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HIDDEN CHAINS - LAUNCH OF JOHN CHALRTON'S BOOK

John Charlton's book *Hidden Chains: the Slavery Business and North East England*, published by Tyne Bridge Publishing, was launched on 13 October at the Shipley Art Gallery. At least 125 people attended. The evening also featured a poetry reading by Sheree Mack, plus music and dance by Nansady Keita and Idrissa Camara supported by the Newcastle based group, Mutandi. Attendees were able to view *Fabric of a Nation*, a British Museum exhibition featuring decorative prints worn in modern Ghana. Those attending were given a free copy of John's *Slave Trade, Slavery and Abolition: The North East of England Connections* pamphlet, the re-designed guide to the region's connections to the slave trade, originally published by the Lit & Phil in October 2007 to show the research from the Tyne and Wear Remembering Slavery Project 2007.

The book reveals the links between some of the North East's wealthiest, most prominent families and the brutal plantations of the New World. It tells the story of ordinary people who were caught up in the slavery business. Some were bonded labourers; others crossed the

Atlantic on ships carrying human cargo returning with tobacco, sugar, rum and other profitable goods. At the same time the North East's men and women were playing a determined part in the anti-slavery movement and their vital contribution to abolition is

explored and celebrated.

The book starts with an introduction to the shocking Atlantic system of the slave trade and slavery. The first section of the book deals with the 'Fight Against the Dirty Business'. The second part deals with the involvement in the trade and with the plantations, with special attention paid to the experience of being a seaman in the trade, and the key role of John Graham Clarke, the Newcastle industrialist and Jamaica slave owner. There are helpful lists of dates and key people and the book is well illustrated.

In his foreword James Walvin, a leading expert on the slavery system, and Professor Emeritus at University of York, says that 'The importance

of John Charlton's new book is that it confounds' the 'old impression' that 'eastern England has always seemed geographically distant from, and relatively unaffected by, Atlantic history', 'by giving old arguments and theories a new, regional interpretation.' It 'is pioneering and revealing: a bold statement of new findings and a call for further investigation into the links between regional North East England and the world of Atlantic slavery.' (p. 8-9)

The book is available from Tyne Bridge Publishing, PO Box 88, Newcastle-upon-Tyne, NE99 1DX. Tel: 0191 2774174.

www.tynebridgepublishing.co.uk Available direct from the author (signed if requested): 46 West Lane, Forest Hall, Newcastle on Tyne, NE12 7BE for £11 inc post & packing.

Baroness Lola Young's Message

Baroness Lola Young was due to speak at the book launch. She was unable to attend because of the vote that evening in the House of Lords on the extension of detention for alleged terrorist offences. She sent the following message, but it did not arrive at the Shipley in time to be read out. 'I really don't like having to start a message of goodwill and congratulations with an apology, but I am genuinely sorry that I am unable to be with you in Newcastle this evening. I hope that - whether you support the Government's position or those of us who oppose the Government - you will understand that I really have to be in Parliament to vote this evening on the Counter Terrorism Bill. For me, the rights and responsibilities, the politics, of freedom and liberty always have to be fought for: once human rights have been eroded, it is really hard to regain them. It's simply unthinkable for me that I would not be present to make the most of the opportunities I'm fortunate enough to have, to participate fully in the legislative system.'

Fundamental Values

We shift from fundamental values at our peril. It's not a big stretch to think about this afternoon's vote on whether to extend the period of detention without trial or charge from 28 days to 42 days alongside reflection on

the horrors and the aftermath of the slave trade.

Last year, there was unprecedented activity surrounding the bicentenary of the abolition of the slave trade on British ships. I was fortunate enough to be invited to Newcastle during 2007 and caught a glimpse of some of the groundbreaking research and sustained hard work that produced some of my most memorable moments from last year. I have on several occasions since, referred to the pleasurable, moving and insightful day I spent in Newcastle.

I've referred also to the way in which volunteers at the Lit and Phil, were engaged in revealing some of the hidden narratives of enslavement and its manifestation in the North East, a region previously assumed to have little or no connection with the 'abominable traffic'. Thanks to John Charlton and countless others, professional and volunteer historians, archivists and 'detectives' alike, no-one can justifiably claim there's no information about this most significant period in Britain's history and its impact in the region.

Abolitionist Movement

Increasingly recognised as the first great grass-roots political campaign in Britain, the

abolitionist movement combined with the acts of subversion, rebellions and protests of the enslaved to end the trade on British ships in 1807. There was no respite, of course, for the campaign, as trans-Atlantic slavery as an institution continued until 1833. And still today, contemporary forms of slavery thrive, much of it involving adults and children from the former British colonies.

One of the main legacies of the trans-Atlantic trade was that of the racism and discrimination that still persists in our society. Combating that and other injustices requires commitment, diligence and, as we should have learnt from the experience of abolitionists, an ability to work together across the lines of cultural, ethnic, gender and religious and class difference. It also requires a proper sense and knowledge of history.

It's not always easy to work out what's right and what's wrong; what the best course of action is for Britain, a community of communities. Although the struggle against the slave trade seems like a clear cut issue now, it took several hundred years for the institution to be finally outlawed.

Participation

Some 18000 children participated in Tyne and Wear's museum service's 2007 activities. That represents a potentially substantial attitudinal change amongst a generation - a real increased awareness and understanding amongst our young people is really achievable. Given the current economic situation, and the ways in which that can be exploited to spread xenophobia and racism, it's important to remind ourselves that although much was gained two hundred years ago, that was one small step on a long road to freedom: such progress as has been made can only be secured with effort and even more commitment is needed to ensure further progress.

I wish everyone well and hope that the work that was carried out during the past year gains the recognition it deserves; that the work will involve even more people for a sustained period and that it will develop and flourish.

Let's also commit to seeing that what has been revealed and learned in the North East will combine with similar revelations from across the country. Perhaps then we can produce a generation that feels it has as strong a stake in securing and defending liberty and fighting poverty and injustice as did those engaged in ending African enslavement.'

REFLECTIONS ON THE NORTH EAST WORK

In September I gave a talk on 'Reassessing the 'Black Indies'- The North East and slavery and abolition' at the Conference organised by the 1807 Commemorated project based at York University. I summarised key aspects of the 2007 project and NESAG work and then reflected on some of the wider issues that seemed to me to have emerged.

'We have only scratched the surface of the resources in the North East. New findings keep emerging like the probability that the Thomas Bigge, mentioned in John Bell's note about Bewick's image (see ENewsletter 3) , is the father of Charles who became an abolitionist, and John Thomas who became Chief Justice of Trinidad from 1814 to 1818.

JOHN THOMAS BIGGE. March 1780-December 1843). Educated Grammar, Westminster School and Christ Church, Oxford. He became a lawyer (http://en.wikipedia.org/wiki/John_Bigge#The_Bigge_Inquiry) His brother Charles is written about on www.macdonaldhotels.co.uk/lindenHall/history/thebiggefamly.htm.

Continuing Research

We keep re-interrogating the catalogues to see what more might be worth looking at which did not seem to have been relevant on our earlier

searches and assessment, especially in family and solicitors records. There are many other archives across the region which need further research in addition to projects they have already undertaken.

Research is needed to see what further

material about the North East is in archives elsewhere. This would be made a lot easier if all archives had full catalogues on the web. We need to encourage more co-operation and sharing of information between different archives, for example through small-scale in-depth workshops working on actual documents.

- on the transitional process for some abolitionists to the take up of the cause of democracy in Britain after 1833;
- on the identification of where compensated slave owners had estates and property around Britain and how they used that compensation.

More Work Needed

In general more work is needed on:

- enslavement of Africans and others in India and abolitionist activity to end it, in which North Easterners played a role;
- on the extent to which enslaved Africans were Moslems and what this meant in relation to the growth of Christianity among slaves;
- on the development of the concept of 'wage slavery' in the radical working class movement from the early 1830s in comparison to African slavery;

Finally, it is time to stop denigrating abolitionists and the large number of their supporters among the British population. Without their efforts the British slave economy would have continued beyond 1838, and Britain may have officially sided with the South in the American Civil War. Denigration undermines people's belief today that they can change things through collective political, social and consumer action.'

Note: the last point was made because there had been a surprising level at the Conference of dismissal of the efforts of abolitionists.

SLAVERY, ABOLITION & NORTH EAST ENGLAND ESSAYS

The 2008 issue of the *North East History* journal of the North East Labour History Society, contains a special supplement on slavery, abolition & North East England. It comprises essays by members of NESAG who were involved in the 2007 Remembering Slavery Project.

- **Patricia Hix's 'American and North East England's Quaker Anti-Slavery Networks'** examines the links between the Quakers across the Atlantic and their travels back and forth. 'So what did American and North East Quaker networks contribute to abolition? Their access to the printed word, personal contacts, eye witness accounts, epistles and advices were invaluable. Transatlantic travelling ministers played an important part. North East and American Quakers were able to feed evidence into their national campaigns and influence other denominations but interdenominational alliances were essential to success.'
- **Peter Livesey's 'Republic of Letters: The Lit and Phil, Slavery and the French Revolution'** examines the literature on slavery, abolition, Africa and the Americas purchased for and donated to the Literary & Philosophical Society available to its members to read, and which must have contributed to the development of their thinking and action particularly in the abolition campaigns of the 1820s and 1830s, in which several leading members of the Society were active.
- **Valerie Glass's 'A Northumbrian family in Jamaica - The Hendersons of Felton'** tells their story revealed in letters home from March 1838 to 1862 held in Northumberland Collections.
- **Tamsin Lilley's 'Sunderland and the Trans-Atlantic Slave Trade'** shows how 'the rigorous campaigns, boycotts and petitions carried out by its residents and visitors to the area contributed to the pressure put on Government and to changing people's attitudes.' It pays particular attention to the role of James Stanfield.

- My 'Black People and the North East' introduces visitors and resident black people, including servants in the 18th Century, Olaudah Equiano, the Barrett/Peters children sent to be looked after by John Graham Clarke from Jamaica, William Fifefield, Lovelace Overton, Tommy Crawford, and Mary Mackham.

North East History Vol 39. 2008 is available from nelh@blueyonder.co.uk, Price £7 unwaged inc post and packing, and £15 waged inc p & p.

NORTH EAST ABOLITION STUDIES

Earlier this year two university students, and now members of NESAG, completed dissertation essays on North East abolition: Newcastle's Ruth Blower and Nottingham's Rebecca McCluskey. Ruth was awarded the Chaplin Prize annual award by the North East Labour History Society for her essay.

Ruth Blower - 'Anti-Slavery in the North East: a study of the early campaigning years, 1787-1807'

Ruth seeks to 'readdress the imbalance in the regional studies' by showing 'the extent to which the North East adopted abolition through an analysis of the anti-slavery culture and the abolitionist network across the province.' (p. 6-7) She has analysed the local newspaper collections at Newcastle City Library Local Studies, supplemented by research at the four participating organisations in the Remembering Slavery 2007 Project, and at Durham County Record Office and Stockton City Library, about 'information on local individuals, religious communities, societies and organizations'. She recognises the gaps in primary sources, that it 'was only feasible to look at a selection of newspapers.' (p. 9)

'The regional papers provide greater understanding of the culture behind anti-slavery. The distribution and repetition of material throughout the newspapers suggests an organized campaign, initiated by a small group of local abolitionists. The abolitionists adopted an anti-slave culture which connected campaigners across the county. The continuity of attitudes and arguments emphasize the capability of anti-slavery in uniting individuals. The breadth of arguments appealed to a wide range of people: from the cries of liberty attracting patriots, to women supporting absenteeism. Newcastle's press accommodated the abolitionists and their campaigns. The anti-slave culture ensured that abolition would appeal and attract widespread support' (p. 19)

1791-2 Activities

She examines the activities in 1791 and 1792, especially the role of the Newcastle Anti-

Slavery Society. She draws particular attention to Rev Trotter, whose brother Thomas was involved in slave trading. The Rev. gave 'an animated speech on 'the causes of humanity' at an anti-slavery meeting held in Morpeth.' (p. 29) Ruth concludes: 'Acting as the encourager of initiatives, the Newcastle Society united the North East over abolition. Individuals were forged together on lines of religion, gender, politics, business and residence. The dominance of the middle classes emphasizes their position as the driving force of the campaign whilst the support of members of the gentry reflects the closing gap between classes of society. Religion dominated the connections between abolitionists. The alliance which emerged produced a coherent and organized network which pressured Parliament against the slave trade.' (p. 30)

Class Analysis

Whether she is right about the classes growing closer together is perhaps arguable. They may have done so in relation to specific causes but there could still be sharp divides between those who were employers and workers, and those who saw their social, political and economic position under threat in the context of the attraction of ideas stimulated in part by the French Revolution. The relationship between abolition, Parliamentary reformism, and social, political and economic radicalism still needs to be analysed in depth.

Ruth goes on to analyse the nature of the agitation in the North East. She argues that her research demonstrates the extent to which a region with limited connections to the slave

trade mobilized support of abolitionism during the early campaigning years.' It demonstrates 'how anti-slavery arguments could be adapted to suit provincial societies.' (p. 39) Given the number of people signing petitions abolition had 'vast popular appeal'. Religious and humanitarian arguments dominated under the influence of the Quakers and Unitarians.

Ruth has included a series of Appendices:

individual Quakers and Unitarians, members of Hanover Square Congregation, Anglican clergy involved in abolition, abolitionists' involvements through anti-slavery, charity and religious organizations of Hanover Square Chapel, names of subscribers among artisans, merchants, manufacturers and shop-keepers and professionals, the location of abolitionists' business premises, and women and gentry subscribers.

Rebecca McCluskey - 'The Great Theatre of the Nation': Slavery, Abolition and Public Opinion in the North East of England 1780-1850'

As part of her studies at Nottingham University Rebecca McCluskey's dissertation essay scrutinises support for the abolition of the British slave trade, and the abolition of slavery in the British West Indies in the North East of England. She concludes that:

- the gentry often led the abolition movement
- the movement was extensive in terms of wider public support and participation
- the press was both an important practical tool and a mouthpiece for anti-slavery sentiment in the area
- while there was continuity of North East support the organised movement did lack continuity
- in the North East anti-slavery feeling rested upon the concept that slavery was against the dictates of both Christianity and freedom
- whilst North East abolition was in some ways consistent with the national picture, in other ways, it was very much unique.

Class

In terms of individuals she cites the importance of Earl Grey and quotes from speeches by James Losh. It is arguable whether Losh can be regarded as a gentry leader of the movement. This does raise the importance of the class issue in abolition. This is a matter for increasing discussion by John Charlton as his thinking develops through the process of analysing new information at the same time he is giving his extensive talks programme (see below). He is planning a paper on this for the next Newsletter.

Drawing on a whole range of sources, including the *Newcastle Courant* McCluskey provides a table of the number of recorded meetings in the periods 1780-1807 (3), 1808-14 (6), 1815-1824 (4) 1825-30 (7), and 1831-50 (16). While this is useful it underplays the number of meetings. For example Ruth Blower shows 6 in the period 1792-6. The fact that additional meetings did take place means that McCluskey's conclusion has to be regarded as provisional: 'As table one demonstrates, the North East was most active in the campaign after 1807, with only three recorded meetings before this date. This slightly undermines the arguments of those historians who maintain that the national campaign took off around 1780. After 1807, the region was most involved in the campaign, when nationally slavery was a contentious issue. A plethora of societies emerged in 1814, largely in response to the resumption of the French Trade, whilst like the rest of the country, the North East was most virulent in its support for abolition in the early 1830s. Table one demonstrates that these years marked the peak of abolitionist activity in the North East.' (p. 22)

Given the number of people signing petitions she argues 'It is clear then, on the basis of its petitions, that popular support for abolition was extensive in the North East.' (p. 24) She highlights the importance of the Quakers and women. She makes a useful linkage with radicalism. 'It is clear, moreover, that the public engaged with ideas surrounding individual rights and liberty as the antithesis of slavery. A number of poems and popular songs emerged at this time which espoused these

ideals.' (p.30)

'What is apparent is that neither the gentry nor the wider public advocated, or responded to arguments surrounding economic advantages of abolition. This undermines the arguments of

those historians who maintain that abolition was inherently connected to the economic progress of society. In the North East at least, abolition was championed on the basis of Christianity and freedom.'

Comment

These two dissertations are very useful additions to the analysis of abolition in the North East. They demonstrate both the importance of newspapers as primary sources as well their limitations. Ruth Blower shows the value of looking at several newspapers covering the same period 1791 and 1792 as coverage in each has differences, but also shows the richness of their content. A systematic look though all the local newspapers year by year is needed. There may also be items that do not appear to be about abolition. e.g. reports of meetings on other matters where the subject of slavery is raised. Election meetings are a case in point.

Public meetings were not the only way in which supporters worked on abolition issues. Patricia Hix's work during the Remembering Slavery 2007 Project on the Quaker records shows the detailed information available through the Quaker network, similarly with the Baptists. Both point to the way in which the North East movement helped the national movement. Patricia's essay in *North East History* (see

above) shows how the trans-atlantic connections enabled North East Quakers to have many other sources of information.

The national contribution was made in many ways: evidence to Parliamentary Committees, writing to other newspapers and journals, collecting money through other organisations, and membership of national abolition organisations through which donations and subscriptions were made. It is looking at the abolition movement in this wider way that shows the continuities in support from 1791 through to the 1860s, even if there was ebb and flow in public agitation through meetings and petitions. The North East was quick to respond to the need for action for example in 1814. This suggests that the ways in which the activists networked across a range of other issues and organisations enabled them to take speedy decisions to reactivate public abolition activity. The large North East contingent at the 1840 Anti-Slavery Convention in London demonstrated the activists' continuing commitment.

NEWSPAPERS TO BE CHECKED

The one large collection in the Lit & Phil which there was no time to comprehensively look at during the Remembering Slavery 2007 Project was its newspapers and journals. These are listed on a card catalogue in a two draw unit next to the web catalogue search computer. A kick start to a methodological search would be to look at:

Newcastle Advertiser 18 October 1788 - 8 January 1791. Bolbec Fol. O S NO 727

Newcastle Magazine 1785-86; 1820-21, 1822-30 Bolbec Local NO52/6 v.1; NO52/7, v. 1-9

The Northern John Bull 1829-30: Bolbec Local NO52/15 & 16; Librarians Room Tracts 042/4 v. 191. no.1 & 16 v.396:no.1-3

Northern Reformer Monthly Magazine and Political Register 1823.

Northumberland and Newcastle Monthly Magazine. 1818-19. Bolbec Local NO52 v.9

REMEMBERING SLAVERY 2007 EVALUATION

Susan Priestley of Cultural Partnerships Limited was commissioned to evaluate the Remembering Slavery 2007 project across the North East, of which the Tyne & Wear Project was part. She has concluded that

- There is strong evidence to support the fact that the project achieved all of its original objectives although as might be expected, some more fully than others.'
- 'The project significantly raised awareness with north east people of slavery, the slave trade and abolition, as well as the hitherto largely unknown north east links to the slave trade.'
- 'It also actively involved and engaged almost 18,000 children and adults in a participatory programme of lectures, formal learning, outreach and museum visits.'
- 'Feedback from 614 of the children and adults who took part in the evaluation process is overwhelmingly positive, with the vast majority reporting increased knowledge and understanding of the topic.'
- 'However, it is less clear to what extent the project increased visitors' motivation to think further about contemporary forms of slavery and human exploitation.'

Legacy of Slavery

Many 'people did not - or chose not to - think more deeply about the legacy of slavery in terms of more contemporary issues. It is likely that this ties in with a general reluctance from respondents around motivation to think more deeply about the topic of slavery overall.'

- 'This, in the light of emerging evaluation findings from other regional museums, is something that was not unique to the north east.'
- 'There is evidence that some people distanced themselves from the subject of slavery and did not want to be made to feel uncomfortable by thinking too deeply.'
- 'This raises interesting issues for museums about how people deal with being presented with difficult and sensitive subjects within exhibitions and museum programmes and how, in turn, museums respond to that.'

Involvement of BME Communities

'(I)nvolving and engaging black and minority ethnic communities proved to be more challenging.'

- 'This was partly due to the short planning and lead-in time associated with the project, which offered little time to identify and fully engage the most appropriate groups and individuals.'
- 'The demographic make-up of the north east also undoubtedly impacted on this and it is likely that areas of the country with

higher BME populations saw higher levels of involvement.'

- 'Remembering Slavery 2007 nevertheless raised interesting issues for Tyne and Wear Museums about how it might extend opportunities to consult and engage with BME communities within its day-to-day programming.'
- 'A strong and sustained relationship with BME communities is more likely to result in an ongoing involvement in museum projects and programmes by BME communities.'

The Future

'The challenge now is to ensure that the skills and experiences gained during Remembering Slavery 2007 are built into every day planning, as well as future programming.'

- 'This process has started with the exploration of a new initiative, led by the Hub Evaluation Officer, to ensure that appropriate community engagement is embedded into future project planning.'

Archive & Mapping Project

In relation to the Archival Mapping and Research Project Sue Priestley says:

- that the 'project would certainly seem to be one of the great success stories of Remembering Slavery 2007. It engaged a committed group of volunteers and identified far more material relating to north east links to slavery and abolition than had been expected.'

- She quotes Hazel Edwards, Senior Keeper of History, Tyne and Wear Museums, saying “The Archive Mapping and Research Project is a very useful model for carrying out quality project research when curators have so little time to carry out primary research.”

LOVELACE/LOVELESS OVERTON

In my article 'Black People in the North East' (*North East History*. 2008) I discuss the visit to Newcastle of Lovelace Overton. He served as a Trumpeter in the Ayrshires in 1799, and then enlisted for unlimited service in the 1st King's Dragoon Guards in Manchester on 25 March 1800 aged 20. He was a freemason. He was in Newcastle in 1824/5 and is pictured in a painting of the King's Dragoon Guards Baggage Train. He was in Newcastle again in 1828, the year he was discharged as a Trumpeter with a pension.

The information on Overton came from a variety of sources including Susan A Snell, Archivist and Records Manager, at the Library and Museum of Freemasonry. Susan has continued to search for information about Overton. She has discovered that he and his wife Elizabeth were in Brighton in 1807. Their son William died there and was buried on 19 March. Andy Grant, a Brighton historian, has told Susan that William's burial was recorded at St. Peter's Church as 'William HOVITON, Son of Elizabeth & Loveless, a Drummer in the King's Dragoon Guards'. The Overtons had their daughter baptised in the parish church of St Nicholas on 12 April.

Grant has explained to Susan that 'Brighton had a considerable military presence from 1793 onwards due to the Prince of Wales affinity with the town. Encampments were set up around the town in the fields and towards the 1800s there were a number of permanent barracks constructed. The principal ones were

at Preston and in Church Street. By 1804 the military influx burgeoned enormously due to the Napoleonic War, with 836 Infantry housed in Church Street Barracks, 679 soldiers in Preston Barracks and 132 in West Street Barracks. It is unclear where Lovelace may have been stationed at any particular time, albeit that the 1st. King's Dragoons were listed in 1806, the 1st. Royal Dragoons in 1806 and the 3rd (King's Own) Dragoons from 1806 - 1808.'

Andy came across an article from *The Times* in 1803 concerning the Brighton Garrison. 'A black bugle boy was confronted by the Prince of Wales in the dead of night as he arrived to inspect his regiment. Purportedly, the boy was so overawed by his Highness's presence, he could not form his lips to blow the call to turn out the guard of honour. Upon hearing the commotion a white bugler arose from his bed and stood to attention at his window, blowing a Royal tribute whilst still in his night attire.'

SOME 18THC NORTH EAST FAMILY CONNECTIONS

The Roddams, Blacketts and Collingwoods

The Autobiography of Rev Alexander Carlyle. Minister of Inveresk, (William Blackwood. MDCCCLX) contains a lot of interesting details about the Roddams, the Blacketts and the Collingwoods of Unthank and Chirton, to whom he was related by marriage. He was born in 1722. He became friends with the merchant Ralph Carr. He provides details of travelling through the North East between Scotland and London. It can be read on:

www.archive.org/stream/autobiographycon00c arluoft/autobiographycon00carluoft_djvu.txt

John Erasmus Blackett

John Charlton writes: John Erasmus Blackett went to Liverpool as apprentice to merchant and slave trader Forster Cunliffe, reportedly the biggest slave trader in the first half of the 18th Century. Blackett was father-in-law of both Admiral Collingwood and Benjamin Stead, the Northumberland land owner and Carolina planter.

Fenwicks and Golightly

A relation of the American Fenwicks was Culceth Golightly. He was baptised in

Newcastle in 1706, went to South Carolina in 1733, bought several plantations and served in the House of Representatives before he died in 1749.

www.disnorge.no/slektsforum/viewtopic.php?p=64622.

The details of one of the websites on Fenwick Hall in S. Carolina indicates that John Fenwick's sons supported the British in the Revolution, and then fled with their father's slaves to Jamaica.

Rev. William Turner

In 1799 Rev. Turner married his second wife Jane Willets. Jane's elder sister Mary had married Peter Holland in 1786. In 1805 their younger sister Ann married Peter's brother Swinton Colthurst, a merchant and partner in the House of Baring. A third brother Samuel was partner with Michael Humble, the Liverpool Americas trader, who was related to the Humbles of Newcastle.

North American Wills With North East Connections

Peter Wilson Coldham's book *North American Wills Registered in London 1611-857* (2007) is a guide to the wills at National Archives. It lists a number of wills with North East connections:

- Henry Farrant, formerly of Lanton in Northumberland, late of Schenectady,

Albany County, New York. Will 22 March 1767. Proved 12 July 1768 by John Steel (PROB11/940)

- John Suggitt, a master and mariner, late of Northampton County in Virginia, Will 16 March 1763. Administration with will 9 October 1771, to Jane Selby, widow, mother of relict Jane Suggitt (PROB11/972). AWP
- Thomas Smith of Quebec, soldier in the 68th (Durham Regiment of Light Infantry. Will prove 3 March 1825 (PROB11/1607)

A 1792 letter by William Chapman of Alexandria, formerly of Whitby, a master mariner, who was travelling in America in connection with business, was attested by two people who knew him including George Moorson of South Shields. (PROB11/1352).

James Losh

James Losh, Newcastle's lawyer, businessman and abolitionist, came from Carlisle.

(www.seaham.i12.com/myers/m-losh.html . Carlisle Loshs were involved in the calico business

www.rootschat.com/forum/index.php?PHPSESSID=1a6d523f773e7255e456357b63a6a917&topic=121454;prev_next=next. So could his family have been buying slave cotton? If so he would have some understanding about the problems of business engagement with the slave economies which would influence him not to attack those involved on a personal level, like his friend John Graham Clarke.

William Beckford and the Ordes

In May 1811 the wealthiest Jamaican plantation owner and notorious William Beckford's eldest daughter Margaret eloped with Colonel Orde of Northumberland. Beckford declared he would never see her again, cut off all money to her, and often referred to her as 'Mrs Ordure'. Only shortly before she died in 1818 could he attempt some form of reconciliation, and then send a letter of condolence to Orde. (Brian Fothergill. *Beckford of Fonthill* Nonsuch Publishing 2005; more information is obtained in Fothergill's edited extracts from Beckford's diaries - also by Nonsuch). So Beckford money did not find its way to the Ordes, but it is still a fascinating story.

Googling shows that Orde's parents lived at

Weetwood, Northumberland. He joined the army in 1795. 1811 Orde was Lieutenant Colonel of the 99th Regiment of Foot. In 1812 he was court martialled in Nova Scotia and found guilty of flogging members of the 99th while in Bermuda, and of tyranny and oppression in the 99th since 1807. He was cleared of fraud. He was later to rise to full rank of General and died in 1850. One of his brothers was Lt-General Leonard Shafto Orde. He became Lieutenant-Colonel of the 132rd Foot in September 1795, a Colonel in September 1803, a Major-General in July 1810, and Lt-General in June 1814. (John Phillpart (ed.). *The Royal Military Calender, or Army Service and Commission Book*. Vol II. 1820 edition - Google book, p. 389) Leonard inherited Weetwood House. In 1807 he and his

wife, the daughter of the 1st Earl Roden, had a son who they named Leonard Shafto, who became a reverend and chaplain in the Duke of Northumberland in 1866. A batch of documents

relating to Leonard Shafto, senior, and a Naval John Orde was auctioned in August 2007. (www.mullocksauctions.co.uk/Catalogue_Show_Item.php?ID=4958)

Admiral John Orde

A John Orde (22 December 1751-19 February 1824), who rose to Vice-Admiral and a Baronet, was son of John Orde of Morpeth. His brother Thomas Orde-Powlett became 1st Baron of Bolton. He became a Royal Naval Captain in 1778, Rear Admiral 1795, Vice Admiral 1799. He was Governor of Dominica 1783-1793. He was made a Baronet in 1790. He saw active duty as a Vice-Admiral off Cadiz in 1805. He was Yarmouth's MP 1807-12. (Wikipedia) His second wife was Jane Frere (1773-1829), daughter of John Frere of Roydon in Norfolk. They married in December 1793. Her portrait by John Hoppner was commissioned by her brother J. Hookham Frere, who was Under-Secretary for Foreign Affairs in 1799. (The portrait was auctioned in 2007 - see www.invaluable.com/auction-lot/john-hoppner,-r.a.-london-1758-1810,-portrait-of-1-c-syscunxv82 - as at 17 November 2008). It is not clear at present whether these Freres were connected with the Freres of Barbados. They were related to John Hatley, a Naval Captain member of one of Captain Cook's voyages, who left land to John Hookham, and legacies to Jane Orde and several Freres: www.captaincooksociety.com/ccsu4556.htm. They are related to be the Norton merchant family trading with Virginia.

(http://research.history.org/files/JDRLibrary/Norton_Sons_Papers.pdf)

John Orde's life has been written by Kathrin Orth in 'Sir John Orde, 1751-1824', in Peter Le Fevre & Richard Harding (ed) *British Admirals of the Napoleonic Wars: the contemporaries of Nelson*. Chatham Publishing, 2005.) An engraving of John Orde can be seen on the National Maritime Museum website: www.nmm.ac.uk/collections/prints/viewPrint.cfm?ID=PAD3375

Grandsons of Admiral John's by his eldest son William went into the Navy (Thomas - died in West Indies), and the Army (John died in East Indies, and Charles became a major in the 9th regiment of Dragoons). (John Burke. *A Genealogical and Heraldic History of the Commoners of Great Britain & Ireland*. 1836. Google book. p. 563)

Admiral John's son John Powlett Orde married Eliza, eldest daughter of Patrick Campbell, of Kilmory, a Jamaican plantation owner. John Powlett inherited the Kilmory Estate in Argyll when Campbell died in Jamaica in 1828. (Argyll & Bute Council website: www.argyll-bute.gov.uk/content/leisure/heritage/kilmory)

The Tarletons and Collingwoods of Unthank

Attention to the connection between Banstre Tarleton, the Liverpool slavery apologist and Berwick was highlighted during the Remembering Slavery Project. His father John had been a Liverpool merchant involved in the slave trade. (See www.understandingslavery.com/teachingslavetrade/introduction/keyhistorical/?page=7) A member of the audience who attended John Charlton's talk to the Durham Local History Forum on Saturday 15 November at Durham County Hall, wondered if John Collingwood Tarleton, listed as a director of the Hetton Coal Company and a West India merchant, was of interest.

John Collingwood Tarleton of Collingwood Hall

in Northumberland was Banstre Tarleton's nephew. His father was John Tarleton of Finch House. His mother Isabella was the daughter and co-heiress of James Collingwood of Unthank. The Surtees Society collection of 'Six North Country Diaries' contains the following entries:

- 19 July 1787: 'Charles Mitchell of Forsett, North Riding of Yorkshire, in the 49th regime of Foot, married at St. George's Hanover Square, 14 May, 1787, Margaret, elder daughter of Alexander Collingwood of Little Ryle and Unthank. Captain and Mrs Mitchell subsequently sold their moiety of the estate to John Tarleton of Liverpool, who had married the other.' (p. 302)

- 26 October 1790: "Married at Alnham, John Tarleton of Liverpool, esq., to Miss Collingwood, daughter of A. Collingwood, esq., of Unthank.' Editorial Footnote: 'John Tarleton of Finch House, Liverpool, a young son of John Tarleton of Liverpool, merchant, and of Aigburth, married at Alnham 20 Oct., 1790, Isabella, younger of the two daughters and coheiresses of Alexander Collingwood of Unthank and Little Ryle, by whom, with other issue, he had two sons, John Collingwood Tarleton, who died at Rhyl, North Wales, in 1860, at the age of 68, and Thomas Adams Tarleton. (P. 314)
- Jane Collingwood married Archibald Dickson. His son William became a captain in the 22nd regiment of foot and died at St. Domingo in 1795. (John Debrett. The Barontage of England 1824. p. 1003. Google book)
- Elizabeth Collingwood (d. 1801) married John Dickson (d. 1816), who rose to be a Major-General. (E Mackenzie. A Descriptive and Historical Account of Newcastle-upon-Tyne. 1827. p. 322. Google Book)
- The daughter of William Collingwood of Unthank married Alexander Dickson (1777-1840) who went into the Royal Artillery. He was involved in the 1807 capture of Monte Video, and in the failed attempt to capture New Orleans in 1814. He rose to the rank of Major-General and was knighted. (Leslie Stephen. Dictionary of National Biography. Vol XV. p. 39-40. Google book).

As a result of his marriage John Tarleton of Finch House became an owner of Ingham Manor in Northumberland.

www.northumberlandnationalpark.org.uk/manoriatenure

The circles of the Collingwoods of Unthank mixed is shown in the list of people attending the 1783 Kelso Ball.

www.nls.uk/broadsides/broadside.cfm/id/15443/transcript/1

The genealogy of the Collingwoods of Unthank needs a lot more research.

John Collingwood Tarleton was part owner of Hetton Coal Company. Details of a legal case he was involved in 1818 are in National Archives and Lancashire Record Office. A notice in the London Gazette of 6 August 1833 records that two partners withdrew from the Company.

www.dmm.org.uk/articles/8330806.htm

ROBERT FENWICK AND FAMILY PORTRAIT

The Laing Gallery has a painting of Captain Robert Fenwick and his family with Norham Castle in the background drawn in 1746. Its significance is that there is a small black servant in darkness on the left hand side. When the Laing created a postcard of this painting they left out the black servant. When this was pointed this out the card was withdrawn. The Laing has been thinking about how it should in future to refer to the painting. It has been suggested that the painting be re-labelled: 'Captain Robert Fenwick and family at Norham Castle. It was common for gentry to show their status by depicting a black servant who may have been a house slave.' More cannot be said because at this stage it is not known whether Fenwick had been to the American colonies or the West Indies and brought the servant back with him, whether the servant had been sent over to him from relatives in the New World, or whether he had purchased the servant in England as a status symbol.

The Laing has no plans to make a full reproduction of the painting as a new postcard. This is a pity because it is one of the few images of the Black presence in the North East for which we have a visual record. However it can be seen and purchased on line at

www.artprints.org.uk/Portraits/c1/p245/Portrait-of-Captain-Fenwick,-his-Wife-Isabella-Orde-&-her-Sister/product_info.html

But who was Robert Fenwick? He was owner of Lemmington Hall when he married Ord's daughter. His father Nicholas had been a Newcastle Mayor. Robert was Sherriff of Northumberland in 1753, the year after Nicholas died. According to the www.stirnet.com genealogical website Robert was born in 1714 and died in 1802.

It is not clear whether he was related to the Robert Fenwicks:

- who wrote on 6 July 1726 from Charleston in South Carolina to Matthew Featherston(haugh) about the effects of William Marr who had died. (Northumberland Collections. SANT/BEQ/28/1/12/148A)
- who was in the British Army in America and died in New York in 1779. (www.britishempire.co.uk/forces/armyunits/britishartillery/rafenwick.htm)

NESAG MEMBER NEWS

Liz Bregazzi. Congratulations to Liz on being confirmed earlier in the year as the County Archivist at Durham County Record Office.

Janette Martin. Janette, who used to work at the People's History Museum in Manchester, is working on a PhD focussing on political oratory and itinerant lecturing. Her definition of an itinerant political lecturer is one who worked predominantly by the 'trade of agitation' whether freelance or as a paid agent - it doesn't matter whether they supplemented speaking with writing, teaching or other employment, what she is interested in is those who travelled, acquired a reputation for oratory and managed to earn their keep. She is also interested both in the content and delivery of verbal communication and also the mechanics of itinerant lecture circuits in the North East and Yorkshire. She is looking in particular at George Thompson, Emma Martin (Owenite lecturer), Robert Lowery (Chartist) and James Acland (Anti-Corn Law League). She has looked at the Methodist church and itinerant circuits tours both for their organisational structures and also because several of her Chartist orators started their speaking careers as Methodist lay preachers. She is looking at Quaker networks as well. Two really obscure figures she wants to find out

more about are two Chartist missionaries David Ross and Jonathan Bairstow, both of whom were very prominent in early Chartism and then sink back into obscurity.

When I shared NESAG information with Janette a few months ago she responded: 'thanks you so much for all this wonderful material - its most appreciated as the time I get to spend in libraries and archives in the North East is very limited and the standard work of the volunteers on this project is stunning, if only I could have a couple of them for my research!!' and 'tell them I'll put them in my acknowledgments.'

Her response to the Newsletter 3 is: 'What an impressive newsletter - its great to find out how much current work is taking place on the NE. I'll certainly write you a paragraph or two for your next letter - it would be useful networking.'

Vicky Medhurst, Cultural Heritage Manager, Sunderland Council. In joining she explains that it would be helpful 'as we continue to follow on from the work we did last year for the Year of Slavery in connection with Black History Month and any information or contacts you can offer would be of assistance.' Her email is: vicki.medhurst@sunderland.gov.uk

BOOKS

Slaveholders in Jamaica. Colonial Society and Culture during the era of Abolition. Christopher Petley. Being published in May 2009 by Pickering & Chatto Publishers may provide us more information on some of the slave owners and merchants with N. East connections. For further details see: www.pickeringchatto.com/monographs/slaveholders_in_jamaica

Slavery, Sugar, and the Culture of Refinement. Picturing the British West Indies, 1700-1840. Kay Dian Kriz. (Paul Mellon Centre. July). £35. www.paul-mellon-centre.ac.uk

Port Cities of Atlantic Iberia, c. 1500-1900. Patrick O'Flanagan. Ashgate. Hopefully it may discuss English/British trade and therefore might throw some light on the interconnections with the Iberian slave economies.

Britain, the Empire, and the World at the Great Exhibition of 1851. Ed. Jeffrey A Auerbach & Peter H Hoffenberg. Ashgate. The abolitionists were concerned to ensure that no slave produce

was on show, and black American abolitionists in Britain friend made a point of visiting the US exhibits with their white friends. Will the book shed any light, including what was exhibited from the North East?

Across the Borders. Financing the World's Railways in the Nineteenth and Twentieth Centuries. Ed. Ralf Roth and Gunther Dinhl. Ashgate. Will this shed some light on the North East's contribution and role in developing railways in the Empire and especially in Latin American countries that did not abolish slavery till the 1880s?

Mining Tycoons in the Age of Empire, 1870-1845. Ed. Raymond E Dumett. Ashgate. Will this throw light on any pre-1870 involvements especially up to 1865 in the US and in Latin American slave economics up to the 1880s?

Estates, Enterprise and Investment at the Dawn of the Industrial Revolution. Estate Management and Accounting in the North East England, c. 1700-1780. David Oldroyd. Ashgate. (In TWA Library books section.)

Maritime Quarantine. The British Experience c. 1650-1900. by John Booker. Ashgate. Robinson Special Collections contains many items on disease etc.

Who Ran the Cities? City Elites and Urban Power Structures in Europe and North America, 1750-1940. Ralf Roth & Robert Beachy. Ashgate. Will this shed light on key players in US who may have North East backgrounds and continuing connections?

Unrespectable Radicals? Popular Politics in the Age of Reform. Michael T Davis and Paul A Pickering. Ashgate. This may well shed light on some of the themes emerging out of our work relating to the links between radicalism and abolition. It includes essays on class, gender and elections, the London Corresponding Society (of which Equiano was a member), and travels in Trinidad.

Ashgate books can be seen on www.ashgate.com. Their books are very expensive so perhaps if enough of you want to read them Lit & Phil will be able to buy them. Those of you with Robinson Library tickets may want to check whether it has bought them or plans to buy them.

And for those interested in working class, radical and labour history, there are also new books from Ashgate on managing the modern workplace since the War, syndicalism and the transition to Communism, and from last year sweated labour and minimum wage legislation, and child workers 1780-1820. The latter may throw some clues to the way in which the working class movement began to regard abolitionists who were employers were hypocrites.

JOHN CHARLTON'S TALKS

John Charlton has continued his series of talks around the North East and has been promoting the sale of his book and the slavery and abolition essays by Group members in *North East History*.

Wednesday 17 September. 10.30am. Newcastle Brunswick Methodist Church, Brunswick Place

Thursday 18 September. 7pm. Friends of Sunderland Museum. Sunderland Museum

Tuesday 30 September. High Heaton, Newcastle

Wednesday 1 October. 2pm. South Shields Library. Book launch event

Wednesday 8 October. 7pm. Aycliffe Local History Society. Darlington

Thursday 9 October. 4.30pm. Newcastle University School of History

Monday 13 October. 6pm.. Shipley Gallery Gateshead. Official book launch

Tuesday 14 October. 6pm. Lit & Phil, Newcastle

Wednesday 15 October. 10am. Peterlee. University of the Third Age

Thursday 16 October. 7.15pm. Cleveland History Society

Friday 17 October. Woodhorn. 2pm Northumberland Archives. Book launch event
Saturday 18 Oct. 10am. Belford Local History Society; 1pm. Sunderland Winter Garden book launch event
Wednesday 22 October. 1pm. Seaham Library
Thursday 30 October. 10.30am. Longhirst U3A
Tuesday 4 November. 10 am. Preston Grange, Regents' Club
Tuesday 11 November. 7.30pm. Longhorsley LHS
Saturday 15 November. 2pm. Durham County Local History Forum
Tuesday 18 November. 1pm. Lit & Phil, Book Launch
Thursday 20 November. 7.30pm. Durham County WEA
Monday 24 November. Bedlington LHS
Thursday 27 November. 7.30pm. Berwick on Tweed Public Meeting

JACKIE KAY

Jackie Kay is She is Professor of Creative Writing at Newcastle University. She is a Scots-Nigerian poetess and novelist. Born in 1961 she was adopted by John Kay, a Communist, and Helen, a CND activist. In *The House I Grew Up In* (1997) she tells about life growing up in Glasgow with the Kays. She has written poetry for children. She was awarded an MBE in 2006.

What is the North East Slavery & Abolition Group?

The North East Slavery & Abolition Group has been set up by the group of volunteers who worked on the Remembering Slavery 2007 Project researching into the archives of literature and documents held at the Literary & Philosophical Society, Tyne & Wear Archives, the University's Robinson Library Special Collections and Northumberland Collections. The Group is an informal group and operates on the basis of its members continuing research, writing and giving talks, and through email. **Newsletter Editor:** Sean Creighton.
sean.creighton@btinternet.com

Note re-Wikipedia references. These are cited above because they give leads which further research hopefully can corroborate and provide more detail.