

“the abominable traffic”

Cumbria’s connections to the
history and legacy of slavery



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slave, n. 1 (historical) -
*a person who is the legal
property of another or others
and is bound to absolute
obedience; a human chattel;
a person treated as property
with no possessions and no
rights.*

Additional useful definitions
associated with chattel slavery
and the transatlantic slave
trade can be found on the
Understanding Slavery website:
www.understandingslavery.com

Front cover image: Source 25
from a photograph of shackles
found in a house in Bowness on
Windermere where William
Wilberforce stayed. Whilst
there is no evidence of a direct
connection between these
articles and the slave trade of
earlier centuries, they remain
powerful symbols of
enslavement for all times.

1 Introduction and background

Creative Partnerships, Cumbria is pleased to provide all Cumbrian schools with this resource pack to support teaching and learning across the curriculum and help address themes of slavery, displacement, diversity, exploitation and human rights. We hope that it will become a useful and sustainable classroom tool.

Many teachers in Creative Partnerships schools told us that they would welcome ideas for addressing issues of multi-cultural and anti-racist education. This was confirmed by the views of Wendy Ridley, County Advisory Teacher for Race Equality, and by evidence from the 'Cumbria Attitude Survey' (2004) and many other sources.

It seemed sensible, therefore, to look for materials that were 'first hand' and readily accessible to teachers in Cumbria. Creative Partnerships commissioned a scoping study to explore what was out there and how it might be used. This work was carried out by Dr Rob David in May 2005, with the help of Cumbria Archive Service, and provides the basis for this pack. At the same time, the study indicated that there were also resources and opportunities, provided by museums, archives and other organisations further afield, which were available to Cumbrian teachers. Information about these is also included in this pack. Other creative events and supporting activities associated with the archival material will be offered to schools during 2007.

The year 2007 marks the bicentenary of the 'Abolition of the British trade in Enslaved People' and, therefore, it became the catalyst to bring together and launch this resource. However, references to Cumbria's involvement in the slave trade in the eighteenth century might also be seen in the broader context of today's ongoing use of 'slaves' locally (Chinese cockle pickers in Morecambe Bay), nationally (East European girls in the sex trade in UK cities) and abroad (child labour in the clothing industry of several countries). These are issues that impact on the young people of Cumbria today and inform their understandings and attitudes. This is not simply a 'history' resource. (See Section 3: Slavery as a Contemporary Issue.)

As well as the records and artefacts, the dialect, family and place names of Cumbria reveal that this part of the British Isles has hosted waves of immigrants - some invaders, some enticed, some enslaved - for thousands of years. We believe that we should use our knowledge of this rich heritage to inform creative approaches to a 21st century curriculum because, as a Year 8 student in a Whitehaven school suggested, "slavery means something to us today because it shows what our ancestors did or made people do years back. It shows how wrong it is and that we don't want it to happen again."

Andy Mortimer, Director, Creative Partnerships, Cumbria
October 2006

2 The transatlantic slave trade, its abolition and the Cumbrian connection

Origins in the 16th century

The transatlantic slave trade dates back to the sixteenth century and, though Britain did not initiate it, British merchants developed the sophisticated structures that enabled its expansion. Initially Britain supplied slaves for the Spanish and Portuguese colonists in America. After the establishment of British settlements in the Caribbean and North America, British slave traders increasingly supplied British colonies.

NB. A timeline of transatlantic slavery is being developed at:

www.brycchancarey.com/slavery/chronol.htm

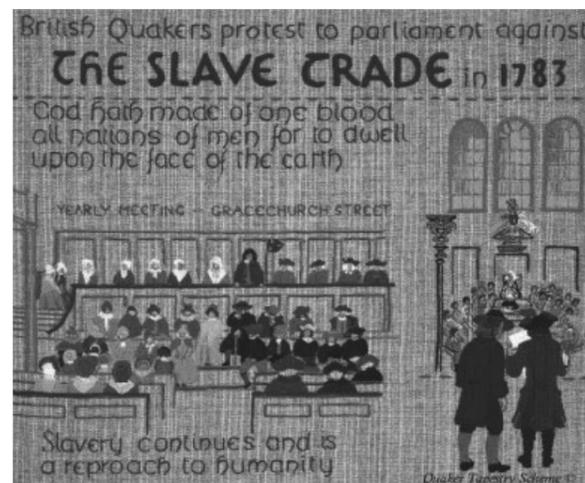
The Triangular Trade from the 17th to the 19th centuries

The image most people have of the slave trade is connected with the notorious triangular trade. From the 17th to the 19th centuries, millions of black people from numerous African countries were taken across the Atlantic to work on the plantations of the West Indies and the southern states of America. The products of their slave labour were then shipped back to Europe.

The trade was dominated by Britain, particularly during the 18th century. Between 1710 and 1810, 1.75 million slaves were imported into British possessions in the Americas. Ships operated out of British ports, principally Liverpool, London and Bristol, but Lancaster and Whitehaven were also involved. Ships departed from British ports for Africa taking manufactured goods which were then exchanged for slaves. Slaves were bought from African traders and European entrepreneurs working in West Africa. During the terrible voyage of the 'Middle Passage' across the Atlantic, on average, one in eight of the slaves being transported died. After the 'Middle Passage' the slaves were sold to plantation owners in the West

Indies and North America and the ships returned to Britain with tobacco, cotton, indigo, sugar and other goods. Cheap labour was central to the economic prosperity of the plantations. The British government encouraged the slave trade through the provision of royal charters to trading companies and also through giving the Royal Navy instructions to police the trade. The government and its agencies were involved in the regulation and control of the trade in Africa, on the sea and in the plantations. As the number of slaves outnumbered the settlers, complex rules and legal codes came into play to ensure control of the slave population by the governments and settlers in the Caribbean and the Americas.

The number of people involved in this activity was enormous, ranging from those who had simply a share in a ship (which must have included many people with money to invest), the merchants and manufacturers, the captains and crews of the ships, the people who organised the supply of slaves in Africa and the plantation owners who purchased them.



Source 32: Panel from The Quaker Tapestry (© The Quaker Tapestry, Kendal)

This trade was lucrative. There were losses (for example ships were wrecked, many Africans died on the voyage, and not all plantations were successful), but as long as there were profits to be made it flourished. In 1749, when the trade was at its height (although not the Whitehaven trade), a pamphlet published in England proclaimed

'our West India and African trades are the most nationally beneficial of any we carry on....The Negroe Trade....may be justly esteemed an inexhaustible Fund of Wealth and Naval Power to this nation'.

Challenges to the Transatlantic Slave Trade (1760s – 1807)

The slave trade began to be challenged by white and black abolitionists in Britain. The leading white abolitionists included **Granville Sharp** (1735-1813), **William Wilberforce** (1759-1833), **Thomas Clarkson** (1760-1846) and **Henry Brougham** (1778-1868). Black abolitionists included **Ottobah Cugoano** (dates of birth and death unknown), **Ignatius Sancho** (1729-1789) and **Olaudah Equiano** (c1745 - 1799). Many of the white abolitionists, but not the black abolitionists, had links with Cumbria. During the 18th century, the climate of opinion regarding slavery changed:

- Granville Sharp led the white abolitionist movement in Britain from the 1760s;
- Prominent black abolitionists in Britain were also important in keeping slavery in the public eye:

1. Ottobah Cugoana (dates unknown) was born in Ghana, taken as a slave to Grenada, and came to England where he obtained his freedom. In 1787 he published *Thoughts and Sentiments on the Evil and Wicked Traffic of the Commerce of the Human Species*;
2. Ignatius Sancho (1729-1780) was probably born on a slave ship, became a child slave in Greenwich (London), and later a Butler and on retirement opened a grocers shop;

3. Olaudah Equiano (c1745-1799) was born in Nigeria, taken as a slave to America, gained his freedom, came to England, travelled extensively and in 1789 wrote *The Interesting Narrative of the Life of Olaudah Equiano*, which became a best seller;

- The ideas of the American War of Independence raised questions about continuing the institution of slavery in a political system that promoted that it was a 'self-evident truth' that all men are created equal and are endowed with 'certain inalienable Rights' notably 'Life, Liberty and the Pursuit of Happiness'. The writings of Tom Paine in *The Rights of Man* were also influential;
- Involvement in the anti-slavery movement appealed to people for a variety of reasons. Some, such as the Quakers (including James Cropper), supported it for religious reasons, while others (such as Henry Brougham) were against it on humanitarian grounds. The founding, largely by Quakers, of The Society for Effecting the Abolition of the Slave Trade in 1787 was important here.
- Women also became involved, campaigning in particular against the enslavement of women and children;
- High profile political events such as the slave rebellions in Jamaica in 1760 and Haiti in the 1790s, and the failure of the Sierra Leone scheme to repatriate slaves in Africa in the 1780s, raised awareness that issues associated with the slave trade could have an international impact.

During the 1770s and 1780s the Quakers used their networks to organise petitions to Parliament against the slave trade. Supporters of the slave trade challenged the Quakers by organising petitions in favour. In 1788 an Act was passed to regulate the number of slaves which could be carried on ships on the Middle Passage, but for the next two decades the French Wars (1793-1815) diverted attention from the abolition movement.

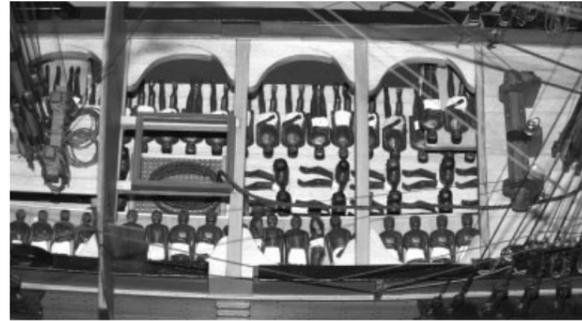
The Act of 1807

British participation in the slave trade was abolished by act of the British Parliament on 25 March 1807. (Note that it was the trade in slaves that was abolished, not the institution of slavery, which continued unabated in the West Indies and in North America). However enforcement was not easy and in 1811 Henry Brougham organised the passing of the Felony Act which made trading punishable by five years imprisonment or fourteen years transportation. The Royal Navy positioned ships along the West African coast and off East Africa and in the Caribbean to enforce the ban, and slave ships continued to be intercepted into the 1880s. It was estimated that in 1807, 600,000 slaves were still at work in the West Indies.

Completing the process of abolition 1807 - 1838

Despite Britain's initiative in 1807, slaves continued to be transported across the Atlantic, particularly to the booming economies of Brazil and Cuba. One of the Royal Navy's main tasks was to suppress this trade on the West and East African coasts. Between 1810 and 1867 it is estimated that another 2,737,900 slaves were shipped across the Atlantic. Other European countries did not immediately follow Britain's lead - abolition only occurred in Sweden in 1813, the Netherlands in 1814, France in 1817, Portugal in 1819 and Spain in 1820.

The abolitionists assumed that, with the abolition of the slave trade, slavery would wither away as the supply of slaves dried up and that, over a period of time, existing slaves would acquire rights and freedoms. By 1822 it became obvious that there needed to be a further movement for the abolition of slavery. Henry Brougham was central to this movement. Abolitionists promoted the idea of an alternative trading system with African countries in which Africa could both be a source of raw materials for British industry and a market for British goods, and that therefore there was no continuing need to trade in slaves. As time went on the economics of slavery on the West Indian plantations were increasingly questioned.



Source 8c: Model of King George (© The Beacon, Whitehaven)

The 1832 Reform Act resulted in a House of Commons more sympathetic to the anti-slavery movement. Discussions over emancipation focused on whether it should be immediate or gradual and whether the plantation owners should be compensated. No one suggested that the slaves should be compensated. In 1833 Parliament, encouraged by Henry Brougham, abolished the institution of slavery throughout the British Empire - an Act which came into force in 1834. All those enslaved and over 6 years of age were given the status of 'indentured labourer' prior to full emancipation in 1838. When slavery finally ended in 1838, over three quarters of a million slaves were freed in the British colonies, and the plantation owners received £20 million in compensation. After 1838, Britain, rather self-righteously, campaigned for abolition elsewhere, despite having created the indentured labour system which was later used to justify the transportation of many thousands of Indians around the world to work as indentured labour. From the 1840s slavery was abolished in the colonies of other European countries. However slavery continued in the southern states of the United States until 1865, in Cuba until 1886 and Brazil until 1888.

The slave trade has been called the African Holocaust, though the word *Maafa* is sometimes used to distinguish the transatlantic slave trade from the extermination of the Jews and others in the twentieth century. Estimates of the numbers involved in the *Maafa* vary. Shipping records suggest 12 million, but this may be an underestimate and it may have been nearer 20 million. Some historians have suggested that those affected may have numbered between 50 and 100 million.

The Slave Trade in Cumbria

Cumbrians were involved in the slave trade and the institution of slavery in a number of ways. Whitehaven was the only Cumbrian port involved in the Triangular Trade, and that was only for a relatively few years during the 18th century. However Cumbrian traders and mariners were also involved in the slave trade at other ports - in particular Lancaster and Liverpool - and Cumbrian merchants who traded with the West Indies and the Americas were probably trading commodities that had used slave labour (such as sugar, tobacco and rum). Some products manufactured in Cumbria were exported to Africa as part of the Triangular Trade. In addition some Cumbrian landowners owned slaves through their ownership of plantations in the Caribbean. A small number of Black people lived in Cumbria in the 18th and early 19th centuries, and some of these may have arrived in Britain as a result of the transatlantic slave trade. Many Cumbrians were also involved in the abolition of the slave trade, and one of the leading abolitionists, William Wilberforce, spent many summer holidays in the Lake District.

The Slave Trade and Whitehaven The slave trading era

Whitehaven's prosperity between 1688 and c1750 was based on importing tobacco for re-export (1,639,193lbs in 1712; in 1721 there were 24 vessels listed as sailing to Virginia for tobacco) and exporting textiles, shoes, clothing, horse equipment and iron goods to Virginia and the West Indies, and coal more locally. Sir John Lowther was instrumental in both improving the facilities of the port and in attracting maritime expertise into the town. Isaac Milner, a native of Whitehaven but a resident of London, was encouraged by Sir John to persuade Whitehaven merchants to become involved in the Africa trade. Merchants like the Lutwidges, Hows, Flemings and Speddings were involved not only in the transatlantic trade but also in a trade between the West Indies and the coast of America. The slave trade should probably be seen as an attempt at economic diversification by merchants with connections in America, at times when the coal and tobacco trades declined. The slave trade

seems to have functioned prior to 1720 and again after 1750. During the 1730s and 1740s, Whitehaven's tobacco trade was very successful - second only to London - but during the 1750s, Glasgow dominated the trade.

The Whitehaven slave trade lasted from 1710-1769 during which 69 slave voyages were fitted out (between 1-2% of total voyages made by British slave ships):

1710-1721	8 ships involved in slave voyages
1722-1749	Tobacco trade flourished - no ships involved in the slave trade though Walter Lutwidge may have sent ships normally involved in the tobacco trade on 3 slaving ventures to Angola (1733-9) - but these were isolated ventures
1750-1759	18 ships involved in slave voyages
1760-1769	43 ships involved in slave voyages (the busiest year was 1763 with 9 ships)

In comparison 1250 ships departed from Liverpool, 500 ships from London and 470 ships from Bristol between 1750 - 1769. 86 ships departed from Lancaster between 1757-76.

Traders and investors

Between 1710-1721 Thomas Lutwidge (Senior) with his nephew Walter Lutwidge, fitted out 5 of the 8 ships involved in the slave trade. He was initially involved in the wine trade and later in the tobacco and sugar trade, so slave trading was an extension of his American interests. His first slave venture, *The Swift*, failed because the 95 slaves on board were taken by a French privateer. His letter books (1739-49) which are available at Whitehaven Record Office (YDX79) include references to his interests in the trade. In 1749 he was in correspondence with John Hardman of Liverpool about using some of his ships which were lying idle at Liverpool for slaving in Guinea.

Thomas Rumball fitted out one of the eight ships and was Master on five of the ships.

Between 1750-1769 investment in the slave trade was shared between Whitehaven traders and old Sailing Masters, meaning that quite a large number of Whitehaven people had a stake in the slave trade. Many ships had multiple owners: for example, in 1763, *Venus* of Whitehaven had 12 co-owners.

The trading system

Slave trading was a risky venture - everything needed to be in place for the three legs of the voyage, with maximum cargoes on each leg. The Triangular Trade consisted of:

- A voyage from Whitehaven to West Africa with a cargo of manufactured goods made in Britain which were exchanged for slaves;
- The ‘Middle Passage’ from West Africa to the West Indies or the southern states of North America with a cargo of slaves;
- A voyage from the West Indies back to Whitehaven with a cargo of tobacco, sugar and rum.

The whole voyage, which often lasted over one year, was largely dependent upon the sailing and negotiating skills of the Sailing Master. Between 1750-1769 seven Sailing Masters were responsible for commanding 60% of the voyages. When everything worked it was highly profitable, but often it did not work out.

As a port for the transatlantic slave trade, Whitehaven suffered from:

- its distance from the places of manufacture of many of the goods destined for sale in West Africa;
- the lack of sugar refining opportunities in Whitehaven, a vital trading commodity on the Americas-Whitehaven leg;
- the small number of returning ships which made it difficult for Whitehaven traders and sailors to keep up to date with developments in Africa and the Americas.

Because Whitehaven traders had such difficulty acquiring cargoes for the first and third legs, it was even more important to make a profit on the Middle Passage.

The cargoes on the Whitehaven Triangular Trade

Whitehaven - Africa (with probable source)	The Middle Passage	Americas - Whitehaven
Cotton (East Indies) Bar Iron (Sweden) Beads (Italy) Linen (Germany) Textiles (Britain - possibly Kendal cottons (wool)) Brass/copper wares (Britain - possibly Furness) Iron ware (Britain - possibly Furness where the introduction of blast furnaces in 1711 increased production. The Backbarrow Iron Company made ‘Guinea kettles’ in 1744) Gunpowder (Britain - possibly Kendal/Eiterwater/Low Wood*) Glass (Britain) Earthenware (Britain) Spirits (Britain - possibly Whitehaven) Tobacco (Whitehaven) Beans-to feed the slaves on the Middle Passage (Britain possibly Walney Island)	Whitehaven slave ships collected slaves from (1750-1769): Senegal - 1 Windward Coast - 7 Gold Coast - 6 Bight of Benin - 5 Guinea - 8 (The rest from ‘Africa’ and 4 ships seized by enemy privateers) Whitehaven slave ships discharged at (1750-1769): Barbados - 16 Jamaica - 23 St Kitts - 2 Guadeloupe - 2 Antigua - 1 Cuba - 1 S. Carolina - 1 Virginia - 1	The ability to fill the ships for the return leg was very varied. Cargoes included: sugar, tobacco, wood (mahogany), rum, cotton *Pre-1807 Low Wood (nr Haverthwaite) gunpowder was used in the slave trade and was known as ‘Africa’ powder. After abolition in 1807, the company had to refocus on blasting powder.

Whitehaven ships and the size of slave cargoes

As in the rest of Britain, Whitehaven slave ships became bigger as the eighteenth century progressed and this meant that the number of slaves each ship carried on the Middle Passage also increased:

1710-1721	1760 - 1769
average 65 tons mean 100 slaves per ship	average 110 tons mean 200 slaves per ship

The slave/ship figures represent discharges in the Americas. They do not reveal how many slaves died on the voyage. For example *Happy* embarked 326 slaves in the Bight of Benin for St. Kitts in the West Indies, of whom 57 died (17.5%) on the Middle Passage (13 weeks voyage).

The largest cargo was *Venus* in 1764 with 340 slaves sold at Barbados.

Perhaps the most famous of the Whitehaven ships was *King George*, the subject of the Beilby Goblet (Source 7) and a model (Source 8) at the Beacon Museum, Whitehaven.



Source 7a: The Beilby Goblet (© The Beacon, Whitehaven)

Productivity

Productivity improved between the earlier (1710-1721) and later phases (1750-1769). Whitehaven ships performed as well as ships from rival ports except on the Middle Passage where loading rates were higher for both Liverpool and Bristol ships. Whitehaven ships took longer to complete the voyages:

Whitehaven - Whitehaven

1710-1721	1760 - 1769
average length of voyage was 14 months (range from 10 - 16 months)	average length of voyage was 16 months (range from 11 - 24 months)

The difficulty for Whitehaven ships was that, with fewer voyages, they received less information about conditions in West Africa. Knowing where slaves were located for embarkation was vital, and it varied from year to year depending on conditions in Africa and the availability of slaves gathered by African entrepreneurs.

Bristol - Bristol

1723-1726	1763 - 1767
average length of voyage was 12.2 months	average length of voyage was 14.5 months

There are no detailed financial accounts surviving for Whitehaven merchants. The accounts (1757-1784) of William Davenport, a Liverpool trader, are amongst the most complete and illustrate what often happened. They reveal that his profits from 74 voyages were 8% per annum (65% of voyages made a profit, 35% made a loss) which was about average. They also show that profit margins fluctuated wildly from year to year.

Why did the slave trade at Whitehaven end in 1769?

It is difficult to say what ended the Whitehaven trade except that it became harder for Whitehaven merchants to make it pay as compared with their rivals.

Its failure and the continuing difficulties with tobacco prompted Whitehaven merchants to abandon the Atlantic trade in favour of coastal trading.

It is perhaps symptomatic of Whitehaven's remoteness and lack of expertise that, during the 1760s, the shopkeeper Abraham Dent at Kirkby Stephen purchased all his sugar from Lancaster, rather than Whitehaven.

Houses, warehouses and offices of Whitehaven merchants

The historic core of Whitehaven is largely an eighteenth century development, and much of it has survived. Therefore any walk around the town centre gives an idea of the style and type of houses that the eighteenth century merchants would have lived in. The poorer housing used by the mariners has not survived so well. It is not

easy to link the merchants involved with the slave trade to specific houses, but it is possible to see all or part of a number of merchants' houses (such as those belonging to the Gale, Lutwidge and Milham families (see sources 49, 50 and 51)) from the slave trading era. The office of Jefferson's, the rum importers, has been preserved at The Rum Story museum and attraction in Whitehaven.

The Furness area of Cumbria and the slave trade

Cumbria's contribution to the slave trade spread outside the county. For example, many captains and crew of slave trading vessels came from Cumbria even though they worked for merchants operating out of Liverpool and Lancaster. Several of the Lancaster slave trade Sailing Masters came from Furness:

Captain's name	Place of origin	Father's occupation	Date and age at first African Command
John Addison	Ulverston	Innkeeper	1763/24 years
Samuel Bainbridge	Pennington		1755/c23 years
Robert Dodson	Stony Cragg (nr Ulverston)	Yeoman	1753/24 years
Richard Millerson*	Ulverston	Mariner	1752/22 years
James Sawrey	Hawkshead	Shopkeeper	1771/26 years
Samuel Simondson	Urswick	Mariner	1771/26 years
Henry Tindall	Furness		1751
Thomas Woodburne	Ulverston		1764

*Richard Millerson skippered and owned a large number of Lancaster slave ships. His ship *Cato* arrived in Barbados with 560 slaves in 1761. His older brother Thomas (baptised Ulverston 28/7/1728) had shares in two of them. Thomas spent many years in Barbados up to his death in 1768. Richard's ships had sold their slaves in Barbados which suggests that Thomas may have acted as his agent for the African cargoes. When

Thomas died he left his personal slave, Stephen, to his Barbadian wife.

A number of Furness-born Lancaster slave ship Sailing Masters became investors in the slave trade:

Name	No. of voyages as captain	No. of years as captain	Age when retired as captain	Total no. of years as owner	Age when made last investment (age at death)
Richard Millerson	6 or 7	10	32	14	47(47)
Robert Dodson	6 or 7	9	33	14	48(50)
John Addison	5 or 6	8	32	17	49(49)
James Sawrey	5	6	32	13	49(85)

Richard Millerson and Robert Dodson jointly owned at least 6 slaving vessels between 1763-71. They were both younger sons and had to make their own way in the world. John Addison, who was related to Robert Dodson, served as their captain during these years. Addison later went into partnership with James Sawrey and was partner in 4 slaving vessels. One of these was the *Molly III* which brought 205 slaves to Grenada in Dec 1787. Sawrey had skippered ships for another ex-African captain Thomas Woodburn of Hawkshead. All these Furness men had significant influence in Lancaster's slave trade.

Joseph Fayrer of Milnthorpe was part owner of the slave vessel *Golden Age* between 1783-1792.

Jonathan Lindall, a mariner from Ulverston, was lost on the Guinea Coast in 1757.

Eleanor Kilburn's husband was 'kill'd on board the *Mary at Gambia by the Negro's*' in 1761. Eleanor came from Ulverston.

William Spencer Barrow (aged 23) died on the coast of Guinea in 1793; a stone commemorates him inside Cartmel Priory.

These Ulverston men also became Liverpool slavers:

- **Moses Benson** (1738-1806), son of an Ulverston salt dealer. He was resident in Jamaica for a time
- **Joseph Threlfall**, slave-ship captain from Furness. A booklet about his career is in Barrow RO (BX 413)
- **John Bolton** (1756-1837), son of an Ulverston apothecary. Apprenticed to a Liverpool firm; arrived St Vincent 1773, and St Lucia 1778. He had a West Indian family whom he abandoned in 1780s when he returned to England. When back in England, he married Elizabeth Littledale, daughter of Henry Littledale of Whitehaven.

The following Bolton ships sailed on slaving voyages in 1798:

Ship	Captain	Destination	Owner	No. of slaves	Date
King George	S. Hensley	Angola	John Bolton	550	20 Mar
Betsy	E. Mosson	Angola	John Bolton	317	20 Mar
Christopher	J. Watson	Gold Coast	John Bolton	390	30 July
Dart	W. Neale	Angola	John Bolton	384	8 Sept
Bolton	J. Boardman	Bonny	John Bolton	432	12 Nov
Elizabeth	E. Neale	Bonny	John Bolton	461	12 Nov

John Bolton acquired Storrs Hall, Windermere in 1806 (source 52) and extended the building and the estate to 3000 acres. He had acquired such wealth from his trading business that he employed

a butler, 2 footmen, a housekeeper, a cook, a kitchenmaid, 3 housemaids, farm bailiff, 9 gardeners, coachmen, and 2 grooms. He died in 1837 and is buried at St Martin's parish church, Bowness.

● **James Penny (1741- 99)** was born at Egton-cum-Newland in Furness. His journeys included:

Date	Ship	Tonnage	Middle Passage cargo and crew (where known)	Middle Passage journey
1764	<i>Jupiter</i>	200 tons	250 slaves	Sierra Leone to Jamaica
1768 and 1770	<i>Cavendish</i>	120 tons		Sierra Leone to Jamaica
1775-76	<i>Wilbraham</i>		531 negroes of whom 27 died (5%); 40 seamen of whom 6 died, 1 drowned;	Bonny (Nigeria) to West Indies
1776/1777	<i>Wilbraham</i>		purchased 539 Negroes of whom 24 died (4.5%); 38 seamen of whom 4 died	Bonny (Nigeria) to America
1777/1778	<i>Nicholson</i>		purchased 560 Negroes of whom 31 died (5.5%); 48 Seamen of whom 3 died	Bonny (Nigeria) to West Indies
1781/1782	<i>Carolina</i>		purchased 571 Negroes of whom 26 died (4.5%); 45 Seamen of whom 1 drowned	
1783	<i>Count du Nord</i>			Angola to S. Carolina
1785	<i>Madame Pookata</i>		purchased 209 Negroes of whom 1 died (0.5%); 20 seamen of whom 3 died	

In addition James Penny was appointed a factor in West Africa - on the Windward coast and in Bonny (Nigeria), 1769-70. After 1786 Penny became an investor and part owner of slave ships. For one voyage Penny bought the following goods in

Liverpool to trade in West Africa:
 40000 beads 43 empty butts
 4 kegs peas 14 cwts beans
 2 barrels barley 4000lbs beans
 2 barrels bread 1380 lbs barley
 110 leg irons 50lbs iron collars
 4 deck chains and chains.

Industries in Cumbria connected to the slave trade

There is no direct evidence of Cumbrian firms (except shipping companies) being involved in the slave trade. However some Cumbrian industries were dependent upon raw materials from the West Indies and Americas which used slaves in all or part of the labour force. It is also likely that some Cumbrian industries provided manufactured products that were taken to West Africa to be sold for slaves.

Cotton

Spinning and weaving of cotton took place in Carlisle, Brough, Kirkby Stephen, Penny Bridge, Cark and Backbarrow. Although early cotton came from India, American cotton was imported at a time when slaves were still working on the plantations of the southern United States. Shaddon Mill in Carlisle received bales of raw cotton from the US, but the disruption in supplies during the American Civil War and the demand by freed slaves after the war for different styles of clothing which they could not supply, bankrupted the mill. (NB Kendal 'cottons' were poor quality wool not cotton).

Sugar

West Indies plantations produced sugar from the 17th century and some Cumbrians owned plantations where sugar was grown. Some sugar was refined on the west coast of Cumbria, but the lack of a significant refining industry was one of the factors hindering Whitehaven's growth as a slave port. Anyone buying and consuming sugar in the 18th century and early 19th century was probably buying slave sugar.

Tobacco

Whitehaven was a major port for the importation of tobacco up to the 1760s. Tobacconists could be found in many Cumbrian towns in the 18th and early 19th century - Longtown, Workington, Maryport, Ulverston, Kendal. This tobacco would have come from Virginia and other southern states and much would have been slave produced. The Kendal snuff industry is a survivor of Cumbria's involvement with tobacco.

Products exported to West Africa

There is some evidence that iron from Backbarrow, cloth from Kendal and 'peas' from Furness were purchased by Whitehaven traders for sale in West Africa.



Source 9: Whernside Manor, Dent, likely to have been built with the profits from slavery

3 Slavery as a contemporary issue

Wendy Ridley, Advisory Teacher, Cumbria County Council



Workers sorting cocoa beans. See pages 18/19 for Fair Trade ideas.
Image courtesy of The Fairtrade Foundation

3 Slavery as a contemporary issue

What has been the impact of the transatlantic slave trade?

Imagine if relatives of yours, just 10 generations back, had been violently bought, sold, transported and forced to work as slaves, separated from their loved ones. Or imagine if your ancestors had cruelly exploited hundreds of people, turning them into slaves.

Slavery has existed in different societies throughout history but the legacy of the transatlantic slave trade has repercussions today. Slavery and racism share a history. Slavery was made workable because those who were enslaved were reduced to a less than human subspecies. The ideology that allowed masters to believe they were superior people, and slaves to be subdued into believing that they should accept their inferiority and dependency, did not end with the abolition of slavery. Frantz Fanon suggested in *Black Skin, White Masks* that the impact of the African Holocaust was so dreadful and dehumanizing that it left even future generations scarred. Many would agree that colonisation of the mind might take as long to escape from as colonisation of the land.

So any discussion of the transatlantic slave trade should include how 'theories' of race were used to justify slavery, and how beliefs of white superiority and black self-hatred still exist in the contemporary world and lead to racial inequality, racist bullying and harassment. This direct link between contemporary experiences of Black people and the experiences of Black people from the 1600s onwards can be the basis for some powerful anti-racist work, using any of the resources in the list at the end of this section.

What is modern slavery?

Many people think of slavery as long ago and far away rather than here and now. 2007 does not mark 'the abolition of slavery' because slavery continues TODAY. At this moment millions of men, women and children around the world are forced to

live as slaves. Although their exploitation is often not called slavery, the conditions are the same. People are sold like objects, forced to work for little or no pay, are often shackled and are at the mercy of their 'employers'. Their time and labour are not their own; they are not free to decide who they work for and where they live.

Even though slavery is illegal internationally, in practice it still exists. Modern day slaves can be found labouring as servants or concubines in Sudan, as child carpet slaves in India and as cane cutters in Haiti and Pakistan. Women from Eastern Europe and Thailand are bonded into prostitution, children are trafficked between West African countries and men are forced to work as slaves on Brazilian agricultural estates and Cote d'Ivoirean cocoa plantations. UNICEF estimates that 200,000 children from West Africa are sold into slavery each year.

Refugees, driven by poverty to undertake hazardous journeys to distant countries, drown in crowded, unsafe boats or suffocate to death crammed in the backs of lorries (e.g. recent prosecution of Turks). Contemporary slavery takes various forms and affects people of all ages, sex and race. However some governments are taking action against slavery. For example, in May 2004 slavery became illegal in Niger which resulted in a slave owner freeing 7000 slaves (see *The Guardian*, 5/3/05).



Tea trading (© The Fairtrade Foundation)

What types of slavery exist today?

The most comprehensive website for contemporary slavery issues is www.antislavery.org/ from which the following have been taken:

- There are at least 20 million bonded labourers around the world. People take, or are tricked into taking, a loan (which can be for as little as the cost of medicine for their sick child) but repayment involves working long hours, up to 365 days a year, often in hazardous conditions. They receive basic food and shelter but may never pay off the debt, which can be passed down for generations so children suffer the debt bondage of their parents and grandparents.
- Forced marriage affects women and girls who are married without choice and live as slaves, often accompanied by physical violence.
- Forced labour affects people who are illegally recruited by individuals, governments or political parties and forced to work - usually under threat of violence (e.g. in China and Burma).
- Slavery by descent is where people are either born into a slave class or are from a 'group' that society views as suited to being used as slave labour.
- Trafficking involves the transport and/or trade of children, women, and men from one area to another with the purpose of forcing them into slavery, which often includes forced prostitution.
- The worst forms of child labour can be described as slavery, and affect an estimated 179 - 246 million children. This includes children who are bonded, trafficked or forced to work as soldiers, domestics, carpet makers, mine workers, on plantations, in factories, restaurants or in commercial sex work.

How can we teach about slavery in the contemporary world?

- As a starter, to encourage thinking about contemporary forms of slavery, pupils could discuss in pairs and agree

on a definition of freedom and a definition of slavery. As a class, discuss what it means to be free and what it means not to be free. In pairs, list the differences between slavery and freedom then put them in order of importance. As a class compare answers. Finish this sentence in three ways: A slave is a person who.....

- In pairs, pupils could discuss some of the following: I have to go to school - am I a slave?; I have to obey rules - am I a slave?; Can I be a free person if I have to obey rules?; Would I be free if I never had to obey any rules?; I am not allowed to go to a party I want to go to - is that a violation of my liberty?; My teacher can give me a detention - am I my teacher's slave?; I have a paper round - am I the slave of my employer or the people I deliver to?; I have a dog - does my dog belong to me? Do I belong to my dog?; My parents possess a car - do my parents possess me?
- Use passages from *Whose Side are you on?* by Alan Gibbons (Orion Press) or images from www.antislavery.org/ as a stimulus for a Philosophy for Children enquiry about modern slavery. *Whose Side are you on?* is about a Liverpool schoolboy struggling with racism against his friend. The experience of being transported back to a Caribbean sugar plantation during the slave trade gives him the courage to tackle racism in the contemporary world.
- If everyone knows slavery is wrong and illegal, why do you think it still exists? Does slavery exist in England? If it does, how could it be ended? Pupils could research the work of organisations (such as Anti-slavery International www.antislavery.org/) in campaigning against modern slavery.
- The website <http://video.google.com/videoplay?docid=-988560685098656947> has a variety of videos exploring modern slavery. Pupils could design a poster to raise awareness of modern day slavery.

- What are the arguments for and against using child labour? How would you stop young children becoming domestic servants? Do you think it is ever right for children to work for a living? Pupils could design a piece of art work to inform people of the existence of child labour in the contemporary world using historical and modern day images as stimulus, for example from www.antislavery.org/homepage/resources/africagallery/gallery.htm

- Are some forms of slavery worse than others? Pupils could devise, act out and video their own TV or radio news interview of the various people involved in a situation of contemporary slavery or child labour. What are the range of emotions and motives? What two questions would pupils ask the main characters if they were going to interview them for a documentary?

- KS3/4 teachers could use the excellent teaching pack and video *The Changing Face of Slavery* produced by Anti-Slavery International (Tel: 020 7501 8920 or email info@antislavery.org). The video explores child labour in the contemporary world and a range of excellent activities help students understand the complex issues and discuss what they think they could do to prevent slavery in the contemporary world.

- KS3/4 pupils could be given either of the following investigative assignments:

a) *Your job is to investigate the victims of slavery and to prepare a report for the International Labour Organisation (ILO). Choose either children, women or men and a country (e.g. Brazil, USA, UK, Pakistan) and investigate what kind of abusive practices that group of people faces today, such as very low or no wages, dangerous conditions, and long working hours. Create a presentation that answers some of the following: what labour practices threaten the group?, how does it affect them?, why are they susceptible?, what is being*

done to help protect this group?, and what recommendations could you make to help abolish it? Your presentation can include visual images, maps and statistics.

b) *Imagine that a world leader (e.g. President of Brazil, USA, Pakistan) was recently told about the existence today of slavery in their country and was shocked. The President has asked you, as a worker in the Ministry of Labour, to teach him/her the basics of slavery. Research and make a poster timeline of slavery in that country: when did it begin, when was it abolished, major slave rebellions, why was it thought to be needed, how has it affected the current culture and racial issues and what is known about slavery currently? Present it to the President.*

- A discussion about slavery in the contemporary world could lead into work on Children's Rights, for which there are many excellent teaching resources from Save the Children and UNICEF and Anti-Slavery International (available to borrow from Cumbria Development Education Centre (CDEC) [see resource information at the end of this booklet]). Students could be involved in organising a human rights conference or film night with the help of their local Amnesty International group.

- Use a simulation game which shows how the global rules of trade keep people in poverty, and how this can lead to child labour and slavery. Good examples include: 'The Paper Bag Game' from Christian Aid, for KS2 pupils; 'The Chocolate Game' from Christian Aid, for KS2 and KS3 pupils; 'The Trading Trainers' game from CAFOD, for KS3 pupils; 'The Trading Game' from Christian Aid or Oxfam; 'Just Trade' from Traidcraft - all available from CDEC.

- Give pupils small pieces of chocolate. Explain that some of the chocolate they have just eaten was made with slave labour. Pupils could learn about Fair Trade through researching products

such as fair trade chocolate, coffee, tea, bananas, sugar etc. which guarantee that no slavery was involved in their production. Pupils could design a wrapper for a new Fair Trade product.

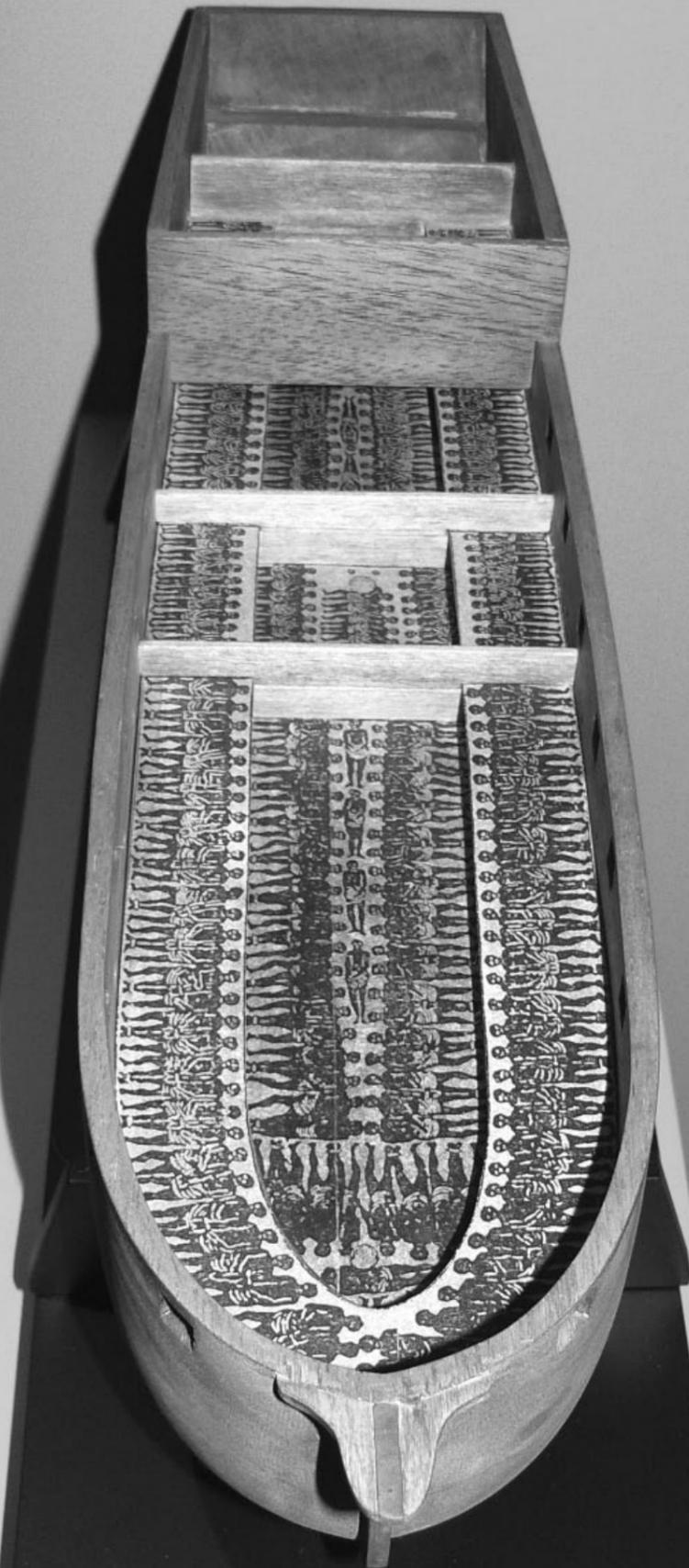
- Use the book *The Carpet Boy's Gift* by Pegi Deitz Shea (Tilbury House) to explore the legacy of Iqbal Masih, the 12 year old who escaped slave conditions, won the Reebok Youth in Action Award, special recognition at the International Labour Conference, and then was shot dead on his return to Pakistan. Pupils could design a poster for 'Rugmark' which guarantees that no child labour was used in the production of carpets.



Source 16a: Detail from watercolour painting by George Heriot of works and other buildings on the Orange Valley, Tobago, sugar plantation which belonged to William Crosier

4 Ideas for using this resource in primary schools

Pam Tipping, Sedbergh Primary School



Source 26b:
A copy (made in
1991) of William
Wilberforce's
model of a
slave ship
(© The Beacon,
Whitehaven)

4 Ideas for using this resource in primary schools

Suggested teaching sessions for Collective Worship or History at KS 2

Session 1

Close your eyes and imagine.

It's a hot day.

You have been taken from your home and chained to other people.

You are made to walk for miles along a dusty track.

Your head hurts and you are frightened.

Your family don't know where you are.

You don't know where you are being taken.

You reach a huge expanse of water - you don't know what it is as you've never seen the sea before.

You are dragged onto a small boat.

You are taken into the hold of what seems to you to be an enormous ship. Here you are chained and crowded together with hundreds of other people.

You are crammed in and the boat begins to rock. People around you are speaking different languages which you don't understand.

You are surrounded by pale faced people who treat you cruelly and give you little food or drink.

You are kept in chains and there isn't enough height to sit up properly. It is dark in the hold and the heat is unbearable.

Your muscles ache. The noise and the smells are intolerable. This journey lasts for 6-8 weeks and you have no idea where you are being taken. Some people around you in the cramped, smelly and dark hold die. Their bodies are left then thrown overboard. Eventually the boat stops moving and you emerge from the darkness. You can hardly walk.

You look around and all you can see is a totally new and strange land. You have no idea where you are and if you'll ever see you own home again.

I wonder if anyone knows the sort of life I am describing?

Do you know what a slave is?

- A slave is a person who is forced to work for someone - they might be threatened and harmed if they do not do so.
- A slave is someone who is **owned** by someone/an employer.
- A slave can be **bought and sold** like a piece of property or an animal.
- A slave is **not free** to do what they want to.
- A slave has to do what his or her master wants him or her to do.

These definitions could be written on separate pieces of paper in the form of labels to be revised and used later.

Where did the slaves come from?

Different countries in Africa

Where did they go to?

The Caribbean and parts of America

How did the slaves get to the Americas?

Ships from Liverpool, London, Bristol, Lancaster and Whitehaven.

This was known as the transatlantic slave trade and Britain was one of the countries involved in it.

There was a three-way trade. Ships left from ports in England such as Whitehaven, with goods to trade for the slaves. Slaves were taken from different countries in West Africa. Many were enslaved by African chiefs. The slaves were then taken to the Caribbean and the southern states of America where they were sold to work on the plantations which grew cotton and sugar. The ships then returned to England carrying goods such as tobacco, sugar, rum and cotton from the plantations that the slaves were working on.

(This can be described using a map of the world showing how the 'triangle' worked).

How do you think the slaves felt?

Frightened/scared/worried/lilll degraded/angry

(Children will come up with lots of ideas here).

This practice went on for years. It is thought that between 1540 and 1800 at least **15 million people** from a variety of African countries were taken from where they lived to the Americas. Many died on the voyages - perhaps as many as half.

200 years ago, Britain passed a law to abolish the slave trade across the Atlantic. It then took a few more years before slaves were freed. Both black and white people were involved in the campaign to abolish slavery. Some of you may have heard of Olaudah Equiano who was probably born in Nigeria in about 1745. He was taken as a slave to America. He eventually gained his freedom and travelled to England. He was able to inform many people about the horror of the transatlantic slave trade from first hand knowledge through his writings.

Does anyone know the name of the British politician who worked hard to get slavery abolished?

William Wilberforce

This year (2007) we are remembering the two hundredth anniversary of Wilberforce's campaign to abolish the slave trade and we are thinking about how the transatlantic

slave trade affected so many African people and their descendants.

Session 2

I wonder if you can remember what we thought about last session.

We mentioned that both black and white people were involved in the campaign to abolish slavery. A leading light in that campaign was a man called William Wilberforce who was born in 1759 in Hull, Yorkshire. His father died when he was quite young so he was sent to live with an aunt and uncle for a while in London. William was influenced a great deal by these relatives who were supporters of John Wesley, the founder of a group of Christians called Methodists. Later, when William was 17 years old, he went to Cambridge University where he made friends with a man called William Pitt who was later to become Britain's youngest Prime Minister. When William left university he decided to become an MP and in those days, if you were rich enough, you could get elected so Wilberforce became MP for Hull. In 1784 Wilberforce became a devout Christian and this had a great influence on his life. He learnt about the slave trade from various people and it really shocked him.

Do you remember in our previous session we imagined what it might be like to be taken as a slave?

Can you think of any words to describe what it might have been like?

As a Christian, William could not accept that humans could treat other humans in such a way. He was shocked that so much money was being made by plantation owners and shippers. He was shocked by the fact that so many African people were dying both on the trip to the Americas and while they were working on the plantations. He was mostly shocked that over half the trade in people was carried in British ships from towns such as Liverpool, London, Bristol, Lancaster and Whitehaven. He discovered that the pattern was to trade textiles, beads, trinkets, brandy and gunpowder in Africa in exchange for people

who became slaves. The slaves were then shipped in appalling conditions, in the holds of ships where they were crammed together in overcrowded, damp, smelly conditions. They were taken to the southern states of America and the West Indies where they were sold, just as if they were animals. They were taken to plantations where they worked in the heat in the fields picking cotton and sugar. Often they were shackled and branded and often they were treated very badly. The anti-slavery bill was difficult to get through Parliament. Wilberforce persevered and eventually he was successful. On March 25, 1807 it was declared that:

‘The purchase of slaves in Africa and their transport to the West Indies or any other country is hereby utterly abolished and declared illegal.’

Although this was a great achievement, it was not the end of the struggle. There were still millions of slaves at work in the West Indies and in the southern states of America. Wilberforce now wanted to free these slaves.

He continued to campaign and just before his death in 1833 he heard that Parliament had passed an Act which meant that all slaves in lands controlled by Britain would be made free by 1838.

Wilberforce spent some of his summer holidays in our area and he had many friends here as well. He first visited the Lake District in 1779 while he was a student. He became very fond of the area. Between 1781 and 1778 he rented a house on the shores of Windermere where he enjoyed the quiet, the scenery and the company of friends. One of his friends was Colonel John Pennington who lived in Muncaster Castle, near Ravenglass. Some of you may have been to Muncaster Castle to see the owls. A little later, the famous poet, William Wordsworth found him a house in Rydal where he spent some summers. He was also a friend to Robert Southey, another poet who lived in Keswick. Apparently, when Southey visited



Source 29: A ceramic jug of creamware made by an unknown maker in Liverpool about 1818 (© Abbot Hall Art Gallery, Kendal)

Wilberforce in 1818, he was amazed at how chaotic Wilberforce's family was. He did however grow fond of him saying:

‘...and you can feel nothing but love and admiration for a creature of so happy and blessed nature.’

Session 3

I wonder, do you think slavery exists today?

We learnt in the last session that it was abolished in Britain 200 years ago but does it still exist today?

Think back to what we said a slave was.

(Reuse the definition of slavery labels from earlier).

*A slave is a person who is **forced** to work for someone - they might be threatened and harmed if they do not do so.*

*A slave is **not free** to do what they want to. A slave has to do what his or her master wants them to do.*

(Show some pictures

*www.anti-slaverysociety.addr.com/toc.htm or by typing **bonded labour** into Google images).*

These pictures are of people today.

Bonded labour affects at least 20 million people (UN) around the world. People are tricked into taking a loan, for example for medicine for their child, and in order to repay the debt they have to work long hours, seven days a week for 365 days a year. They receive basic food and shelter as ‘payment’ for their work but of course they can **never** pay off the loan. This sort of debt is often passed down for generations so children become bonded labourers because of their parents’ debt.

*A slave is someone who is **owned** by someone/an employer.*

*A slave can be **bought and sold** like a piece of property or an animal.*

Early and forced marriage affects women and girls in some parts of the world. Some are married without choice and may be forced into lives of servitude, even under the threat of violence.

It is estimated that 179 million children around the world (International Labour Organisation) are in work that is harmful to their health and welfare. Globally, 246 million children are child labourers including 73 million children who are less than 10 years old.

www.freethethechildren.org/getinvolved/geteducated/childlabour.htm

Some Case Studies

These and other case studies can be seen at www.antislavery.org

Usman is just 11 years old. Dressed in ragged, greasy clothes, he holds heavy engine parts as he awaits orders from his employer, who is busy fitting a head gasket to a taxi. For a 10-hour day he earns about £2.00 a month at a car repair workshop in Pakistan. He says:

“What else can I do? I do want to study but being the lone earner in my family, I am forced to work. If I do not work, who will feed those who depend on me?”

How would you feel if you were Usman? Do you think Usman is as free as you?

Patience is 12 years old and lives in Togo, West Africa. Her employer’s daughter, Mimi, is the same age, yet their lives could not be more different. Mimi goes to school, speaks fluent French as well as her own language and wants to be a doctor when she grows up. While Mimi and her older brother, Jiji are at school, Patience is in the kitchen preparing their lunch which she later serves to them. While they are eating she watches them and attends to their every need. Later she eats her lunch on her own. Patience has worked in this house for two years. She has lost all contact with her own family and any chance of a better life. She believes she deserves nothing more.

How would you feel if you were Patience? Do you think Patience is as free as you?

Fatima is a young jasmine picker in Egypt. She picks flowers at night when the scent is at its strongest. The flowers are sold and made into very expensive perfume. She has no choice but to work as her family is desperately poor. She is working to try to get enough money to get an education.

How would you feel if you were Fatima? Do you think Fatima is as free as you?

Emilio was a child soldier in Guatemala, Central America. He became a soldier at the age of 14. He was regularly beaten for no reason at all and was made to walk for miles carrying heavy loads which were far too heavy for his small, undernourished body. There was little food to eat. He was forced to learn to fight and kill an enemy in a war he knew nothing about and did not understand why it was being fought.

According to the UN, there are about 300 000 child soldiers in the world today aged between 5 and 17 years. Not all of them are recruited to fight, some of them do dangerous and life threatening jobs like mine detecting, carrying messages and spying.

How would you feel if you were Emilio? Do you think Emilio is as free as you?

The famous South African Archbishop Desmond Tutu said in 1999:

“Slavery...I didn’t know all these forms existed. I think it’s largely because we aren’t expecting it. It is hidden. Generally people would not believe that it is possible under modern conditions. They would say “No, I think you are making it up because it’s just too incredible.”

Reflection

Wilberforce was a determined man who fought for what he firmly believed in. Is there something that you feel strongly about? Could you show so much persistence about it?

Think about people in many parts of the world who are living like slaves.

Think about their lives and how different they are from yours.

Think about Usman, Patience, Fatima and Emilio and children like them all over the world.

I wonder if there is anyone here who might grow up to be as influential as William Wilberforce in improving the lives of modern day slaves.

Suggested teaching sessions which could be taught through Literacy

Knowledge, understanding and empathy about slavery are suitable pegs on which to hang much literacy work, especially in Years 5 and 6.

Narrative/Recount

Pirates by Celia Rees
(Bloomsbury ISBN 0747564698)

This book contains numerous passages, especially in the first half, that would be suitable to use as texts. There is much information about the Middle Passage

and the living conditions of slaves on plantations as well as runaway slaves. It is also a very ‘good read’ though probably only suitable for Year 6 in the primary school.

Another stimulus for narrative/recount is provided by www.diduknow.info/slavery This website contains the journeys of four slaves from their homes to their new lives as slaves.

The children could use this information to retell the story (in the first or third person) to create a piece of empathetic writing. Pictures from the CD Rom resource of archive material or the internet could be used to illustrate. A writing frame could be given with illustrations already included.

The opening of the suggested Act of Collective Worship would be an excellent way to create the atmosphere of what it might have been like to undergo the experiences of a slave (see page 22).

An opening sentence could be given to be continued. This would encourage the children to use the knowledge they have of the slave trade and to incorporate as much as was appropriate.

Kwumba was in darkness. All around him he could hear the moans and curious noises of strangers.....

This beginning could be used to spark off a flashback story.

Using the same information, a storyboard could be created with illustrations.

The following would be suitable for recounts:

- An account of the Middle Passage
- My job as captain of a slave ship
- Memories of a freed slave - from African country to plantation to freedom

The visual resources featured on the following website are extremely evocative:
<http://hitchcock.itc.virginia.edu/slavery/>

Letter writing

Skills could be developed through various imaginary scenarios, but based on some of the historical evidence from the sources on the CD Rom. For example:

- From a slave (as long as it was understood that no such letters took place)
- From a sailor on the Middle Passage
- From a plantation owner
- From an abolitionist to their MP in 1789.

Letters could be written using archaic language and possibly old script or typed using an appropriate font. There are a number of eighteenth and nineteenth century letters on the CD Rom which provide guidance as to style and layout. (Sources 17, 18, 28)

A letter could be written to an MP about modern slavery. This links to Citizenship at KS2:

Preparing to play an active role as a citizen.

Political literacy: how citizens can make themselves effective in public life.

Play writing

Incorporating the conventions of play writing with researched information, children could take different aspects of the transatlantic slave trade and write a play. The whole could then be put together.

Newspaper

Children could be given the writing frame for a newspaper. The headline could be given (eg SLAVERY ABOLISHED), and the main article could be written as well as other newsworthy incidents, for example information about ships, William Pitt, price of goods.

The CD Rom includes real historical material from Cumbria which could help to form the basis of newspaper articles as well as examples of ways in which people wrote in the eighteenth and nineteenth centuries.

Drama

<http://school.discovery.com/schooladventures/slavery/witness.html>

Witness a slave auction. Here there is an example of freeze framing with a great deal of information given. The characters included are:

Mariah, an adult slave
Sam, her 12 year old son
Auctioneer
Justice
Newspaperman
Clergyman
Banker
Seller
Bidder

The question posed is: Could you stop an auction? Everyone’s point of view is explored. This could form the basis of a freeze framing exercise as well as a debate as to who could stop the sale.

From the information gathered, a debate could take place with children given assigned roles. *Hot seating* could also be used once enough information has been gathered.

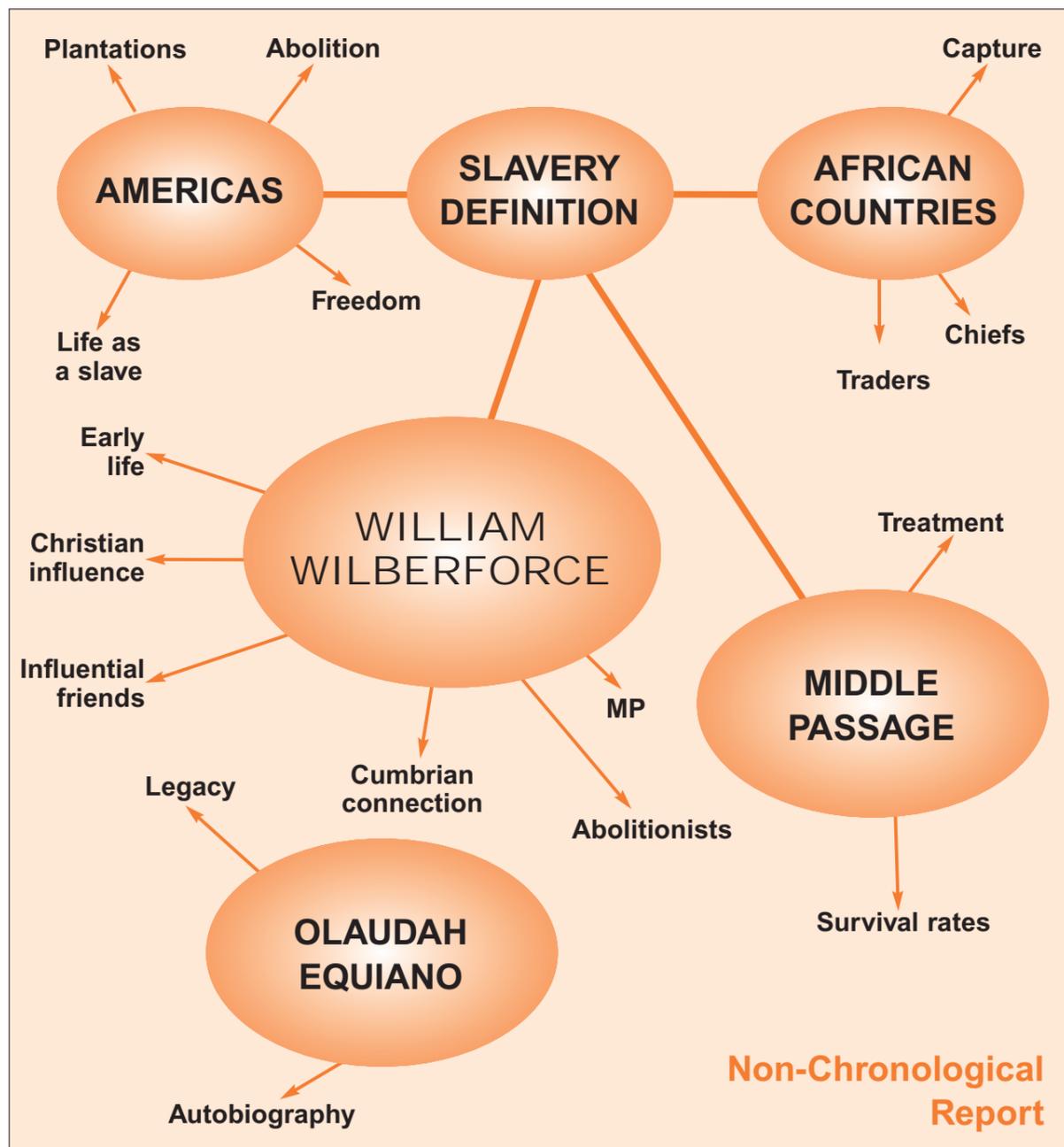
Diary/Journal

My Story, Slave Girl, The Diary of Clotee, Virginia, USA 1859
(Scholastic ISBN 0 439 98189-7)

Using researched information, entries could be written as if from a journal. The entries could be from any aspect of a slave’s life, eg the initial capture, the Middle Passage, life on a plantation or life as a freed slave.

Non-Chronological Report

The whole class could research individual aspects of the transatlantic slave trade and the work could then be brought together.



There are several useful websites:

- www.understandingslavery.com
- www.brycchancarey.com
- www.spartacus.schoolnet.co.uk/USAslavery.htm
- http://en.wikipedia.org/wiki/Atlantic_slave_trade
- http://www.wsu.edu:8080/~wldciv/world_civ_reader/world_civ_reader_2/equiano.htm
(Excerpts of Olaudah Equiano's narrative)
- <http://hitchcock.itc.virginia.edu/slavery/> (visual sources)
- http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/index_section9.shtml

Persuasion

This could follow on from a drama experience - maybe a ship's captain, appalled by what he has been expected to do, stating the abolitionist point of view.

Introduction

What? Who? Where? When?

Arguments against the transatlantic slave trade

POINT ONE	Dehumanising effect of being treated as chattels Humiliation
POINT TWO	Conditions in the Middle Passage
POINT THREE	The slave auction/splitting of families Humans for sale
POINT FOUR	Conditions in the plantations
POINT FIVE	Some people might say that slavery brought about a great deal of economic wealth/abolition led to disastrous collapse of West Indian sugar trade.

Conclusion

Summing up

REMEMBER some of the persuasive devices:

Everyone knows that...

Surely...

Clearly...

It is obvious to anyone that...

The fact is...

Poetry

A range of poetry forms lend themselves to writing about aspects of the transatlantic slave trade. List poems, haiku, cinquains, ballad, kennings, narrative poems, tanka are all suitable and imagery could be added to create a vivid sensory picture.

There is a superb *Alphabet of Slavery* (which can also be seen performed) at www.understandingslavery.com

The poem begins with:

A is an African torn from his home

and finishes with

Zealously labour to set the slaves free.

Any poems could be performed with the help of music/sounds as accompaniment.

Other Curriculum opportunities

Although Whitehaven had ceased slave trading years before abolition, the Cumbrian connection allows a way in to explore slavery and its heritage.

The **History** National Curriculum at KS2 states that the local history unit can be:

A study investigating how the locality was affected by a significant national event.

The significant event being the abolition of slavery.

At KS1 the breadth of study states that the children should study:

The lives of significant men, women and children drawn from the history of Britain and the wider world.

Wilberforce is a significant person so slavery could be explored, albeit in a less graphic way, for younger children. Another person to be considered is Harriet Tubman, who was born a slave and by 1860 had led more than 300 slaves to freedom from the southern to northern States of America.

In the **Geography** curriculum at KS2 pupils should be taught:

To describe and explain how and why places are similar to and different from other places in the same country.

If you use Whitehaven or for that matter Liverpool, Bristol, Lancaster or London as your contrasting location then a study of slavery would be appropriate.

Special/significant people is an obvious primary **RE** theme.

In **Religious Education** the Cumbria Agreed Syllabus for KS2 in the Christianity section under *Themes* states:

- Inspirational people: figures from whom believers find inspiration;
- Beliefs in action in the world: how religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment.

Under *Commitment* it states:

- Introduce appropriate contemporary, social, moral and environmental issues and begin to relate views and responses to values in the Christian tradition.

William Wilberforce was greatly influenced by his belief in Christianity and is certainly an example of a person whose life exemplified the spiritual and moral values of a faith community. His story could be used as part of a series of lessons looking at special people such as those at home, at school and among religious leaders. He was certainly a notable Christian.

A suggested **Act of Collective Worship** is included which could be used over a number of sessions. This is aimed at KS2 but could be adapted for KS1.

5 Ideas for using this resource in secondary schools

James Thorp, St. Benedict's Roman Catholic High School, Whitehaven
and Liz West, St. Martin's College, Carlisle

ABOLITION
OF
SLAVERY
IN THE
British Colonies.

WE, the Undersigned, request the MAYOR to call a Meeting of the Inhabitants of Kendal, on as early a day as circumstances will permit, to take into consideration the propriety of petitioning Parliament for the Abolition of Slavery in the British Colonies.

Thomas Holme Maude	Isaac Wilson
Robert Harrison	William Wilson
William Berry	Joseph Woofe
Michael Branthwaite	John Moffett
Edward Tatham	Thomas Richardson
John Harrison	William Wilson,
James Gandy, jun.	W. D. Crewdson, jun.
Christopher Wilson	Thomas Cookson
John Pearson	Wilson Marriott
Samuel Greenhow	Robert Benson
Richard Branthwaite	John Harrison
Thomas Wilson	Joseph Atkinson
William Dilworth Crewdson	Roger Moser
Thomas Greenhow	William Cox
David Jones	Thomas Wilson, jun.
Edward Wakefield	Edward Burton
Isaac Whitwell	Samuel Marshall
Peter Prescott	William Jennings
Isaac Wilson	Thomas Newby
Alexander Marshall	John Atkinson
Michael Gibson	William Bradley
Isaac Rigg,	

In pursuance of the above requisition, I appoint Tuesday Morning next, at 11 o'Clock, for a Meeting at the Town-Hall.

GEORGE FORREST, Mayor.

Kendal, February 10th, 1826.

CUMBRIA ARCHIVE SERVICE Printed by Tyras Redhead, Gazette-Office, Market-Place, Kendal.

DIGI IMAGE

Source 36: A poster from Kendal (1826) requesting a meeting to organise an anti-slavery petition.

5 Ideas for using this resource in secondary school History and Citizenship

Introduction

The following activities and ideas are presented as a loosely linked series of lessons which history departments may wish to dip into depending on pressures on time. Teachers are encouraged to make use of the websites which amongst other things address the issues of language associated with slavery and racism. Many of the themes are central to Citizenship education and therefore themes from this topic can be taught either as Citizenship through History or as Citizenship in its own right.

Suggested prior learning

In order to maintain the focus on the abolition of the transatlantic slave trade and the Cumbrian dimension, it is assumed that students will be familiar with some of the key facts and concepts. Previous lessons should have introduced students to some or all of the following:

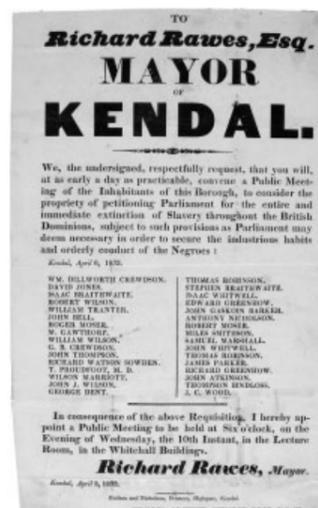
- the geography of the transatlantic slave trade;
- the status, heritage and culture of some of the African civilizations involved (Benin is a frequently used example);
- the circumstances surrounding who was captured and en-slaved;
- conditions and treatment during the Middle Passage;
- the work undertaken and the treatment of African people on arrival in the 'New World';
- commodities involved in the other sections of the triangular trade and their contemporary social/fashion importance.

The following two activities would help to relate existing lessons to the Cumbrian connection:

Short Activity Idea 1

Students are given the information on James Penny that appears on page 12 of this guide. It can be used to introduce aspects of the Middle Passage and/or to consider the 'mechanics' of operating as a slave trader. Students might consider:

- The types and quantities of commodities that were being traded for a ship full of enslaved men, women and children;
- The numbers/proportions of enslaved men, women and children that died on each journey (especially interesting if you use film clips from either 'Roots' or 'Amistad');
- The percentage of crew deaths and what this suggests about the risks/profits that were involved.
- The wealth that could be made by people like Penny in his role as the master of a ship, so that he could later become an investor and part owner.



Source 38: Poster from Kendal, 1833 requesting meetings to organise anti-slavery petitions

Short Activity Idea 2

Students are given sources 1-5 and the transcribed versions of the Cumbrian entries that appear on pages 42 - 43 of this guide. They are asked to consider:

- Does the detailed file keeping suggest anything about the nature and scale of the transatlantic slave trade?
- What is suggested about the attitudes of the traders to the African people by their recording of only live arrivals?
- What do the arrival dates of these ships suggest about the numbers of people/companies involved in the trade?
- How significant do these sources suggest Cumbria's involvement was as against that of other British ports?
- What are the advantages and limitations of using these sources as a way of gauging Cumbria's involvement?

Key questions

This guide and CD Rom resource enable lessons to be centred around a number of key questions with Cumbrian associations. These include:

- How significant was the slave trade to the port of Whitehaven?
- How significant was the ownership of plantations to Cumbrian gentry?
- How important was Cumbria as a centre of opposition to the slave trade?
- Assuming that the contents of the pack are representative of the evidence that has survived in Cumbria for the slave trade, why has information on some aspects survived better than others?

Conditions on the Plantations - Source Inference

As part of the preparation for the 'Kendal Public Meeting' activity and 'Virtual Museum', students should be encouraged to gain an understanding of the lives of enslaved workers on the plantations. This is an area where many excellent sources exist and that many History departments

will already be using. It is possible to bring in some of the local sources at this point in order to illustrate that plantation ownership was one way in which some Cumbrian families were involved.

Activity Idea 3

Using the well known 'layers of inference' activity, students can be encouraged to study in depth many of the sources in this pack. The three stages of investigation involve students in progressively deducing more from each source. An exemplar of this approach is provided for sources 16a and 16b, although many sources in this pack lend themselves to this approach.

Such source investigation can be developed further by introducing additional visual and written sources of plantation conditions that focus more on the experiences of the enslaved men, women and children themselves.

There are many images and other sources on the websites listed in Section 9 of this guide.

Example Responses for Sources 16a and 16b (William Crosier's 'Orange Valley Estate')

1 - What can you see/read?

Note anything of interest that the source clearly tells you or shows. For example:

- A black boy/man is holding a horse
- There are bananas hanging on a frame
- Some buildings are larger than others
- There are many large buildings like a windmill and a press

2 - What can you infer from these observations?

What does this make you think? What can you work out? What does this suggest/imply? For example:

- The boy/man is going out riding/he might be a chattel slave and is holding the horse for someone else
- This must be a hot country if bananas are growing
- The different size of buildings suggest that people of differing status live on the estate
- The press has long arms and might be man powered

3 - What questions do you still have?

What is this source not telling us or allowing us to work out with certainty? What questions are we unable to answer or are raised by it? For example:

- Why are there so few people shown in the paintings?
- Is there any evidence that this plantation used slave labour?
- Is there clear evidence of sugar production?

The Kendal Public Meeting - Researching the motives of the abolitionists and the pro-slavery groups

Once students have been thoroughly introduced to the main features of the transatlantic slave trade it is time to focus on the abolition movement. Cumbria like most other areas of the country, had a number of local anti-slavery or abolitionist groups. The CD-Rom includes a number of sources relating to the abolitionist activities of people in Kendal and the various public meetings, posters and petitions that were generated. Reference is also made within them to the work of other local groups in Penrith, Windermere and Ambleside.

It is clear that these meetings were well attended and occurred with reasonable frequency. The following activity uses one of these meetings as a backdrop against which students can explore the different motivations of various groups who campaigned for abolition and, later, emancipation.

Local sources on their own do not cover the full range of motivations, so it is helpful if teaching staff are able to use additional sources. Many useful examples are available on-line. Three particularly useful sites are

www.understandingslavery.com

www.empiremuseum.co.uk and

www.liverpoolmuseums.org.uk/maritime/slavery

where there are numerous downloadable sources, audio and video clips and other support materials.

Activity Idea 4

- Students work in small teams (3-5) and select/are assigned one of the groups that were involved in the protest. The protest groups should certainly include: The Quakers, those who opposed specifically on humanitarian grounds, female anti-slavery societies, key individuals (e.g. Willberforce, Clarkson), freed slaves (Olaudah Equiano and Ottobah Cugoana)
- They have time to prepare a presentation that will be made at the next Kendal Public Meeting.
- They may wish to assign team members to different tasks that might include researchers, speechwriters, illustrators, 'spin-doctors' and propagandists.
- Their presentation should be no longer than 5 minutes and should give the other teams a clear idea of what their group's position and motives are in relation to the abolition of the transatlantic slave trade.

(continued on next page)

Activity Idea 4

(continued from previous page)

- Teaching staff should decide what groups can use in their presentation, eg video/audio recordings or a Powerpoint backdrop.
- Depending on school resources it may be necessary to research and collect a pack of resources for each protest group or possibly provide some direction to relevant Internet sites.
- It would also be interesting to include some groups who would have been against abolition such as plantation owners or merchants involved in the cotton, sugar, or tobacco trade.
- Whilst it is certain that all these groups would never have been represented at the same time in Kendal, if at all, the activity should focus students on the range of different opinions and arguments on offer and the range of techniques used in promoting their views.
- The activity concludes with the public meeting and the issue is voted upon.
- A further consolidating activity could involve the writing of a newspaper report of the meeting for the next edition of the local paper.

Some of the other local sources illustrated in the pack which could be used to further develop this activity include:

Source 7a and 7b - Beilby Goblet.
Source 8a, 8b and 8c - Model of *King George*.
Source 26 (Wilberforce's model) and Thomas Clarkson's famous deck images (Sources 30a and 30b).
Sources 20 - 23 - Bills of sale of slaves.
Source 32 - A panel from The Quaker Tapestry.
Source 33a, 33b and 33c - a Cumbrian justification for slavery.
Sources 35-38 - Requests for public meetings in Kendal.
Source 39 - An anti-slavery petition.
Source 40 - A report of the public meeting referred to in Source 35 in the Kendal Chronicle.

The 2007 Abolition of Slavery Cumbria 'Virtual Museum'

Many museums around the country are using the bi-centennial commemorations of 2007 as an opportunity to undertake major re-development of their displays concerning the transatlantic slave trade. Displays within Cumbria are widely dispersed and generally limited so it would be difficult to undertake an educational visit that would satisfactorily cover all aspects of this international event.

This final activity attempts to engage students in this issue of historical interpretation by placing them in the role of museum curators who have been asked to help develop a new display for their local museum that would commemorate the abolition of transatlantic slavery. This activity should be the culmination of student study of this topic. If it has not already been covered or introduced during the Public Meeting activity, there is a need to consider the issue of Black resistance and rebellion whether at the individual or group level. There is an excellent downloadable resource available from www.understandingslavery.com

Activity Idea 5

You face a difficult task. You have been asked to design a new exhibition for your local museum on the abolition of the transatlantic slave trade. Money and space are an issue and so you have been given certain rules which need to be followed:

- You can only include 10 - 15 sources.
- Each source must have a caption that explains what the source is and what it helps us to learn about the transatlantic slave trade and its abolition.
- Each caption can be no longer than 50 words.
- You can write/film/illustrate an introduction to your display. If this is paper based it must be no larger than A3 and include no more than 200 words.

(continued overleaf)

6 Index of images on the CD Rom



Source 7b:
The Beilby Goblet
(© The Beacon,
Whitehaven)

6 Index of images on the CD Rom

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Source 1 The record of the ship *Thomas* at the Island of Barbados

Source 2 The record of the ship *Susannah* at the Island of Barbados

Source 3 The record of an unnamed 'Whitehaven Galley' at the port of Kingston in Jamaica

Source 4, 4a and 4b The record of the *Princess* at the island of Antigua. NB. these three images are from an enormous ledger. The three images should be considered together. The entry for the ship *Princess* is the fourth entry from the top on each image

Source 5 and 5a The record of the *Peace* at the island of Antigua. NB. these two images are from an enormous ledger. The two images should be considered together. The entry for the ship *Peace* is the sixth entry from the top on each image

Source 6 and 6a A summary of the number of ships leaving British ports (including Whitehaven) for the coast of Africa between 1734 and 1754

Source 7a The Beilby Goblet (©The Beacon, Whitehaven)

Source 7b The Beilby Goblet (©The Beacon, Whitehaven)

Source 8a Model of *King George* (©The Beacon, Whitehaven)

Source 8b Model of *King George* (©The Beacon, Whitehaven)

Source 8c Model of *King George* (©The Beacon, Whitehaven)

Source 9 Whernside Manor, Dent

Source 10a and 10b An account of the sugar produced on the Christchurch plantation and subsequently sent to London, 1705-1745. N.B. A Hogshead was a cask containing between 100 and 140 gallons (reproduced with permission of the Lowther Estate Trust)

Source 11a, 11b and 11c The front cover and the plantation accounts listing negro slaves and animals on the Christchurch Plantation, 31 December 1765 (reproduced with permission of the Lowther Estate Trust)

Source 12a and 12b The plantation accounts listing negro slaves and animals on the Christchurch Plantation, 31 December 1766 (reproduced with permission of the Lowther Estate Trust)

Source 13a and 13b The cover and pages 299-300 of William Senhouse's 'Recollections'. The two pages illustrated describe some of the difficulties in running The Grove Plantation

Source 14a and 14b A ledger from Sir Joseph Senhouse's Lowther Hall plantation (which he named after his patron and benefactor Sir James Lowther), Dominica, 1772. Accounts kept by the Manager

Source 15a The title pages of the 'Memoirs'

Source 15b A description of Castle Bruce Plantation belonging to Colonel James Bruce

Source 15c A description of the 'Caribbs' or indigenous people of the West Indies who were living on the island of Dominica in the 18th century. They were part of the 'Amerindian' people

Source 16a and 16b Two watercolour paintings by George Heriot of works and other buildings on the Orange Valley, Tobago, sugar plantation which belonged to William Crosier

Source 17a, 17b and 17c A letter from William Crosier to his brother John

Source 18a, 18b, 18c and 18d A letter from Thomas Forrester to his neighbour George Ewart at Bewcastle.

Source 19 One page from a list of 400 slaves purchased by Robert and Henry Jefferson, merchants of Whitehaven, when they bought the York and New Division Plantations on Antigua in 1832

Source 20a and 20b A Bill of Sale of a woman, Mary, and her child for £140 in 1814

Source 21a and 21b A Bill of Sale of a woman, Olive for £105 in 1811

Source 22a and 22b A Bill of Sale of a man, Faith for £35 in 1818

Source 23 A record of the sale of Job in North Carolina for \$350 in 1826

Source 24 A house near Windermere occupied by William Wilberforce as a summer home

Source 25 A pair of shackles found at the house near Windermere (Source 24)

Source 26a and 26b A copy (made in 1991) of William Wilberforce's model of a slave ship (©The Beacon, Whitehaven)

Source 27 A view of Brougham Hall, near Penrith, as it is today

Source 28a, 28b and 28c A copy of a letter from Thomas Clarkson to Dilworth Crewdson of Kendal, supporting Lord Brougham in his acquisition of a parliamentary seat for Westmorland, 19 February 1818

Source 29a, 29b and 29c A ceramic jug of cream ware made by an unknown maker in Liverpool about 1818 (© Abbot Hall Art Gallery, Kendal)

Source 30a and 30b An illustration of the slave ship, *Brookes*, from: The history of the rise, progress and accomplishment of the abolition of the African slave-trade by the British Parliament, 1808

Source 31 The title of page of Thomas Clarkson's History of the Rise, Progress and Accomplishment of the Abolition of the African Slave trade by the British Parliament, 1839

Source 32 Panel from The Quaker Tapestry (© The Quaker Tapestry, Kendal)

Source 33a The title page of the Cumberland Magazine for 1779

Source 33b and 33c Part of an article from the Cumberland Magazine for 1779, largely justifying slavery

Source 34 An undated anti-slavery poster

Source 35 A poster from Kendal (1824) requesting a meeting to organise an anti-slavery petition

Source 36 A poster from Kendal (1826) requesting a meeting to organise an anti-slavery petition

Source 37 A poster from Kendal (1830) requesting a meeting to organise an anti-slavery petition

Source 38 A poster from Kendal (1833) requesting a meeting to organise an anti-slavery petition

Source 39 An example of an anti-slavery petition sent to the House of Commons

Source 40 A report of the meeting referred to in Source 35 in the Kendal Chronicle

Source 41 A Bill for the Suppression of the Slave Trade, 8 August 1839

Source 42, 43 and 44 Baptism register: St. Nicholas's Church, Whitehaven

Source 45 Marriage register: St. James's Church, Whitehaven

Source 46 and 47 Baptism register: St. James's Church, Whitehaven

Source 48 Burial register: St. Michael's Church, Workington

Source 49 The Gale Mansion (151-152 Queen St., Whitehaven)

Source 50 The Lutwidge Mansion (75 Lowther St., Whitehaven)

Source 51 The Milham Mansion (44/45 Irish St., Whitehaven)

Source 52 Storrs Hall on the shore of Lake Windermere

Source 53 and 54 The National Archives building at Kew in London

7 Detailed information about the sources on the CD Rom



Source 49:
The Gale Mansion (151 - 152
Queen Street, Whitehaven)

7 Detailed information about the sources on the CD Rom

Sources associated with the Whitehaven slave trade

Source 1 The record of the ship Thomas at the Island of Barbados (CO33/15 ff11)
(Not to be reproduced)

A list of Such Vessells that have imported Negroes to the Island of Barbados with the Number of negroes reported by each vessell to the Naval Office of the Said Island, from 25 March 1708 to the 25 March 1726.

Year	Date	Vessells' names	Of what place	Masters' names	Number of Negroes imported in such vessel	Total number of Negroes imported into Barbados during the year
1717	July 22	Ship Thomas	Whitehaven	Nathaniel Walker	80	5384

There is another entry recording the clearance (departure) of this ship from Barbados - *not illustrated*.

Date	Vessel	Of what place	Type of	Tons	Guns	From what	Masters' names	When entered	When cleared	Their loading	Whether bound
1717	Thomas	Whitehaven	Ship	65	2	Guinea	Nat Walker	July 22	July 29	Sugar	Whitehaven

Source 2 The record of the ship Susannah at the Island of Barbados (CO33/15 ff13)
(Not to be reproduced)

A list of Such Vessells that have imported Negroes to the Island of Barbados with the Number of negroes reported by each vessell to the Naval Office of the Said Island, from 25 March 1708 to the 25 March 1726.

Year	Date	Vessells' names	Of what place	Masters' names	Number of Negroes imported in such vessel	Total number of Negroes imported into Barbados during the year
1722	June 6	Ship Susannah	Whitehaven	George Gibson	50	526

There is also one other Whitehaven ship *Swift* which was recorded as bringing slaves to the Island of Barbados - *not illustrated*

Year	Date	Vessells' names	Of what place	Masters' names	Number of Negroes imported in such vessel	Total number of Negroes imported into Barbados during the year
1713	June 27	Brigantine Swift	Whitehaven	Thomas Rumball	122	4174

Source 3 The record of an unnamed 'Whitehaven Galley' at the port of Kingston in Jamaica (CO142/14 ff60) (Not to be reproduced)

Ships entering the port of Kingston in Jamaica

Date	Vessells' names	Masters' names	Guns	Cargo	From whence
21 Sept 1714	(Whitehaven Galley)	Thomas Rumball	6	140 Negroes	Guinea

There is a record of this ship clearing the port of Kingston in Jamaica (CO142/15) - *not illustrated*

Date	Vessells' names	Masters' names	Guns	Cargo	From whence
16 Oct 1714	(Whitehaven Galley)	Thomas Rumball	6	In ballast	Bay of Campoachy

There is another Whitehaven ship *Providence* which was recorded as bringing slaves to the port of Kingston in Jamaica (CO142/15) - *not illustrated*

Date	Ships and Vessells' names'	Masters' names	Tons	Guns	Men	Where and when	Where and when registered	Owners name	Cargo	From whence
5 June 1753	Brigantine Providence	Daniel Baynes	30	4	14	Liverpool 1741	Whitehaven Sept 1751	Thomas Trougher	111 Negroes	Africa

There is also a record of this ship clearing the port of Kingston in Jamaica - *not illustrated*

Date	Ships and Vessells' names'	Masters' names	Tons	Guns	Men	Where and when	Where and when registered	Owners name	Cargo	From whence
2 July 1753	Brigantine Providence	Daniel Baynes	30	4	14	Liverpool 1741	Whitehaven 7 Sept 1751	Thomas Trougher & Co	41 hogsheads and 12 quarters of Sugar	Whitehaven

Not every Whitehaven ship that sailed to Kingston, Jamaica had slaves on board. Ships entering the port of Kingston in Jamaica (CO142/14/55) - *not illustrated*

Vessells' names	Masters' name	Where built and	Tons	Guns	From what place	When entered	Where bound	When cleared	Cargo to Jamaica
Swift	Albert Kilpatrick	Briganteen Plantation	70	4	Whitehaven and Dublin	18 May 1714	Virginia	1 June 1714	Beef, mutton pork, fish

Source 4 The record of the 'Princess' at the island of Antigua (CO157/1 ff76-77)
(Not to be reproduced) NB. Source 4, 4a and 4b are three images from an enormous ledger. The three images should be considered together. The entry for the ship *Princess* is the fourth entry from the top on each image.

Antigua. A List of all Ships and Vessells that have Entred at the Navall Office in His Majesty's Island of Antigua from 25 June 1719 to 25 September 1719:

Name of Vessel	Of what place	Of what built and quality	Tons	Guns	From what place	Masters' names	When entered	General cargo imported
Princess	Whitehaven	British ship	80	4	Guinea	Thomas Rumball	June 30 1719	106 Negro slaves

Source 5 and 5a The record of the 'Peace' at the island of Antigua (CO157/1 ff82)
(Not to be reproduced)

Not every Whitehaven ship that sailed to Antigua had slaves on board.

Name of Vessel	Of what place	Of what built and quality	Tons	Guns	From what place	Masters' names	When entered	General cargo imported
Peace	Whitehaven	British ship	70	-	Dublin	Albert Kirkpatrick	June 22 1719	Beef barrels - 474 Corke - 18 Candles in boxes - 79

In 1719 *Susannah* (40 tons) with George Gibson as Master sailed from Whitehaven and Dublin to Antigua with butter, candles and rope (See **Source 2** for information on a slave trading voyage of the same ship).

Source 6 and 6a A summary of the number of ships leaving British ports (including Whitehaven) for the coast of Africa between 1734 and 1754 (T64/276A/273) (Not to be reproduced)

An account of the Number of ships and their Tonnage that 'Cleared Out' from Great Britain to the Coast of Africa from the year 1734 to the year 1754:

From Whitehaven:

1750 1 ship of 100 tons total
1751 2 ships of 200 tons total
1752 2 ships of 120 tons total
1754 3 ships of 170 tons total

Other ports that were recorded as having ships sailing to Africa were:

London, Bristol, Liverpool, Lancaster, Portsmouth, Plymouth, Cowes, Poole, Preston, Poulton, Chester, Shoreham, Dover, (Kings) Lynn.

Source 7a and 7b The Beilby Goblet (©The Beacon, Whitehaven)

This glass goblet, which is 25 cms high, was made by William Beilby (1740 - 1819), a famous glass-enameller from Newcastle-upon-Tyne, in 1762, during the reign of King George III (1760-1820). It was originally made to commemorate the birth of the future King George IV in 1762. Its purpose was changed the following year when it was altered to mark the launch at Whitehaven of a sailing ship called *King George*, which was to become involved in the slave trade. The Royal Coat of Arms has been enamelled on one side and on the other there is a picture of a sailing ship with the words 'Success to the African Trade of Whitehaven' - almost certainly a reference to the Triangular Trade.

Source 8a and 8b and 8c Model of King George (©The Beacon, Whitehaven)

This is a model, constructed between 1989 and 1992, of *King George*, which is the ship which was commemorated on the Beilby Goblet (Source 7). *King George* was a slave ship and the model shows you how the slaves were transported. Compare this model with Wilberforce's model (Source 26a and 26b) and the pictures in Thomas Clarkson's book (Source 30a and 30b).

Sources associated with plantation ownership

Source 9 Whernside Manor, Dent

There are a number of stories about slaves in Dentdale. As with many local legends there is some truth behind them, but over the years the stories have become elaborated. The following description of the connections between Dentdale and slavery is as accurate as present state of knowledge allows.

The Sill family were long established landowners in Dent, and during the 18th century some members of the family became involved in the West Indies trade and in owning a plantation in Jamaica.

John Sill (1724-74) was described at the time of his death as being 'of Jamaica'. He seems to have been involved in the trade between Lancaster and the West Indies (but not the triangular route via West Africa) and he owned a plantation called Providence in Montego Bay in Jamaica. He would almost certainly have owned slaves who would have worked on this plantation. He was also connected to the persistent story of the runaway slave in Dent. John Sill and a business partner, David Kenyon, advertised in a Liverpool paper in 1758 offering a 'handsome reward' for the return to Dent of a 'negro man' called Thomas Anson. Nothing is known about the background to this episode, who Thomas Anson was and what had happened, and whether this man was ever found and returned to Dent.

When John Sill died in 1774 he left his three nephews, Edmond, John and James, his estates in Jamaica. In 1801 their sister Ann wrote a will in which she referred to 'my new erected house'. This is Whernside Manor, which is just over 200 years old. It is therefore likely that the house was built, at least in part, from the profits the family had made from their plantation in Jamaica. A story that the house was built by a gang of negro slaves is almost certainly local legend and nothing more.

Christchurch Plantation, Barbados owned by the Lowther family

The Christchurch Plantation on Barbados was a valuable sugar plantation which was acquired by Robert Lowther of Maulds Meaburn (1681-1745) by his marriage in 1704 to Joan Carleton, widow of Robert Carleton of Penrith.

Robert Carleton's will describes the plantation as consisting of:

'one Mansion house, one Boyle house, one Cureing House, one Still house, two Winde Milnes, one cattle Mill, one Trash house, one Corne house, Rum houses, Stables and Forty Cottages..... four hundred acres of land..... planted with sugar, corne and potatoes..... and four hundred and twelve Negroes (more or lesse)'.

With the death of Joan in 1722, the property passed to Robert Lowther and eventually to James Lowther (1736 - 1802) who became the First Earl of Lonsdale. Robert Lowther was *'Captain-General and Governor-in-Chief of Barbados, St. Lucia, Dominica, St. Vincent and the rest of the Caribbee Islands lying to windward of Guadeloupe in America'* between 1710 and 1720.

The records in this collection date from the period of ownership of Robert Lowther and Sir James Lowther.

Source 10a and 10b (D/Lons /L Box 1031). An account of the sugar produced on the Christchurch plantation and subsequently sent to London, 1705-1745. N.B. A Hogshead was a cask containing between 100 and 140 gallons (reproduced with permission of the Lowther Estate Trust).

Source 11a, 11b and 11c (D/Lons/L Box 1031). The front cover and the plantation accounts listing negro slaves and animals on the Christchurch Plantation, 31 December 1765 (reproduced with permission of the Lowther Estate Trust).

Source 12a and 12b (D/Lons/L Box 1031). The plantation accounts listing negro slaves and animals on the Christchurch Plantation, 31 December 1766 (reproduced with permission of the Lowther Estate Trust).

Grove Plantation, Barbados and Lowther Hall Plantation, Dominica owned by the Senhouse family of Netherhall, Maryport

The first members of the Senhouse family to be involved with the West Indies were two sons of Humphrey Senhouse II (1706 - 1770) and his wife Mary Fleming (1713 - 1790). Humphrey was the founder of Maryport.

William and Joseph Senhouse were younger sons of this old Cumberland family which, though much respected, was not particularly wealthy. Their older brother Humphrey III, inherited the Netherhall estate at Maryport but they had to make their own way in the world. It was quite usual for young men in their position to make a career in the church, the armed forces or to obtain a post in the colonies. William (1741 - 1800) started his career in the Navy and made a voyage to Virginia at the age of 14!

Fortunately in 1770 Sir James Lowther, his father's friend (and by that time the owner of the Christchurch plantation in Barbados), secured William the lucrative post of Surveyor-General of the Customs in Barbados and the Leeward Islands, a post he was to hold for about 17 years. In 1774 William acquired the Grove Plantation in Barbados.

William was also able to help his brother advance his career. Joseph (1743-1829) had gone to sea in 1759 but later he accompanied his brother to Barbados and, in 1771, William was able to secure him a post as Collector (of Customs) at Roseau on the island of Dominica. This was about two days' sail from Barbados.

Joseph's career in Dominica was, however, somewhat chequered! In 1773 he obtained the more lucrative post of Comptroller of Customs at a salary of £500 per annum but almost immediately returned to England. He had acquired a plantation but it was not very profitable and he left it in the care of a manager. Although he continued to visit Barbados, he only made one more trip to Dominica and was deprived of his post. After Dominica was taken by France in 1779 he never returned.

The Grove Plantation, Barbados

William Senhouse wrote a book of his 'Recollections' later in his life. In it he described life on the island and work on the plantation. The Grove plantation was some 219 acres in extent and had 109 Negro slaves. Although the situation of the plantation was described as pleasant, being 10 miles east of the capital Bridgetown, the house and buildings were **not** in good repair and it cost a good deal to rectify this.

Some of the problems of running a sugar plantation are described on pages 299 and 300:

'The particular time of the purchase was the most unlucky that could be for in that very year commenced and has almost ever since continued, a succession of the worst crops ever known in the island of Barbados...'

Owing to many of the original wooded areas of the island being cleared for cultivation of sugar, there had been a reduction in the rainfall and an increase in drought and heat. Worse was to come, however, because William goes on to describe the diseases and insects which subsequently attacked the canes - **yellow blast, black blast, ants, innumerable hosts of vermin** and an insect called the **borer** which had never been known before. He goes on to say:

*'But if these were not sufficient... let me mention the **Hurricane** which a few years after gave the coup de grace to the very existence almost of prosperity'*

NB The islands of the Caribbean have always been, and still are, subject to extremes of weather, including hurricanes. However, Barbados had generally escaped these. The one mentioned above started on 10 October 1780 and William gives a graphic account of its devastating effect on pages 321 to 335 of the 'Recollections' - *not illustrated*.

Source 13a and 13 b (D/Sen Box 220). The cover and pages 299-300 of William Senhouse's 'Recollections'. The two pages illustrated describe some of the difficulties in running The Grove Plantation.

The Lowther Hall Plantation, Dominica

Source 14a and 14b (D/SenBox194B) A ledger from Sir Joseph Senhouse's Lowther Hall plantation (which he named after his patron and benefactor Sir James Lowther), Dominica, 1772. Accounts kept by the Manager. Note the items for clothing for Negro Slaves and on 13 November:-

'Lowell, Morson and Co. for 9 Negroes @ £62 14s 0d = £564 6s 0d'

William Senhouse's brother Joseph wrote his 'Memoirs', an account of his experiences in the West Indies. His 'Memoirs' are much more lively and informative than the 'Recollections'. Volume 2 of the 'Memoirs' includes an account of a visit to Dominica in 1776.

Source 15a, 15b and 15c (D/Sen Box 194B)

15a The title pages of the 'Memoirs'.

15b A description of Castle Bruce Plantation belonging to Colonel James Bruce (p.10).

15c A description of the 'Caribbs' or indigenous people of the West Indies who were living on the island of Dominica in the 18th century. They were part of the 'Amerindian' people (p.12).

Orange Valley Estate, Tobago, January 1780 owned by William Crosier of Dalston

Two watercolour paintings by George Heriot of works and other buildings on the sugar plantation which belonged to William Crosier (who came from Dalston, near Carlisle, and his partner Alexander Wilcock). William Crosier died on this plantation in October 1780.

The paintings show the plantation owners' house on top of the hill, the huts where the slaves probably lived, various buildings to do with the processing of sugar, fields and the surrounding landscape, and interesting features such as a windmill and what appear to be stacks of bananas. Interestingly the paintings show very few people at work.

William Crosier (1738 - 1780) was the third son of his parents, John and Deborah, and therefore would not be expected to inherit their estates in Cumbria, which would go to the eldest son. Consequently he went to the West Indies to earn a living. At first he went to Antigua, but in about 1775 he settled in Tobago without his wife Anne and family. There he jointly owned the Orange Valley plantation with Alexander Wilcock. Like many Europeans who lived in the West Indies, William suffered from the tropical climate. The letter to his brother John (13 September 1779) refers to a fever (just one year before he died of another fever) and also the growing need to defend the islands in the West Indies from the French (Source 17a, 17b, 17c).

Dear Brother,

I have the pleasure of informing you that I am just getting well from a severe Fever I have had. I believe I got it by being over-fatigued by attending Alarms and the Duty of watching at the Bays and Batterys in the Heights... ...Orange Valley looks at present as if it would make a good Crop I hope dear Brother I shall send you something by and by. I heartily wish it was soon. We have a 74 Gun Ship here and 2 Sloops of Warr and I am told we shall have another 74 Gun Ship on our Station... ...when I wrote you last I did not imagine we should have been an English island this day however I hope shall continue one... ... (D/Ing 145)

Despite the hopes for a good crop, the plantation was not a success and when William died of 'a sudden putrid fever' in 1780, he left debts of several thousand pounds. Owning a plantation in the West Indies did not guarantee prosperity, and living in that part of the world often led to ill health and sometimes death as a result of catching a tropical disease.

William's son, John, stayed in the West Indies as a surgeon on the island of Barbados, but he also died of a fever.

Source 16a and 16b (D/Ing 185 and 186). Two watercolour paintings by George Heriot of works and other buildings on the Orange Valley, Tobago, sugar plantation which belonged to William Crosier.

Source 17a, 17b and 17c (D/Ing 145). Letter from William Crosier to his brother John.

The Tivoli Estate, Grenada

Thomas Forrester of 'Slacks', Bewcastle (1801-1874) went to Grenada in the West Indies as an overseer on a sugar plantation, the Tivoli Estate. In a letter to a Bewcastle neighbour, George Ewart, written after four months on the island, he claimed to be enjoying the work, to have had no sickness, and to like the country (Source 18a, 18b, 18c, 18d). However the main focus of the letter is on his job. This gives us an interesting insight into the work of an overseer.

24 June 1827

'Dear George,

According to promise I write a few lines to you, which will give you some account of a West India planter's life, as you told me you had some thoughts of trying your fortune in that line... I came to this Estate to learn the planting as I thought it best to commence at once. There was about a hundred Hogshead of Sugar to make... and I attended to see it made. It is a large Estate and makes betwixt two and three hundred Hogsheads of Sugar every year. There is two overseers and a manager. My fellow overseer and the manager is both from the north of Scotland near Fort William.

I will give you a slight account of my employment. At present I rise every morning at day light when my boy has horse or mule, ready to mount... then I ride to the field to see the negars all at work and if they be all there...

returning home to breakfast at seven... after breakfast I ride out again and remain walking behind the people till noon to see if they do there work properly such as planting cains, weeding etc. At noon they have two hours to rest...

Thomas Forrester returned to Bewcastle in 1874 where he died at the age of 73. His brothers, John and Edward had also worked in Grenada, but like so many Europeans had succumbed to tropical diseases and had died much younger - John aged 47 and Edward aged 36.

Source 18a, 18b, 18c and 18d (DEW9/1). The letter from Thomas Forrester to his neighbour George Ewart at Bewcastle.

Source 19 (YDB18/66/1). One page from a list of 400 slaves purchased by Robert and Henry Jefferson, merchants of Whitehaven, when they bought the York and New Division Estates on Antigua in 1832.

The original of this document, which is a conveyance in which an estate owner called Ogilvie sells these two estates to the Jeffersons of Whitehaven can be viewed at The Rum Story in Whitehaven. A copy is kept at Whitehaven Record Office. The preamble to the document states that the transfer extends to 'all and singular the Negroes and other slaves mentioned in the schedule hereunder written'.

Bills of sale

Bills of Sale reveal, perhaps more than any other documents, the contemporary view of a slave as a commodity, to be traded in the same way as sugar or tobacco might be bought and sold. The three part-printed documents from Jamaica record the purchase of various slaves by Thomas Milbourne, and the hand written one the sale of a slave in North Carolina. It is a reminder that slaves were also part of the economy of north America. Although the Jamaica records are deposited in Carlisle Record Office, and Milbourne is a family name from North Cumbria, the true provenance of these records is not known.

Source 20a and 20b (Ca7/32). A Bill of Sale of a woman, Mary, and her child for £140 in 1814.

Source 21a and 21b (Ca7/32). A Bill of Sale of a woman, Olive for £105 in 1811.

Source 22a and 22b (Ca7/32). A Bill of Sale of a man, Faith for £35 in 1818.

Source 23 (WDX/447). A record of the sale of Job in North Carolina for \$350 in 1826.

Sources associated with the abolition of slavery

William Wilberforce

William Wilberforce first visited the Lake District as a student in 1779. He became very fond of the area. Not only did he enjoy the scenery, he also had many friends locally. Between 1781 and 1788 he rented a house on the shores of Windermere, and stayed there each summer. In 1818 William Wordsworth found him a house to rent in Rydal and he visited Greta Hall in Keswick in 1818 at the invitation of the poet, Robert Southey. He seems to have rather overstayed his welcome. Southey was initially irked by his chaotic family and the poor discipline among the servants, but in time grew fond of him - 'there is such a constant hilarity in every look and motion, such a sweetness in all his tones, such a benignity in all his thoughts, words and actions, that all sense of his grotesque appearance is presently overcome, and you feel nothing but love and admiration for a creature of so happy and blessed nature'. Wilberforce was also a friend of **Colonel John Pennington, Lord Muncaster**. John Pennington inherited Muncaster Castle near Ravenglass on the Cumbrian coast. He had met William Wilberforce while a Member of Parliament and, although a lot older than Wilberforce, had become a close friend. Wilberforce often went to stay at Muncaster Castle when he was in Cumbria. Lord Muncaster was also an enthusiastic abolitionist who supported Wilberforce's campaign. Lord Muncaster died in 1813.

Source 24 A house near Windermere

This photograph shows one of the houses in the south of Cumbria where William Wilberforce stayed. The house was already old when Wilberforce lived there. The part on the right of the photograph had been built about 1600, and the part on the left in about 1750. In 1781 the house was owned by the Fleming family who also owned and lived in Rydal Hall. Wilberforce leased the house between the years 1781 and 1788 at an annual rent of £10. He was aged 23 in 1781 so he was still a young man when he stayed at this house. For most of the year the house remained unoccupied but Wilberforce brought his family and friends to spend the summers there. His bedroom was probably on the upper floor at the left hand corner which you can see. It contains a large fireplace and on one occasion it is said that he lent his forehead against the mantelpiece (Wilberforce was not a tall man). He was in despair, because the weather was so bad that there was little light getting into the rooms which made it difficult to read, and because he had not had any visitors for some time.

Wilberforce thought of the Lake District as 'the paradise of England' and he often enjoyed boating on Windermere and horse riding and walking over the fells and passes. At other times he found life was too quiet. He did entertain visitors at his house as well as visiting friends such as Colonel John Pennington at Muncaster Castle. However in 1788 Wilberforce complained about having too many visitors, and about being surrounded by the increasing numbers of people who visited the Lake District. At the end of the summer season he decided not to return to this house.

Source 25 A pair of shackles found at the house near Windermere (Source 24).

Source 26a and 26b A copy (made in 1991) of William Wilberforce's model of a slave ship (©The Beacon, Whitehaven)

As part of his campaign to persuade Parliament to abolish the slave trade, William Wilberforce had a wooden model

of a slave ship constructed so that he could demonstrate to audiences what conditions on board ship were like. The original model can be seen at his birth place in Hull. You should compare this model with the pictures of a slave ship which were included in a book by another abolitionist, Thomas Clarkson (See Source 30a and 30b).

Henry Brougham

Henry Brougham (1778 - 1868), the son of Henry and Eleanora, was born in Edinburgh but the family estates included Brougham Hall, near Penrith. He was a leading campaigner in the anti-slave trade and slave emancipation movements. In 1829 Henry Brougham was described as 'the most brilliant literary ornament of Westmorland, and ranks as one of the ablest lawyers, and most patriotic, indefatigable, and enlightened statesmen of the present age' (Parson and White Directory of Cumberland and Westmorland, 1829, p.52). He became Lord Chancellor in 1830 when he was created Baron Brougham and Vaux of Brougham, Westmorland. Brougham Hall was built around this time and demolished in 1934 (except various out buildings which are still in use). There is not much evidence of his living at Brougham Hall. For example, he is not recorded as residing at the Hall at the time of the 1851 census.

Henry Brougham became interested in the abolition movement in 1803, and soon became a leader of the anti-slavery circle, which he approached from a humanitarian standpoint rather than from any particular religious sense of duty. Wilberforce and Brougham knew each other from 1804, and from 1806 Brougham, who was a sensational orator, was instrumental in anti-slave trade agitation. In 1818 Thomas Clarkson wrote a letter to Dilworth Crewdson, a Quaker banker in Kendal, commenting that 'Brougham has been indefatigable for years in the promotion of the abolition of the Slave Trade', and suggested that he should be supported in acquiring the parliamentary seat for Westmorland (Source 28).

Source 27 A view of Brougham Hall, near Penrith, as it is today.

Source 28a, 28b and 28c (WD/CR/4/213). A copy of a letter from Thomas Clarkson to Dilworth Crewdson of Kendal, supporting Lord Brougham in his acquisition of a parliamentary seat for Westmorland, 19 February 1818.

Source 29a, 29b and 29c A ceramic jug of cream ware made by an unknown maker in Liverpool about 1818 (© Abbot Hall Art Gallery, Kendal).

Thomas Clarkson

One of the most famous of the illustrations used by the abolitionists was that of the ship *Brookes*, which appeared in Thomas Clarkson's *The history of the rise, progress and accomplishment of the abolition of the African slave-trade by the British Parliament* in 1808, a year after the Abolition. The picture showed the horrific overcrowding of the ship with its cargo of 450 slaves, but earlier conditions had been worse still. The ship had previously carried 609 slaves, but legislation in 1788 had reduced its maximum number to 454. This illustration was frequently reproduced in pamphlets at the time and was important in helping the abolitionists to win the battle. Later Clarkson wrote another book detailing the history of the slave trade and its abolition.

Source 30a and 30b (WD/CR/4/215). An illustration of the slave ship, *Brookes*, from: *The history of the rise, progress and accomplishment of the abolition of the African slave-trade by the British Parliament, 1808.*

Source 31 The title of page of Thomas Clarkson's *History of the Rise, Progress and Accomplishment of the Abolition of the African Slave trade by the British Parliament, 1839.*

The Quaker Tapestry Panel F3 The Slave Trade

This famous tapestry, consisting of 77 colourful embroidered panels, can be seen

at The Friends Meeting House in Kendal (see details on page 64). Made by 4,000 men, women and children between 1981 and 1996, this international community project explores three centuries of social history. One of the panels which was embroidered in Kendal recognises the Quaker contribution to the abolition of the slave trade. The panel depicts on the left a Quaker meeting which was the place where opposition to slavery was voiced. In 1783, with the encouragement of American Quakers, the Yearly Meeting in Britain sent a petition to parliament urging that participation in the slave trade be forbidden. This was read aloud in the House of Commons, which is the scene depicted upon the right of the panel. In 1787 the Quaker campaign was replaced by a national one which included abolitionists such as Thomas Clarkson and William Wilberforce. Quakers in Cumbria were also involved in the campaign for abolition with petitions (see Sources 32, 35-39, 40) and through making abolitionist literature available (see Source 31).

One leading Quaker family did not come to Cumbria until after the Act of 1834, but an ancestor had played a significant part in the national abolitionist campaign. In 1845 James Cropper, a Quaker, opened the paper mill in Burneside near Kendal which still bears the family name. His father, another James Cropper, had been a merchant in Liverpool, much involved with the cotton trade with the southern American states. As a Quaker James realised that his cotton trading clashed with his principles. 'It is a very difficult thing to keep from touching in any shape slave produce' he wrote in 1827. During the 1820s he became very active in the abolitionist movement as he realised that though the 1807 Act had virtually ended the slave trade in Africa, it had not caused the decline of slavery as an institution in the West Indies and Americas. He encouraged the production of sugar in India by free labour, and worked with Wilberforce and Clarkson on raising public awareness of the evils of slavery which eventually resulted in the abolition of slavery in the British dominions in 1834.

When the younger James Cropper, also a Quaker, came to Burneside in 1845 he no doubt brought with him a continuing interest in slavery and slave trading.

Source 32 Panel from The Quaker Tapestry (© The Quaker Tapestry, Kendal).

Justifying slavery and anti-slavery petitions

Cumbrians were involved in, and exposed to, the debates for and against slavery and the slave trade. Although the author of an article in *The Cumberland Magazine* of 1779 (Source 33) admits that some overseers are 'tyrants' who 'are themselves the dregs of the nation, and the refuse of the jails of Europe', he goes on to justify the institution of slavery when slaves are treated well. He argues that 'many of the negroes who fall into the hands of gentlemen of humanity find their situations easy and comfortable', and that their death is something that they welcome because they believe they will be transported back to Africa where they will again meet with their family and communities.

An anti-slavery poster (Source 34), dating from some time between 1807 and 1834 points out 'England has abolished her Slave-trade, but she has not emancipated her slaves', and thus only part of the task is complete. It goes on to list ten reasons why the institution of slavery was iniquitous, but to an extent exonerates plantation owners (many of whom lived in Britain) because it suggests that they might not be aware of what the overseers did in their name.

Quaker opposition dates back to 1727, so they were amongst the first to publicly oppose the institution of slavery and the slave trade. They were responsible for numerous anti-slavery petitions which were sent to the House of Commons (Source 32). Petitions such as these became a popular method of direct action. There are numerous examples from Cumbria of requests for meetings to organise petitions, such as the four from Kendal (1824, 1826, 1830, 1833) (Source 35, 36, 37 and 38).

These requests are signed by members of the gentry and leading industrialists in the town, some of whom were Quakers. They knew that despite the 1807 Act, slavery was not withering away and that further action would be necessary to complete the job. An example of a petition sent to the House of Commons (Source 39) in 1814 requests that parliament uses its influence to ensure that at the forthcoming Congress of Vienna the abolition of the continuing trade in slaves should be on the agenda. This resolution of Kendal inhabitants petitioned Parliament in the following words:

'...expressive of our desire to annihilate the abominable traffic in slaves... a traffic repugnant to every Principle of Justice, Morality, Humanity and Charity, productive of unspeakable and direful Calamities to the Continent of Africa, and attended at the same time with a wonderful and immense Destruction of Mankind'.

This Congress marked the end of the Napoleonic wars, and many of the European nations still involved in slave trading were present. The report of that meeting in the Kendal Chronicle (Source 40) reveals the importance of the media in promoting the cause and also shows that this Kendal paper was itself a supporter. The report says that the petition was sent to London with 2028 signatures. It also says that similar petitions were sent from several other communities in the area. In 1824 Robert Southey forwarded a petition to his friend, William Wilberforce from Keswick urging 'the gradual abolition of slavery'.

Even the 1834 Act that led to the emancipation of the slaves was not the end of the story. Further Bills were discussed by Parliament which aimed to restrict the continuation of slave trading elsewhere. For example, an 1839 Bill sought to authorise the Royal Navy to capture any Portuguese ship, or slave trading ships which could not demonstrate that they had the authority of any nation (Source 41).

Source 33a, Source 33b and Source 33c The title page of the Cumberland Magazine for 1779 and two pages of an article largely justifying slavery.

Source 34 (DFCF/2/51). An undated anti-slavery poster.

Sources 35, 36, 37, 38 (WD/Cu/160). Four posters from Kendal (1824, 1826, 1830, 1833) requesting meetings to organise anti-slavery petitions.

Other sources

Black people in Cumbria

The few Black people who are known to have lived in Cumbria in the 17th, 18th and 19th centuries seem to have come here as servants. Sometimes they accompanied families who had been working in the West Indies and southern states of America or in India. We know very little about them except for occasional entries in parish registers, especially baptism registers. The fullest set of records come from St Nicholas's Church, Whitehaven. Between 1700 and 1796, 47 Black people (8 were female) were baptised, many as adults. Some are referred to as being servants of named local people. Some pages of the baptism register have been photographed for the CD Rom.

Source 42 (YPR 23/11). St. Nicholas Church, Whitehaven

Year	Date	Details of people being baptised	Place of baptism
1776	16th September	William Sampson, a Black Man	St. Nicholas, Whitehaven
1776	16th September	Thomas Caton, a Black Man	St. Nicholas, Whitehaven
1776	16th September	Paul Jones, a Black Man	St. Nicholas, Whitehaven
1776	16th September	Susannah Jones, a Black Woman	St. Nicholas, Whitehaven
1776	17th September	John Wilson, a Black man	St. Nicholas, Whitehaven
1776	21st September	Francis Oates, a Black Man	St. Nicholas, Whitehaven
1776	21st September	Edie Oates, a Black woman	St. Nicholas, Whitehaven
1776	21st September	Samuel, of Francis and Edie, a Black Boy	St. Nicholas, Whitehaven
1776	21st September	Jonas, of Francis and Edie, a Black Boy	St. Nicholas, Whitehaven
1776	21st September	John Richards, Blackman	St. Nicholas, Whitehaven
1776	21st September	Susannah Faddy, a Blackwoman	St. Nicholas, Whitehaven
1776	21st September	Joanna Warwick, Blackwoman	St. Nicholas, Whitehaven
1776	10th December	Richard Bush, Black Man	St. Nicholas, Whitehaven
1776	10th December	Robert Whaley, a Black man	St. Nicholas, Whitehaven

Source 43 (YPR 23/11) St Nicholas's Church, Whitehaven.

Year	Date	Details of people being baptised	Place of baptism
1777	23rd April	Thomas Harrison, a Black Boy	St. Nicholas, Whitehaven
1776	21st October	Richard Hilton, Black Man	St. Nicholas, Whitehaven
1776	23rd December	Samuel Thompson, Black Man	St. Nicholas, Whitehaven

Source 39 (WD/Cu/160). An example of an anti-slavery petition sent to the House of Commons.

Source 40 (WD/Cu/160). A report of the meeting referred to in Source 35 in the Kendal Chronicle.

Source 41 (WD/CR/4/214). A Bill for the Suppression of the Slave Trade, 8 August 1839.

The extracts give examples of Black people being baptised in eighteenth century Whitehaven. The earliest reference to a Black person in Cumbria is probably from Carlisle:

'Charles, a blackamoor, baptised by the Chancellor of the Diocese, at St Mary's, Carlisle, 6 March, 1687.'

In this case the word 'blackamoor' may indicate someone of North African or Indian origin.

There are also records of Black people from other parishes in Cumbria. Here are some examples (*not illustrated*):

Westward

6 October 1771

Richard, Indian or Black servant of Henry Fletcher M.P. (of Clea Hall) baptised.

Thursby

24 February 1772

Prince Crofton, a negro servant at Crofton Hall (home of the Brisco family) baptised. He was buried on 15 May 1781 also at Thursby.

Cockermouth, All Saints

January 1773

Robinson Crusoe, a Black, aged 22 (buried).

Carlisle St. Mary

5 April 1787

Robert Carlisle, a Black servant of Robert Collins Esq., of Carlisle, adult baptised.

Source 44 (YPR 23/9). St. Nicholas's Church, Whitehaven

Year	Date	Details of people being baptised	Place of baptism
1772	20th October	John Mawson, a Black Man	St. Nicholas, Whitehaven
1772	21st October	John Stanley, a Black Man	St. Nicholas, Whitehaven
1772	23rd December	John Williams, a Black Man	St. Nicholas, Whitehaven
1773	2nd January	Cato Robinson, a Black manservant of Mr John Hartley	St. Nicholas, Whitehaven

Source 45 (YPR 17/7). St. James's Church, Whitehaven.

Cato Robinson and Mary Sharp - entry in marriage register

Source 46 (YPR 17/1). St. James's Church, Whitehaven.

Year	Date	Details of people being baptised	Place of baptism
1779	1st June	Mary, of Cato Robinson	St. James's, Whitehaven

Moresby

1803

Leonard Jackson, a Blackman married Bella Johnston. He was described as 'Aged thirty years, A Negro Man settled at Workington, born at Savannah, Georgia....an iron Dresser'.

It would seem that some died fairly young, perhaps unable to cope with the cold, wet Cumbrian climate.

As slavery did not officially exist in Britain, these Black People, although perhaps slaves while the families lived in the West Indies or southern states of America, could not be considered to be slaves while in Britain. However, whether they could be considered to have gained their freedom was less clear.

The family of Cato Robinson

The history of one black family from Whitehaven has been traced with some success: Cato was baptised in Whitehaven in January 1773 as an adult (See Source 44). He was in the employ of Mr John Hartley. By the time of his marriage to Mary Sharp in St James's Church, Whitehaven in 1778, he had become a brewer (Source 45). His children, Mary and Joseph were baptised in Whitehaven in 1779 (Source 46) and 1781 respectively (Source 47). Cato died thirteen years after the birth of his son (Source 48). He was buried as a 'Negro pauper' in Workington in 1794.

Source 47 (YPR 17/1). St. James's Church, Whitehaven

Year	Date	Details of people being baptised	Place of baptism
1781	2nd October	Joseph, of Cato Robinson	St. James's, Whitehaven

Source 48 (YPR 36/4). St. Michael's Church, Workington.
Burial of Cato Robinson.

Merchants' houses in Cumbria

Sources 49, 50 and 51 are examples of typical merchants' houses in Whitehaven. Merchants associated with the slave trade probably lived in similar houses.

Source 49 The Gale Mansion (151-152 Queen St., Whitehaven). This house was built by William Gale in the 1730s. William Gale was a Whitehaven merchant with links to Virginia through the tobacco trade. The wing to the right of the main range was originally a warehouse. The main range functioned both as an office and as a house for the Gale family. The four main rooms on the ground floor included an office, a kitchen and two living rooms. Beneath these rooms were cellars for storage.

Source 50 The Lutwidge Mansion (75 Lowther St., Whitehaven). This residential wing dating from the 18th century is all that is left of the house owned by the Lutwidge merchant family. Originally it was probably similar in style to The Gale Mansion (Source 49).

Source 51 The Milham Mansion (44/45 Irish St., Whitehaven). This house was built by the merchant James Milham sometime after 1713. This house was much altered about 100 years ago so it is difficult to be sure of its original layout. The wings originally only had one floor - the one on the right may have been used as a warehouse.

Source 52 Storrs Hall on the shore of Lake Windermere was remodelled by John Bolton (1756 - 1837) in the early nineteenth century. Bolton, a Cumbrian, became involved in the Liverpool slave trade and made a fortune, part of which he invested in this sumptuous house. For more information about John Bolton see 'The Furness area of Cumbria and the Slave Trade' on page 11 of this guide.

John Bolton acquired Storrs Hall, Windermere in 1806 and extended the building and the estate to 3000 acres. He had acquired such wealth from his trading business that he employed a butler, 2 footmen, a house-keeper, a cook, a kitchenmaid, 3 house-maids, farm bailiff, 9 gardeners, coachmen, and 2 grooms. He died in 1837 and is buried at St Martin's parish church, Bowness.

Ship	Captain	Destination	Owner	No. of slaves	Date
King George	S. Hensley	Angola	John Bolton	550	20 Mar
Betsy	E. Mosson	Angola	John Bolton	317	20 Mar
Christopher	J. Watson	Gold Coast	John Bolton	390	30 July
Dart	W. Neale	Angola	John Bolton	384	8 Sept
Bolton	J. Boardman	Bonny	John Bolton	432	12 Nov
Elizabeth	E. Neale	Bonny	John Bolton	461	12 Nov

The National Archives

Source 53 The National Archives in London is the building where government records are kept. It is a huge building containing many miles of shelving for records that date back to the Anglo Saxon period. Famous records like The Domesday Book (1086) are kept there, but the building is also full of everyday records of government departments. Information about the Whitehaven slave trade can be found in the records of the Colonial Office (abbreviated to CO). The information is in the port records (ledgers) for various ports in the West

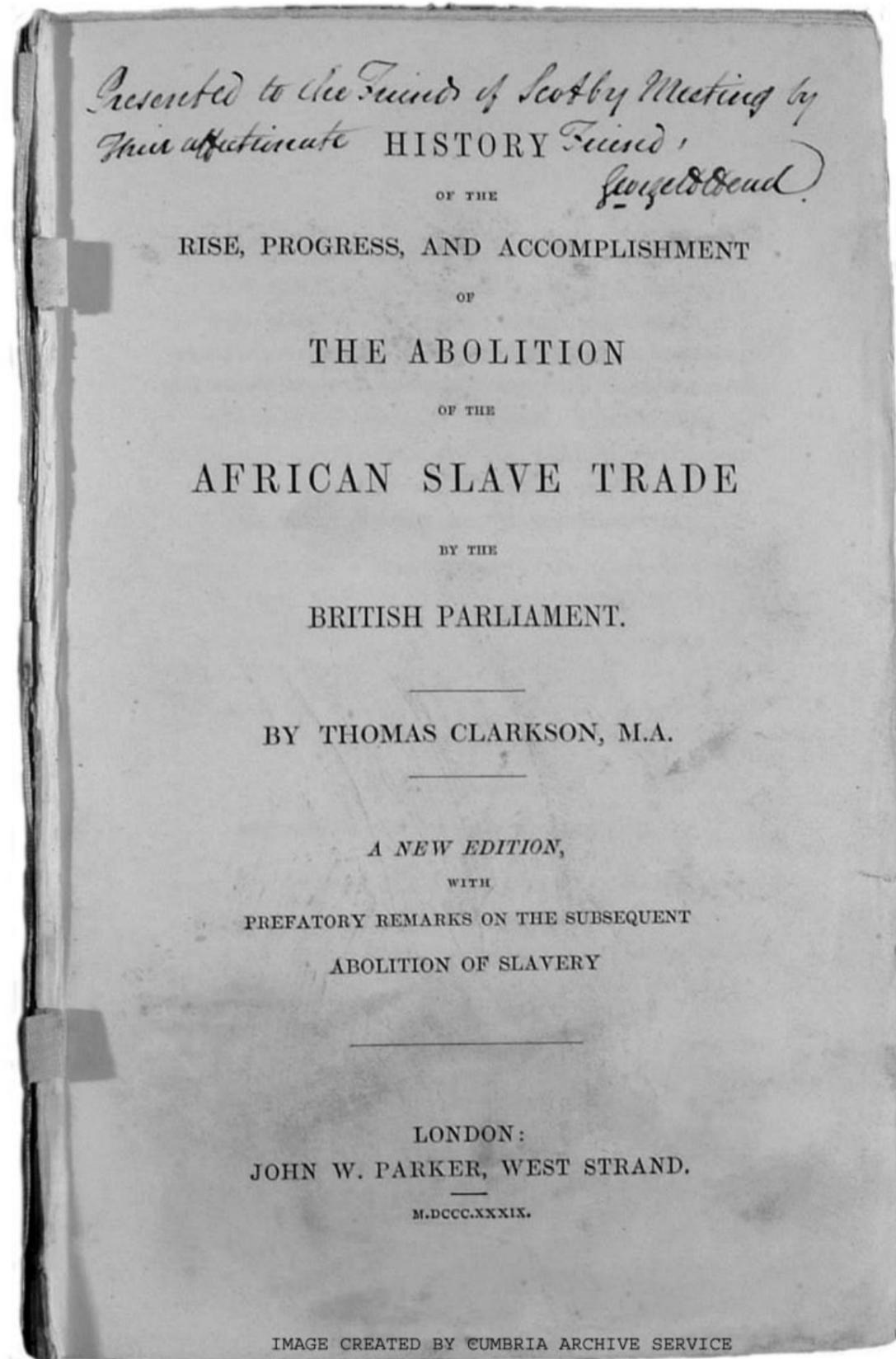
Indies which were visited by Whitehaven ships carrying slaves and other cargoes to sell. When these ledgers were complete the records were brought back to the Colonial Office in London. When they were no longer needed in that department they were sent to The National Archives. Sources 1 - 6 are photographs of pages from these ledgers. This photograph is a general view of the building which is at Kew in London.

Source 54 A detail of The National Archives building at Kew in London.



Source 53:The National Archives building at Kew in London

8 Resources suitable for teachers,
school libraries and classrooms



Source 31: The title page of Thomas Clarkson's History of the Rise, Progress and Accomplishment of the Abolition of the African Slave Trade by the British Parliament, 1839

8 Resources suitable for teachers, school libraries and classrooms

Books about slavery and the slave trade

Books for teachers

'Black people in pre 20th century Cumbria', North-west Labour History Journal, Vol. 20, p39-40.

Dresser, M., *Slavery Obscured: The Social History of the Slave Trade in an English Provincial Port*, London, 2001 (An account of Bristol – makes for interesting comparisons with Whitehaven).

Elder, M., *The Slave Trade and the Economic Development of Lancaster*, Halifax, 1992.

Furneaux, R., *William Wilberforce*, London, 1974.

Hughes, E., *North Country Life in the Eighteenth Century: volume II Cumberland and Westmorland*, Oxford, 1965.

Pictorial Guide to the Quaker Tapestry, Kendal, 1998.

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Books for pupils at KS3

Most of the textbooks which have been written for the KS3 Study Unit, Britain 1750 - 1900 include a section on the slave trade. The following three are typical of those found in schools:

J. Byrom et al., *Think Through History: Minds and Machines-Britain 1750-1900*, Longman, 1999, p14-21.

C. Culpin, *Expansion, Trade and Industry*, Collins, 1993, p32 - 33.

N. DeMarco, *New Worlds for Old: Britain 1750 - 1900*, Hodder, 2000, p40 - 45.

Resource packs

Lancaster Museums, *Slavery: Citizenship Resource Pack for KS3*.

Merseyside Maritime Museum, *Slaves and Privateers*.

National Maritime Museum, *Freedom Pack*.

Fiction for KS2 and KS3

Altman, I., *The Legend of Freedom Hill*, Lee and Low Books, 2004.

Blackman, M., *Noughts and Crosses*, Corgi, 2002.

Brailsford, D., *Confessions of Anansi*, LMH Publishing, 2004.

Grindley, S., *Spilled Water*, Bloomsbury, 2005.

Hendry, F., *Chains*, Oxford University Press, 2004.

Lees, S., *Runaway Jack*, Francis Lincoln, 2004.

McKissack, P., *Slave Girl*, Scholastic, 2003.

Matthews, A., *The Runaway Slave*, Watts, 2003.

Nelson, V., *Almost to Freedom*, Lerner Publishing Group, 2004.

Rees, C., *Pirates*, Bloomsbury, 2004.

Books that address issues of racism

Books for pupils:

Badger Publishing have developed a box of 19 books for KS2 and KS3 pupils with the generic title *Challenging Racism Through Literature*. Details are at http://www.badger-publishing.co.uk/sec_12b.htm

Non-fiction:

KS1:

Green, J., *How do I feel about Dealing with Racism?*, Watts Books, 2001.

Green, J., *What Do We Think About Racism?*, Hodder Wayland, 2002.

Thomas, P., *The Skin I'm in: A First Look at Racism*, Hodder Wayland, 2004.

KS2:

Lishak, A., *Racism*, Watts Books, 2005.

Sanders, B., *Racism*, Watts Books, 2003.

Sanders, P., *What do you know About Racism?* Franklin Watts, 2000.

Zephaniah, B., *We Are Britain!*, Frances Lincoln, 2002.

KS2-3:

Medina, S., *Racism and Prejudice*, Heineman, 2006.

Sanders, B. and Myers, S., *Dealing with Racism*, Watts Books, 2004.

KS3-4:

Senker, C., *Why Are People Racist?*, Hodder Wayland, 2001.

Senker, C., *Racism: the impact on our lives*, Hodder Wayland, 2003.

Books and other resources for teachers:

ben Jalloun, Tahar, *Racism Explained to My Daughter* published in the US and available in UK from the Willesden Bookshop at www.willesdenbookshop.co.uk

Bowles, M., *The Little Book of Persona Dolls*, Featherstone, 2004.

Brown, B., *Combating Discrimination, Persona Dolls in Action*, Trentham Books, 2001.

Dadzie, S., *Toolkit for Tackling Racism in Schools*, Trentham, 2000.

Richardson, R., and Miles, B., *Equality Stories: recognition, respect and raising achievement*, Trentham, 2003.

Other print resources can also be taken from the following websites:

www.antiracist.org.uk has anti-racist teaching materials and ideas produced by Woodcraft Folk.

www.runnymedetrust.org provides information and reports on racial discrimination, anti-racist legislation and promotion of multi-ethnic Britain.

www.teachernet.gov.uk/racistbullying Teacher Net has lots of advice on racism by Robin Richardson

www.gypsy-traveller.org/ is an excellent site designed for travellers, students, the general public, service providers and local authorities.

www.qca.org.uk/ca/inclusion/respect_for_all/ has examples of lessons which promote inclusion and cultural awareness.

A full listing of online resources appears in the next section.

Drama, videos, CD ROMs, etc for use with pupils to counter racism:

Ally Comes to Cumbria and *Just Passing* are two pieces of Forum Theatre commissioned by Cumbria Children's Services to stimulate discussion on methods to counter racism at KS2-5. There is a pack of teaching materials to accompany both productions. To book contact Wendy Ridley on wendy.ridley@cumbriacc.gov.uk or phone 01539 773 486.

Fortress Europe and *Escape To Safety* are two large interactive simulations to address racism towards refugees and asylum seekers at KS2-5. See <http://www.globallink.org.uk/>

To book contact Global Link, info@globallink.org.uk or phone 01524 36201.

A *Safe Place* video pack explores attitudes to refugees and asylum seekers and follows on from *Show racism the Red Card* which explores racism in football for KS2-4. See www.srtrc.org/rs_videocd.htm Available from info@TheRedCard.org or phone 0191 2910160.

Throwing Stones is a video pack for KS2 -3 pupils produced by Leicestershire Constabulary. The video tells the story of two friends torn apart by racism and is intended for PSHE, citizenship and literacy. See www.networkpress.co.uk?Tstones.html Available from Network Educational Press, PO Box 635, Stafford ST16 1BF or phone 01785 225515.

Moral Courage: Whose Got it? is a video pack for KS2-3 which explores the role of the bystander in supporting victims of racism. Available from Anne Frank Trust, Star House, 104 / 108 Grafton Road, London NW5 4BA info@annefrank.org.uk or phone 020 7284 5858.

Coming Unstuck: Teaching about racism with 10 to 11-year-olds is a comprehensive teaching pack available from HIAS Publications Clarendon House, Romsey Road, Winchester, Hampshire SO22 5PW Fax: 01962 876275 or phone 01962 876264. (These cost £70.00 each; Wendy Ridley has 2 copies which can be borrowed)

Persona Dolls - white, Black Asian, Chinese boy or girl dolls for Foundation Stage & KS1 + video and support pack, available from Persona Doll Training, 51 Granville Road London N12 OJH.

Trial and Error CD Rom was sent free to secondary schools by DFES for teaching about diversity and racism through Citizenship at KS 3 & 4. Available from <http://www.front-line-training.co.uk/trialanderror/>

Homebeats CD Rom, produced by the Institute of Race Relations for KS 3-5, covers the history of race relations in Britain. www.homebeats.co.uk gives updates on news and events concerning the CD Rom.

9 Websites



Source 16b:
Watercolour painting by George Heriot of
works and other buildings on the Orange
Valley, Tobago, sugar plantation which
belonged to William Crosier.

9 Websites

Websites on slavery

The website to start with is:

www.understandingslavery.com

then

www.antislavery.org

www.antislavery.org/breakingthesilence

www.brycchancarey.com/slavery/index.htm

www.cumbria.gov.uk/archives

www.discoverybristol.org.uk

www.empiremuseum.co.uk

www.hullcc.gov.uk/wilberforce/index.htm

www.learningcurve.gov.uk/snapshots/snapshot27/snapshot27.htm

www.learningcurve.gov.uk/index Follow links to Index of topics - 1750-1900 - slavery.

A work programme using pictures and documents on 'How did the Abolition Acts of 1807 and 1833 affect slavery?'

www.liverpoolmuseums.org.uk/maritime/slavery/index.asp

www.nationalarchives.gov.uk/imagelibrary/slavery

A large collection of pictures on line

www.nationalarchives.gov.uk/pathways/exhibitions.htm Follow links to Black Presence - information and documents/pictures about black people in the UK

www.nationalarchives.gov.uk/educationservices/ks3.htm#3 There is a Year 8 session on the Atlantic slave trade linked to QCA scheme of work Unit 15 Black Peoples of America: from slavery to equality. Also another session 'Section 4: Sold into Slavery: What was the reality of the Atlantic slave trade?'

www.port.nmm.ac.uk The excellent National Maritime Museum website and a portal to many other maritime websites

www.nmm.ac.uk/freedom

www.nmm.ac.uk/collections/education/slavery/

www.quaker-tapestry.co.uk/panels.htm

www.rumstory.co.uk

www.spartacus.schoolnet.co.uk/USAslavery.htm

An extensive website, with an American bias, that covers almost every conceivable aspect of the history of slavery. There is a special section on the biographies of British anti-slavery leaders including Henry Brougham whose parents came from Westmorland.

www.standards.dfes.gov.uk/schemes2/secondary_history/his15

www.stevebulman.f9.co.uk/cumbria/carlisle_factories.html

www.whernsidemanor.com

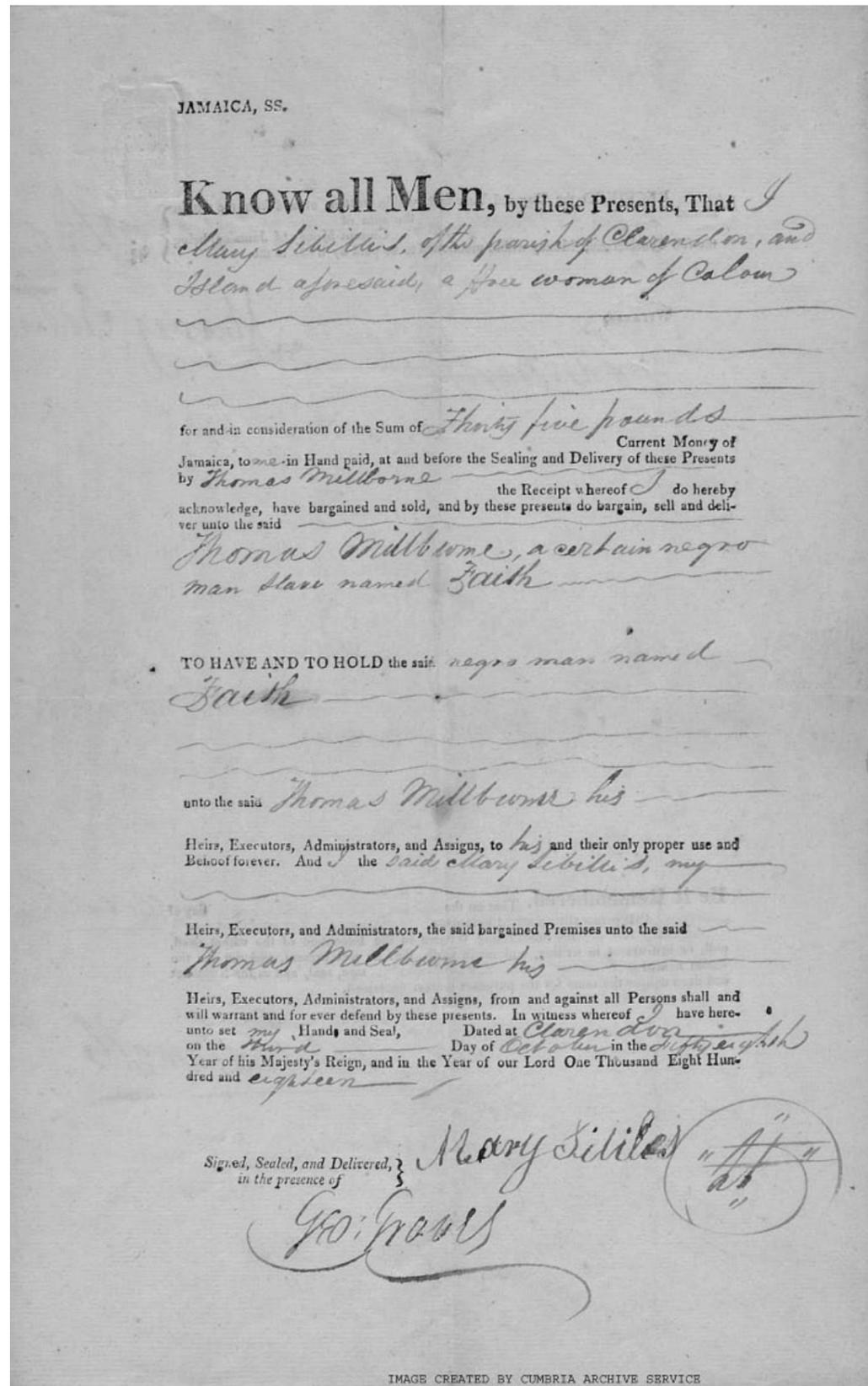
www.wm.edu/oieahc/wmq/Jan01/EltisTable2.html

In addition there is a further list of websites at the back of the National Maritime Museum Freedom Pack (see bibliography above).



Source 24: A house near Windermere occupied by William Wilberforce as a summer home.

10 Information about access, support and links to sources



Source 22a: A Bill of Sale of a man, Faith for £35 in 1818

10 Information about access, support and links to sources

Cumbria Record Office, Carlisle
Alma Block, The Castle, Carlisle, CA3 8UR
01228 607284/5
Email enquiries:
carlisle.record.office@cumbriacc.gov.uk
Website: www.cumbria.gov.uk/archives

Cumbria Record Office, Kendal
County Offices, Kendal, LA9 4RQ
01539 773540
Email enquiries:
kendal.record.office@cumbriacc.gov.uk
Website: www.cumbria.gov.uk/archives

**Cumbria Record Office and
Local Studies Library, Whitehaven**
Scotch Street, Whitehaven, CA28 7NL
01946 852920
Email enquiries:
whitehaven.record.office@cumbriacc.gov.uk
Website: www.cumbria.gov.uk/archives

Abbot Hall Art Gallery, Kendal
Abbot Hall, Kendal, LA9 5AL
01539 722464
Email enquiries:
info@abbothall.org.uk
Website:
www.abbothall.org.uk

The Beacon, Whitehaven
West Strand, Whitehaven, CA28 7LY
0845 095 2131
Email enquiries:
thebeacon@copelandbc.gov.uk
Website:
www.thebeacon-whitehaven.co.uk

The National Archives
Kew, Richmond, Surrey, TW9 4DU
020 8876 3444
Email:
enquiries@nationalarchives.gov.uk
Website:
www.nationalarchives.gov.uk

**The Quaker Tapestry Exhibition Centre
& Tearoom**
Friends Meeting House, Stramongate,
Kendal, LA9 4BH 01539 722975
Email:
info@quaker-tapestry.co.uk
Website: www.quaker-tapestry.co.uk

The Rum Story, Whitehaven
Lowther St., Whitehaven, CA28 7DN
01946 592933
Email:
info@rumstory.co.uk
Website: www.rumstory.co.uk

Other sources of support within Cumbria

**Cumbria Development Education Centre
(CDEC)**
St Martin's College
Low Nook, Rydal Road, Ambleside
Cumbria LA22 9BB
Tel & Fax: 015394 30231
office@cdec.org.uk

CDEC has a large collection of resources about contemporary life and culture in West African and Caribbean countries that were involved in the slave trade such as Benin and St Lucia; and topic-specific resources on the slave trade and colonialism. The resources range from teaching packs, photopacks and books; to artefacts such as textiles, musical instruments and household objects. To borrow resources schools must be members of CDEC - please contact them for membership rates and general enquiries.

Friends of Cumbria Archives (FOCAS)
FOCAS provides small grants to help with transport costs for schools wishing to visit Cumbria's archive offices. Teachers should contact the Record Office which they wish to visit for further information.

Other sources of information outside Cumbria

Anti Slavery International
Thomas Clarkson House, The Stableyard,
Broomsgrove Road, London, SW9 9TL
Tel: 020 7501 8920
Website: www.antislavery.org

Bristol City Museum
Queens Road, Bristol, BS8 1RL
Tel: 01179 223571
Website:
www.bristol-city.gov.uk/museums

**Bristol: British Empire and
Commonwealth Museum**
Station Approach, Temple Meads,
Bristol, BS1 6QH
Tel: 0117 925 4980
Website: www.empiremuseum.co.uk

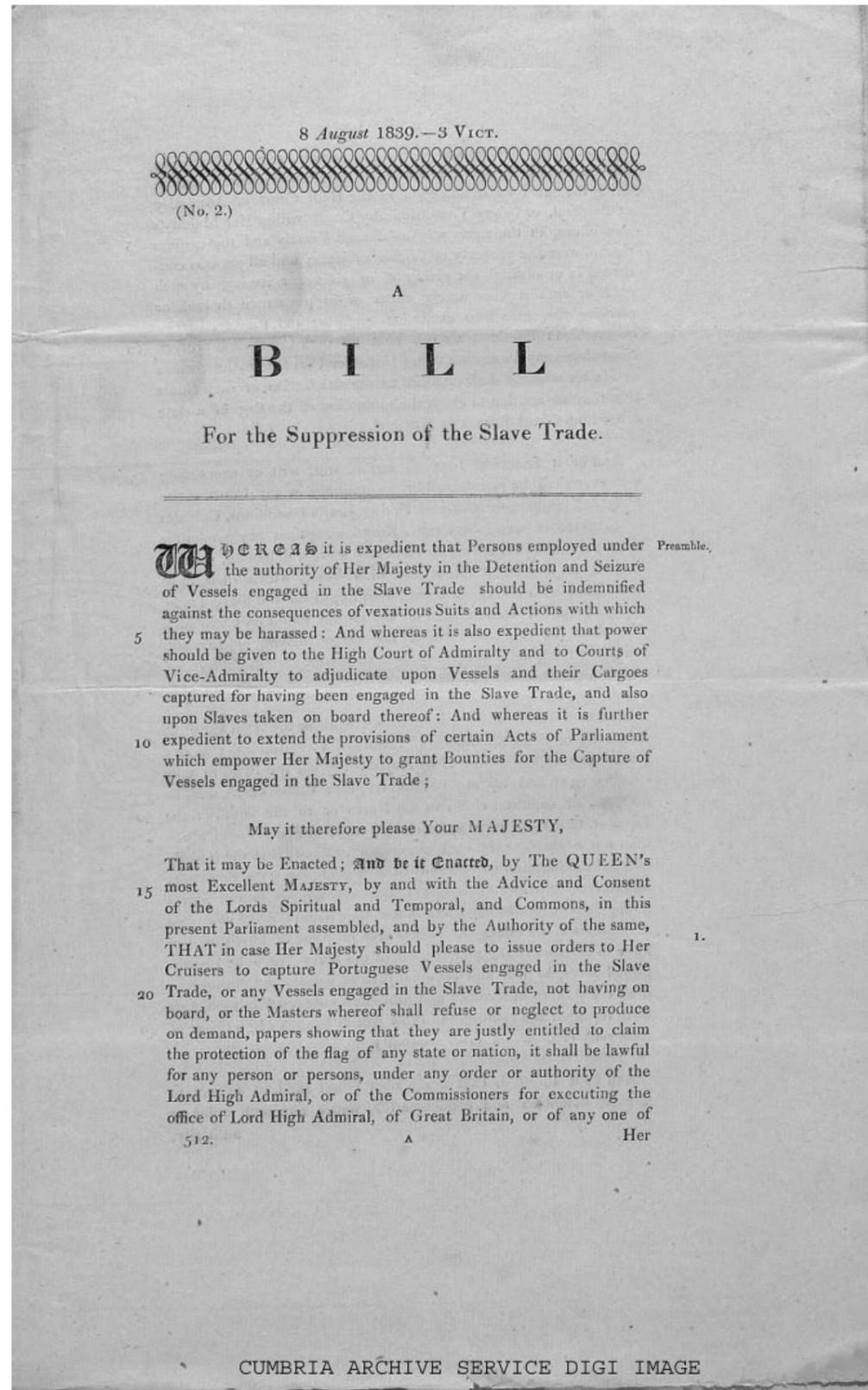
Hull, Wilberforce Museum
36 High Street, Hull, HU1 1NQ
Tel: 01482 613 902
Website:
[www.hullcc.gov.uk/museums/
wilberforce/index.php](http://www.hullcc.gov.uk/museums/wilberforce/index.php)

**Lancaster Maritime Museum and The
Judges' Lodgings Museum, Lancaster**
Custom House, St Georges's Quay,
Lancaster, LA1 1RB
Tel: 01524 64637
Website:
[www.lancashire.gov.uk/education/
museums/lancaster/maritime.asp](http://www.lancashire.gov.uk/education/museums/lancaster/maritime.asp)

Liverpool: Merseyside Maritime Museum
Albert Dock, Liverpool, L3 4AQ
Tel: 0151 478 4499
Website:
www.liverpoolmuseums.org.uk/maritime/

London, National Maritime Museum
Greenwich, London, SE10 9NF
Tel: 020 8858 4422
Website: www.nmm.ac.uk/

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Source 41: A Bill for the Suppression of the Slave Trade, 8 August 1839

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'the abominable traffic' is a phrase taken from a petition to Parliament for the abolition of slavery by the inhabitants of Kendal.

