister of my wife. My wife was Wilhelmina Mendez. And after he come back to his mother, the poor mother could not manage, and she bring him to my wife, that she must take it and care it. Eriah was an outside child. ~~His father did not~~ Why his father did not marry Agnes Mendez? He must have ~~some~~ his reasons for it. ~~xxxxxx~~ ~~xxxxxx~~ That little boy lived in my house. To see how we raised him - somebody can tell you foolish for your kindness, but you must exercise your conscience. He lives with us until he marry. I gave him 2 square chains of land; ~~xxxxxx~~ it doesn't make me worse. He lives just beside me and his children call me any time. Only this morning I call his boy to carry baggage for my daughter to the van.

Two years I was not at his place. Last week, at bouting, I went to his place. He cultivates well. Has breadfruits, and cane - a little garden ~~was~~ round the house.

He has some other lands, besides two stretches I gave him. His mother had a little piece of land at Riverside. She came to me - it was some years ago - to tell me she want to sell the land. I say: no. She approached my son and asked him to buy. It was the family land, my wife's family, she came to us to sell it. ~~That land belong to~~ That land belong to her family. My wife had a portion, and she had a portion. She was in difficulty. Wanted to sell land to support herself. She approached my son and my son approached me. But I said my son that he must not buy it. When she find that she fail that way, she came down to me that she must sell the land. I tell her ~~to offer the land to her son~~ but he couldnt buy it. And I tell her I forbif my son to buy it.

She went away and she offered the land to her son I tell her she mustat sell it, she can offer it to her son. She was living in a little hut down her, but the hut mashed down. She leaved and she went up to a place called Mount Happy. She has a daughter over there - Sarah Simpson is her name. She stays with the daughter. And when she went I tell the son: Look here, you build now a hut for your mother and take her to the hut and keep and cultivate the land. He almost finished the asked - came to me and thanked for the advice. I told him that he must build the house and cultivate the land son that he could support his mother. That land will come back to Vassel - it will pay him better than to sell. 2 and 1/2 square chains is this piece of land - just hit the river.

The land will stay with ~~V~~ Uriah. She had another son. The other son he never look for the mother. This one have the trouble fer years.

Uriah built his house on teh land I gave him only after I gave this land. Before he built the house he was in the yard, And his wife - she was in the yard too. They marry from here - the Baptist Church they marry."

Thomas Coke.

"Did I tell you about another Coke I had? Thomas Coke - the same family you know. The same family Maud Coke and Charlotte Goke. The same family. He was a boy of 12 years when he come up. He was qu te obedient. ~~The grandfather~~ He was 18 months here with us. Then he leaved us - went back home. The grandfather was ill and the grandmother was getting very weak and they called him home - to get the assistance at the home."

~~25~~ 31

Visit 7.7.47.  
J.O.

Feeding labourers.

Bouting.

Farm land and cultivations.

Feeding the labourers.

I found Careful busy in his kitchen. He was cutting breadfruits into small pieces and placing them into a pot. His little granny was helping him. He explained that he is hurrying to cook breakfast. "There are some people ~~working~~ ~~xxxxxx~~ labouring for me. I dont want them to go hungry. There are some people who do not care. But I must be in time." He hired 3 laboureres - together with his son - to cut cane and bout sugar. Two men are cutting cane, one went to fetch wood from the Crown Land, his son is also busy at the bouting. They do bouting at Redford Davis sugar mill. It produces very good sugar. With this team of laboureres they can produce as much as 6 barrels ~~ix~~ of loquer daily. "The cane is bare. They cut quick. Is very hard work, but the money is sweet." They are able to produce up to 100 dozens sugar heads in four days.

He has altogether 5 acres under cane - including this portion of the family land ~~xxxx~~ which was given to his son. "It is not me, it is my son - over there ~~xxxx~~ at Durham." His cane is not in one parcel of land. "There is a portion of cane over river-side. Cane, and coffee, and breadfruit and all sorts of cultivations. I gave him the river-side. I planted some cedars. I planted some pimento. He keeps it. I always want to keep present of mine."

He has altogether 7 acres of land. "together with my son." "I have 2 acres around the house here. I have here breadfruits, coconut, pimento, little coffee and chocolate. Also bananas. Just a little around - young roots. I used a quota lot / ? / on bahanas. Panama working, sir. They died out. At those days I used to cut 30-40 stems a week. Not all the year round. Chiefly April, come down ~~in~~ to June. July - banana bunches sprout. The price was so low - quite in the Bay 2/. - very low."

Johnson returned again and again to the subject of the meal for the labourers. He was putting some meat into the pot with breadfruits. "I add some meat, they will enjoy it." Then he addressed his grandson, helping him. "Look here - he said - what I am doing. If it were for me alone, I would'nt do it. But it is for you. Just teaching you to be kind to people." The meaning of this lesson was explained to me later on. It was his son, who hired the labourers. But his ~~wife~~ son's wife, instead of cooking the meal, ~~left~~ excused herself with some ~~businessxxxxxxx~~ outside business and left the house on the morning. The laboureres were to go hungry. Careful could not stand this. He decided to cook the meal and to feed the labourers as they should be fed. He thinks his son expected that this exactly will happen and that's why ~~at~~ he did not bother about the meal for the workers. At the end he burst: "Some people are funny. They work funny. Them business funny. How can they leave people working for them without food? How can ~~it~~ they go without food? How can they work? If you hungry, you sleep. You cant work hungry." One of the labourers appered at that time at Johnson's house and it was evident that ~~thixxxx~~ the speech was meant to be heard by him.

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James Lewis.

"Then I have another fellow by the name of James Lewis. His birth home was at Trey. He leave and come away from his parents. He was highling and come here and creep here. He was 12. He ran away from his parents - he was unruly. And when the parents were hunting for him, I made ~~report~~ a report and the father come here to take him. ~~xxxxxx~~ The father come here and the boy run from him. We must to search ~~after~~ and induce the boy to go to his father. And when the father took it home, in three days time he was back here. Come back the father. He says, when he come, he will not ~~xxxxxx~~ worry about him. If he want he may stay here. He was left with me and he spent 18 months with us. He went away - somewhere to St. Thomas. You know these boys: they come here and travel around the whole place."

James Richard.

"I dont know you have one name James Richard. He came to us when he was 18 years. Big stropping fellow. And he work with us faithfully. He was from Cowich Park. I know his parents and all his grand-parents. He was travelling around the district. He had sister that was home here, down the Bottom Warsop, name Elizabeth Green. And he was along with the sister. And after a few months he was with them, she and her husband - they couldnt get along with him. William Green was her husband's name. And he leave and come ~~and~~ here asking us to take him home. Up here, he helped us to cultivate a lot. Work well. He was a strong hearty fellow. In those days there was plenty of work. I used to raise the cow and he was a big help to me. That boy - I was very sorry - I regret his absence. He went off to Portland and from the day he ever went, he never wrote us a line. He was 18 months with us. He had a desire to go and work there, at Portland, at the Company. Company / united Fruit Company / opened banana plantations at that time in Portland. He wanted to find work at the Company. It was something 1915. He ~~never~~ come back, never wrote a line. At these times we had good banans at the Riverside, but 1912 stern washed them down."

Radall Green.

*slept.*

"He was a little baby. The mother was sick and she brought it ~~xxxxxx~~ here to us. And strange to say. In these early days all my children - it was here they ~~slopped~~. / He pointed to his breast and continued ~~tappix~~ tapping his breast with the finger/. Right here. My wife had no trouble with them. ~~xxxxxx~~ This one was the last that slept here. It was a little baby - just about 11 months. We keep that child until the mother felt better. That child was in our hands 3 years, until it was a good sized child. And the mother came and we turned it to her. And she took it with thanks to us. Oh, she was grateful, she was very grateful to us."

"I was so unfortunate. When it was big, went to school, and when it went to school, it felt sick. And it was taken to doctor and it never recovered. It died - the boy died. I was so sad, I never feel more sad than for this child. If it was my own child, I wouldnt feel it more. It had a compalint - something was growing in the lungs. He could never recover - fine little chap."

Ivan Johnson.

"That was my brether's son. The mother was likely sick. The brother teek it to us. When he came he was only 11 years old - a little bit of a quid. Oh, what a wonderful thing to bring him to responsibilty."

"After the mother recover, the father came to us. We had a little talk and we gave it back to him. Beacuse he was coming of the schoel age, the father wanted hix him to come back. He was two years with us. His parents - they never helped us ~~ix~~ whe he stayed with us. Very, ~~vay~~ very, very peer - very little they helped to support the child. We had all the troubles. They never ~~marxix~~ perish. He become a big man and went to America. And he come back home. And when he come back home, he come here and spent all the day with me. And he say: Look here, I see my people do not treat you well. He was te speak to them and he gave me 4 shillings."

Muskey's brother.

"He lives at Springside, on ~~the~~ my father's land. He is somewhat selfish man. I am sorry to say, but he is somewhat ruled by his wife, his wife is domeeniring over him. She is one of these people who is not grateful. She funny."

Family Growth. and some traditions.

"They live at Springside on my father's land. They bought from Carter's settlement some land too. I am so glad I see so many foundations laid. My place - everything which was built here, everything was built with these fingers. The last land my father ~~xxxxxxx~~ bought he ~~has~~ gave it me - to my sister. She is Mrs. Margaret Carter - it was one acre of land. My father never indebted. I am afraid of debt too. I hate debts. I never array with taxes, I apy everything always."

Guy Johnson, his son.

"He lived with me, the same place, the same house, but I could not keep him. He wanted live life which I could not tolerate. He wanted to live here, with me - he cant live with me if he want to bring this concubine to my house. I would never dreant to such a thing, I would be charged for this. That is why he is not with me."

He would not until the rent sprung on him.

"He went and he rent the house off the read way. Left hand, one of these buildings. But I had to smile. Before he went there, I show ~~xxxxxxx~~ him this land Durham. "See this land - I tell him - go and build your house and stay there; it will spare you the rent." Careless, careless, careless himself - careless him. Strange to think - he never had a board. He come to me - I had berads - he come to me: "Master - he says - you go soon dead. Why you keep these beards. Give them to me." I did not give him the beards; I gave him the trees I planted to saw ~~xxxxx~~ beards."

He had some companions, they bought boards together. Then

History of Green's house.

"Stephen Green mortgaged 8 acres for £.60 and it sold the other day for £.282. He wanted to put up a ~~new~~ house. I told him: man, put a temporary hut for you and your family - he had a small family. But he wanted a big house. I told him: you cant. Other neighbours told him the same. It was the house that crushed him. He started a big house and never live to see it finish. He lived in the old house and never finished the new part. He had a stroke. Was in the back, we carried him to the road - he was taken to a hospital and in hospital he died. His daughter came from St. Elizabeth - she took the lumber. This house which is left to-day, this is the back of the his house - he lived there and died there."

Mrs. Green, the widow, lost the property to the Building Society. ~~Then the property was bought from the Building Society~~ by Williams, who sold it to Egbert Dixon for £.282. Egbert Dixon sold it again to Randall Foster, who ~~rented~~ rented the house ~~to~~ to a Lynch Robinson.

History of Reford Davis property.

Reford Davies, his next neighbour, built his house at the Parochial Road only in 1945. Previously he was living below the Station with David Murray, his father-in-law. Reford Davies was "a large tenent in Allsides." David Murray built a new house at his place "on the road" but lost it through the Building Society. He lives now in his old house - an ordinary board-hut.

History of banana cultivations.

"At these times - about 1915 - we had good bananas at the Riverside, but 1912 storm washed them down. That's strange, from 1912 the disease startted to creep right down - itx started from the River. ~~It~~ Before - it was a beauty to look at our bananas. From 1912, 14, 15 - the disease crept up slowly and slowly.

Usually I used to cut every two weeks a cart load of bananas in Balaclava. 34 stems were ~~it~~ to the cart-load at those times. The landw as so good, the stems were 8 and and 9 hands, but the price was small. 2/. quite in the bay. 2/. per count. It was right down from 1900 when I married. Till 1912. I was tried terribly by the storm. It /the new banana roots/ came up gradually, but the disease crept in.

It was so. ~~It~~ 1903 cyclone - it was greatest destruction in the Island. In these days there was ne disease of course. And after that the banana came to beauty. Oh, men used to boast and bragg of their banana fields. In those days there was only one company in Balaclava. It was Pengilly /Pendilly?/ Company. When the banana came to beauty, another comapny started. Standard Company - it was in 1912. And while it started, the storm came and crushed it down. The banana fields suffered. After that the fields started to spring out. Plenty of suckers. New roots started and the disease started. And the strom - as you see - was not so dangerous as the disease, because the disease is still going on."

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## History of hurricanes.

"We had wonderful disasters in the Island. 1903 in August - it was wonderful. Houses, churches bursting down. Wesleyan Church - it was washed down in 1903.

"Look what done to us in 1907. Look at Kingston. It was piercing - in 1907. I was working with surveyor at that day. The Gnt was to open land for settlement between Troy and Cocksburn Patent. That was in January. As it happens, we were at the top of place called Mount Happy. Mr. Carter /who was selling his property to the Gnt for the land-settlement and the surveyor got into contention. Carter would not admit to the survey. He strike and the surveyor strike too. So we went back home. When I came I saw my wife sitting down. She had child of mine in her lap and she had another children sitting besides. These children were our neighbours children. And while I was telling her the story about the surveyor - weoo, weoo, volcanic. It was volcanic. Everything was going like that, ~~andixsaw~~ all the house shaking, going into pieces. And I saw some fire coming out of the ground, these breadfruits they were lying down and getting up again, evrything was ~~wx~~ washed down, washed on the floor. Fancy, what wonderful sight it was, it was awful to consider. And we had a teacher at that time, ~~xxxxx~~ name of Bent. He was at Kingston at that time. And evrybody was fretting about him, because he was such nice to thepeople. And three days time he came down. People come - all his house was crowded - a crowd of people around his house to listen to this story. It was a piercing story, oh, it was a piercing story."

In Warsop - "many many houses washed up. Men and women, fanileis taken refugees in other houses. And even thence we Warsop peeples did not sufferas other parts of the Island. I would not like to see the sight again before I die."

Visit at Johnsons  
home 28.7.47.  
J.O.

Introductory talk.

"I dont like  
idleness".

I found Careful sitting in front of his kitchen and plaiting a donkey's hamper. "I dont like idleness, I dont like idleness" - was his comentary. Now he was repairing one of the hampers, but he knows how to make it new.

Burial.

Plenty of deaths occurred in the district last days. His brother's wife died last wednesday in Kingston. She was visiting her daughter and staying with her. She took ill and died suddenly. His brother "brought the body and burried right here." It's a big expence, but people usually carry their dead abroad to burry them at home. "They like to see on the grave."

Daughter.

His daughter visited him again last week. "She is a blessed - alwyys visiting me. Very good daughter, very good. I took prefernee to her."

Bouting.

He is not so busy this week than the previous one. No bouting this week. Usually his bouting is done "sometime twice a month right through the year, sometime not a long let, sometime more."

Pimento.

The only running work on the farm is now pimento. "We pick it and shell it. Of course, the price is low, but anyhow I thank for it."

No money to hire.  
Work till death.

There is always something to be done on the farm and they must work contibueously to make some money. "No money to hire, we must always to work." There is no ~~mark~~ end to work in farmer's life, u til death. "Go and not stop, until you get to the end."

Bananas.

His bananas around the house are planted among other fruit-trees, ~~xaxxkx~~ "I like to have trees amneg bananas. They catch up breeze."

Next adopted  
children.

James Coke.

"There was one James Coke. Same family. Of course, he was big strong boy when he come in. He was abey of 18. He spent a year and 8 months. Afterward he ~~kxkx~~ leave and he go, I never hear anything ~~abaxk~~ him."

James Codling.

"Then there was ne James Codling. He spent 5 years with us. He was a little boy when he come and he grew to be a strong boy with us. He was ebedient, quite ebedient. This fellow, it teek sick. He was sick for 3 months and we have to call docter to him. Very, very sick. And afterward he returned fer better. And after he was better he was quite ebedient."

"He was a ceusin ef eurs. The grandmother who was he along, she was helpless and she come and hung on us. He grew with us until he become a big lad. Seen he come to us the grandmother teek sick and died. His parents were: one Georgiana Codling and the father was Jehn Codling. They come from Lowland and then settle in the Allsides. Both died. The father went to kingsten and took sick and died. Mother died at home. They have no more children. No more."

"He leave and go away. The last time I heard from him somebody told me that he went to Republic - to Cuba. And he never wrote a linek to me. Took a fashion of the world."

James Hyman.

"Then we have one James Hyman. His birthhome is Troy. He was along with us for 12 months. He was sent to us by the parents to stay. But when he was here for 12 months ~~xxxxxxx~~ and he become a good-seized boy, he dont want to stay, go home to stay with his father."

"We had a custom that parents stand - you are the member of the church and you want to have this child christened. Then you stand the god-father for the child I was his god-father. He was a little boy, only 13, a school-boy. He spent 12 months with us and afterward he leave, come back to the parents."

Catherine Burnett.

"Then I dont know if you have one James Lewis. You have. I wonder if there ix are any still. I fer- get. After you become old, the memory become bad."

"Let me see. There - I remember one. Came to us when she was only 7, little bit a girl. Her home is St.Elizabeth. The mether died and she was along with one of the aunt. And she come on - the aunt come - to peel the ginger in the mountain and she bring this child with her. Then when going home after the crop was up, she leave the child with us. She grew to the big- ness, she spent good time, good time - about 5 years - with us. After she leave and come back to some of the family and she never, never returned with us."

We knew her, of course.

"Her aunt come peeling ginger with us - she was invited by us. She was a stranger to us - nex relation. But at times you meet a stranger, their action is so good that you must adept it as the family."

Eustace William.

"Only 5 left. Let me see. Eustace William - he was before Radall Green. Just remember that boy."

"Worked with me. His parents were from Penwick, Manchester. I must tell you the truth: I picked this little boy on my ground. I was on my ground, I saw him on the ground - he walked near to the road and sat on the stone. I ask him: "What are you deing here, where you come from?" "I come from the place name of Breeze Hole." And he said to me: "Can I stand with you, sir?" I said: "All right, come and work." And he worked the day and on the evening he followed me right home."

"After he leave and went over to the man name Barnes. He was a horse dealer and stayed with him. After he went to this horse-dealer, I says: "Whata cause you to leave us, who trouble you?" He says: "Master, nobody trouble me, Sir, but your only fault I find with you, you wake tee soon." I laugh se. He want to lay late in the bed and I cant afford that. He was about 11 months with us. Big going fellow p about 15 to 19 years old."

William Hendry.

"I am going to my ground and I met a boy - he asked me if I want a boy to stay with me. I began to question him. Ask him" where he is from? He said he is from Balaelava district. I said, if you want work, you can come. And he followed me to the ground. And on the evening he he come home and he get his dinner and the next morning we come to work again. And he worked with us all the 5 days and he leave. Leave - he went right back to Balaelava."

John Stewart.

"John Stewart - that was a faithful little boy. He was a little boy of 9 years. He went to stay with some people here in Warsep. His birthname is Craig, Craighead. He was along with one Mr. Robinson, near neighbour of mine. He was unfortunate. He and Mr. Robinson's children - they couldn't agree and the bigger children they started to illtreat him. And he went and came to the yard here. And after he came, I began to question. Why leave Mr. Robinson? He says that they beat him and he will not stay. And while he was here someone went to the Craig and told the mother. But before the mother come here one day or two, he went back to Mr. Robinson's house. The mother came and went to the house and ~~took~~ take it away. And bring it back to the yard here. And she says, any day that the child will leave here and go there, she will come and take it altogether."

"And as it happened, the children come and induce him to go back to the yard and the mother hear it. And she come and take it right home with her."

"Some process of time, he grew a big man, fine looking young man. One day I was standing here and a fellow come and say me how-de-you-do. I didn't know who it was. Ask who? the man. He said: I am the boy who was with you - and he tell his name. He says to me: You know why I call, Sir? I says: No. ~~xxxxxx~~ - I call, because, when I was here, if you do me evil, I never come; but you were so kind to me - that's why I call. - I was so pleased, so glad, when the boy come and explain to me. I said: Oh, boy, goodness never lost, never lost, never never lost."

Annie Hyman.

"Annie Hyman - just ~~remember~~ remember that. Of course, she was ~~lx~~ a big woman when she came to us. Her birthname was from Tyre. After she was here, she stay years along with us. Was quite faithful. She was looking to be married. After she leave, she was courted by a man and marry. 9 months after she leave she marry a man by name of George White. He live in Manchester. She is alive but White died."

"She was living at the Tyre against the church. ~~And~~ And her parents and my parents were the members of the same church. And she usually came up here with us ~~after~~ - sometime after service - and then she has come just falling in home with us. Very useful, very useful she's become to us."

Charlotte Brown.

"Charlotte Brown - big woman she was, along when she came. She was a woman - she acted as a beggar, was almost a beggar. And she came to the home and she stayed with us. But she could work such, she could work, she could work so! And she spent over 3 years with us. And after a man came by name of James Miller. He marry her. He was from St. Elizabeth. But after they marry, they leave and then went down to the Lower Trelawny."

Order of adoptions.  
His own children.

The last adopted child was Emanuel Smalling - in 1930. Ivan Johnson was before him, and before Ivan Johnson - Radall Green.

His own children: Guy Johnson - stays in Warsop. Mae Johnson - she died in "republic". Vita Johnson - she is in Balaclava. Robinson Edgar his first adopted child died years ago /his wife's bastard child/. His son Leslie stays with him, whereas another one - Eric - lives in Kingston.

Eustace William.  
/additions/.

"He was stone-pickney - never grew fat. He was a long time with the horse-dealer, and after he leave we never ~~buttkxmakx~~ ~~furthx~~ hear of him - fail to make further inquiry."

Bananas this year.

"The outlook of bananas bright. Panama Disease leaves now - it was only in early months of the year. Then breezes come and leaf spot in Autumn. But the outlook is bright. Now the price of banana is up - evrybody is happy."

Nine night.

"People appreciate it, but I am terribly against it. I am not for it at all."

"These wakes are the means of corrupting the young people. I would not have it in my house. Whole multitude of people may be gathered and the most ~~wkx~~ what they do - well, their argument is based entirely upon evil matters. Which I have seen, I have experience~~x~~ of these things. How we can stand with it looking un-civilised?"

"Many people keep it. It seems to be customary with my neighbours around - which I am sorry to say. It had never been known previously. It is within about 10 or 12 years ago since they started this nasty abominable "nine night" as they call it. If the whole majority of people was to practice nine night, just one man will be left that is never going to nine night - that is me!"

"So strange should not happen in our Gospel land. After you are dead, you are buried. After the death of my wife the whole bulk of them come here after my wife was buried. I ask the question: where are you going about? We are going to sit up. - Where sit up? - here? I would never wear it. They went away and a few friends stayed with us, talking cool - religious principles - and that the way the night was passed."

"they come the first night singing, they come the 9th night, singing - that is why they call it the nine night."

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Today I was introduced to mr Johnson by Dr Obrebski. When we arrived he was in his kitchen , he said he was preparing feeding for his chickens. He experienced some difficulty in rising , and he said that he had benn feeling very ill, the doctor then gave him a small gift that he had brought for him, Mr J seemed overjoyed he blessed the doctor profoundly, and compared him with the good samaritian, he said that he was glad to see us, the Dr. then asked him if he would tell us about his children, Mr J said he had raised twenty seven some adopted and some his own.....

The first child that he took into his home , was a son of his wifes who was five years old at the time of their marriage, it was a boy, his name was EDGAR ROBINSON he was born in 1895. Mr J said that he had taught him all he knew himself, he said that the boy went to the Baptist Sunday School and that he was an apt pupil. When the boy left him he went to Kingston, and worked for the Myrtle Bank Hotel, in the capacity as Major Dome for three years, The lad then left kingston and went to Cuba, he remained in Cuba for eight years, while there he married a Jamaican girl from the parish of Westmorland , They had three children in Cuba one died there so they brought the remaining two to Jamaica, the wife had been ailing for sometime and no doctor in Cuba could help her, so she had decided to come to Jamaica for treatment, On her arrival here she began a

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trip to her home to visit her parents, but on the way home she induced her husband to stop at a mother someones balm, there to quote mr J

" She get wuss sik, pain in de hed an feber, dem call

Dr Motrill, but im gie her ober an sey she cud not live!"

J then said that his wife had gone to the sick woman and had remained with her for a period of two weeks, only leaveing her when she showed signs of improvement, but she had barely arrived home when a wire came informing them that she had died. The girls name was Estella Campbell and just before her death she <sup>SENT</sup> her two children to Johnson.

Mr J was therefore now in posession of two more children namely Leslie, & Erick Robinson, The boy Leslie is now Living with Mr J he is deaf and seemingly mentally unstable, he seems unable to speak and when he does make sounds they sound rather garbeled, he may be speaking but his vocal cords must be injured, to distort the voice in this way. Mr J says neverthe-less that he is extremely helpfull and describes him as his right hand. In describing him Mr J told of a time that he had seen the man looking hungry, so had given him a penny to bye a bread, the man returned with the bread to Mr J not realising that he was to eat it, mr J said that he was deeply touched to see such loyalty in the boy.....

The other son of Estella Campbell seems to be of a different timber however, He has been living in Kingston for the last two years and will not use the name Robinson, rather he prefers the Nmae Johnson and says that he considers Mr J his father, It seems that Erick treats him very well , and Mr J seems extremly fond of him,"when I was sick" last year" Mr J told us I wrote Erick , and he was so distressed that he could not sleep. Erick visited him last june, and Mr J said:

" When him come him remember me of somethin, I sey wat it is Him sey, Papa you remember you pray To God to spare you till till we pass advantage, I sey yes, an him sey look how God hear yu prayer him keep you till we pass advantage, and wen im sey it his eyes was full of tears, den I sey trus God an y you will never fail you can never fail if you trus God".

After that rather long speech the Dr. offered him a cigarette he was pleased to see that I did not smoke, and he said that smoking was like another family to support.....

The second child that came into his life was a girl that he simply said that he had when he got married in 1900, he said that she was five at the time that she was family, and that her name was Emily Barrett, he said that she spent altogether nine years with him and that she was a very obiedient girl, she was the child of one Henrietta Steward ( a cousin)her father was named Barrett,both her parents died early the mather first, and then the father, they were from the St Elizebeth lowlands where Mr J himself grew up, but then Mr J father came here to grow ginger and several familys followed him it was then that the daughter of Henrietta was brougyt to him and he accepted her as his daughter.....

All he said about the third child to come under his wing, was that his name was Jeriahmiah Miller, and that he was a little Quit\* (\* Small bird) he took him when he was seven years old and raised him to manhood, Jeriahmiah is still living in Warsop, and has a large family.....

Then Mr J went of on a tangent and began to talk about the last one that he raised, who is now living in Manchester, his namw is Emanuel Smalling, It seems that Smalling was a bit on the bad side, Mr J said that twice he went to the shop and used his name to purchace

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goods of which he Mr J knew nothing. He said that he had sent him ~~AW~~ away and that he had gone from one place to the other to "beg a catch" and that he had fianally left the parish. Mr J said that lately he had recieved a message from him asking him if he would take him back Mr J said " A had to laff, him ha a family , wah me business wid a man lik dat, him hav a woman an two children, yu see him evil it cud never work".....

But then Mr J ceased to speak of his children for a moment he told us that when he was young he always kept a cow and a beast I gathered that by a beast he meant an Ass. In 1940 his last Ass died, he said then that for five years he and his son were without a beast, he told his son then to sell some ceder logs that he had grown and to buy a donkey, The donkey was to sell for ~~eightpounds~~ eight pounds, but because of Mr Js kindness they were given the animal for only six.

Mr J also told us that his son Guy Johnson told him not to give away any more breadfruit , but mr J says that he cannot refuse anyone for he believes that the trees were not put there for he alone.

A very dimunitive waif ~~hame~~ came in at this point and Mr J told us that he had raised her parents, The Dr immidiately turned the trend of the conversation on to them and asked Mr J about them.

Mr J said that their names were, Uriah Vassel, & Maud Vassel, Nee, Coke Mr J said that Maud was a big woman when she came to him and that she is much older that Uriah, he said that they have had eight children, but that <sup>two</sup> ~~six~~ of them have died . Maud could not get along with her parents it seems that they are a bit Neer-do-well, they had at that time eight acres of land bu t they wouldnhot cultivate it, so Maud came to him and he took her in. He said that Uriah is his ~~is~~ster-in-laws son and came to him when he was nine years old , h e kept until he became a man and then he gave him a bit of land.

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He said that Mauds parents had five children that three died, he believes that the government confiscated their land for tax arrears. He chided them fiercely for being lazy, he says that he always works for his own payday, for no matter how slow and small it is sure, he refuses to beg because "Me shame very easy". "From the day I

Born I never dig a yam hill for my neighbor, was the good of

that day I have to buy the very food I plant."

Mr J then told us of the Baptist church in Warsop, he was the first man to strike a stone for the building of the present church. He then told us a list of the ministers from the first to the present one.

1. Rev. Ries.
2. Rev. Omalley, he also said that Mr McClure was the teacher at the time but that he died here in Warsop.
3. Rev. Maunan.
4. Rev. Smith.
5. Rev. Livingstone.
6. Rev. Miller.
7. Rev. McCauley.
8. Rev. Arnett.
9. Rev. Webb, he is the one that built the church, or at least started it, for he died when its construction was under way, then the Archbishop Nutall came and inspected and caused the plans to be revised because the present plans were too expensive, the Archbishop came to supervise, and also died before its completion, Nutall however did not die until 1914.

10. Rev. Hinton, Mr J seemed very fond of this minister, he told us that at the end of his career the minister became blind and that while blind he had himself led to see him, and he told Mr J that although he was blind he did not murmur and was contented.

11. Rev. Wylie.

12. Rev. Erskine, here again Mr J said that Erskine was a brilliant speaker, but that there were rumors against him, it was said that he had an illegitimate child, he said that the rumors caused him to leave Warsop, and that he was supposed to have left the child behind, but that he Mr J had never seen it.

13. Rev. Gallimore, all he said was that Gallimore was the present minister.

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Mr Johnson said that he had been raised in the Anglicon church but he had left it because he did not approve of their prayer book, he seemed to think that it was too artificial, he said that it was just a lot of words, and that when he prayed he liked to pray from his heart, so he said that as he had always loved the Weslyn religeon he went over and joined them. he said that his wife was one also and that they really pulled on together allright.

Mr J was a bit philosophical , he kept saying that the youth of today kived only for pleasure and that they did not want to work he said you needed money for pleasure, and yet they did not expect to work for the money they he said just seemed to want the pleasure. He said that the majority do not respect the sabbath day, that on Sundays thay have waht is called a pool-up a more-or-less everyone buy something and all cook together and then after that they gamble, he said in the old days that on Christmas day the church was full but a few weeks after the festive season that things slackened off again,. When asked why he liked to do so much for people he said " There is a man in the Bible names Matheusela who is known as a long liver I want to be remembered for something besides living a long time".

Just then the deaf one came in Mr J sung his praises for a while , when the Dr, gave them both a cigarette and we left , on the way out we took a picture of his home , and prievously I had taken one of the interior of the kitchen.....

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