

Chains & Cotton

Key stage 3 education pack



Bolton
Museum and
Archive Service

Bolton's perspective on the slave trade

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This project fits in the KS3 history review and the importance attached to the topic of slavery.



Bolton
Museum and
Archive Service

REVEALING HISTORIES
REMEMBERING SLAVERY

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Overview

This resource has been produced to give a Bolton perspective on the slave trade. The materials give teaching suggestions but schools can adapt the content as they see fit. The pack can be used with Y8 & 9 pupils to inform the planning of a sequence of four or five lessons but more time can of course be spent on the topic.

Pupils need to understand the background to the links between cotton and slavery. They should engage with the economic and moral arguments used in the debate on abolition. The story of James Watkins, a former slave, gives opportunities to appreciate the power of a first hand narrative account. He was one of the few authentic black voices articulating an argument for abolition in the North West.

Valuable cross-curricular connections can be made with PSHEC and geography as a start. Relating a study of history to the local context should assist pupils to understand their community heritage and not to feel that the “past is a foreign country”.

A range of classroom activities have been suggested that develop pupil engagement. Pupils should be actively encouraged to put forward their own opinions, ask questions, to seek connections and relate the past

to the present. It is important to consider issues around exploitative labour today.

Whilst appreciating the fact that not every slave owner was a cruel tyrant, and that the social belief at the time was not compassionate towards non-Europeans with toleration seen often as a sign of weakness, the key message has to be that the arguments for abolition are overwhelming. It is the process of articulating views and developing a sense of empathy that is important. Pupil self-assessment ought to inform the activities.

Introduction

Let's go back to Bolton in 1854. There is to be an anti-slavery lecture in Bolton "on Thursday next, October 5th." The chief speaker will be James Watkins, a black slave who has escaped from captivity in America. Themes that can be investigated through use of the resource include:

- Who was this James Watkins?
- How did he end up in Bolton?
- What was this Slavery that the organisers of the meeting were so obviously against?
- What had slavery to do with the people of Bolton?
- Would anyone in Bolton be interested in attending the meeting?
- What differing viewpoints would be expressed at the meeting?

This resource:

- introduces the key elements of the Slave Trade through a number of slave ship logs (with suggested activities).
- is a collection of sources which trace the growth of the cotton trade in the North West and its dependence on cotton grown by slaves in the southern states of America (with accompanying questions).
- contains extracts from a "Narrative of James Watkins" written by the slave himself (with suggested pupil activities).
- enables a class to recreate the anti-slavery meeting, adopting the roles of the leading characters, and gaining an insight into the various points of view expressed (with suggested group activities).
- gives a series of worksheets illustrating artefacts from the Bolton Museum collection (with accompanying questions and activities).

The relationship between cotton and slavery

Cotton was a very useful and versatile fibre in the 18th and 19th century – it could be woven into cloth that was highly durable and comfortable to wear. It was a popular and cheap alternative to wool. However, cotton required a warmer climate than Britain could offer to grow, and its **cultivation was labour intensive**. It was a troublesome plant that required constant maintenance.

The first Black African slaves landed in Virginia in 1620 and the first cotton plants were grown there in 1621. It was not until 1790 that its cultivation began to overtake the production of rice, wheat and tobacco. At the time of the **Declaration of Independence** in 1776 the existing 14 states possessed half a million slaves, three quarters of which were concentrated in Virginia, and North and South Carolina. By 1790 the number of slaves had risen to 700,000, with most of these being based in the South. By this stage the South was economically dependant upon slavery.

By 1820 cotton was the single most valuable crop produced by the American South. Its total production in that year weighed 160 000 000 pounds. Within 10 years production had doubled and by 1840 it had

doubled again. By 1850 it passed the 1 billion pound mark, and in 1860 the South was producing close to 2 billion pounds worth of cotton a year. The American South was the major supplier of raw cotton to Lancashire.

In 1857 Britain's cotton industry was dominated by Lancashire. There were more than 1,900 mills in Lancashire engaged in cotton production by 1860. Manchester and Liverpool were the focus of Lancashire's cotton trade and commerce, while Bolton, played a key role nationally as the centre of fine spinning.



A scene from a series of lantern slides illustrating *Uncle Tom's Cabin*. Picture provided by Gallery Oldham.

The relationship between cotton and slavery

Glossary

Labour intensive	=	Requires a lot of people and large amount of time to do the task.
Cultivation	=	Spending time and care growing plants.
Declaration of Independence	=	When the United States of America gained its freedom from British control. This is commemorated with Independence Day on the 4th July.

Finding out about the cotton industry

Source A.

Year.	No. of Cotton Mills in Britain.
1787	119
1837	1,791

Source B.

Year.	lbs. of raw cotton used by mills in Britain. (1 Lb. = 0.5Kg Approx)
1800	56 000 000
1810	123 000 000
1820	152 000 000
1830	263 000 000
1840	572 000 000

Source C.

The first slaves on the American mainland were brought from Africa by the Dutch in the early 17th Century. These slaves were engaged in working on **plantations** growing rice, indigo and tobacco. Slave owning quickly became a symbol of wealth for **planters**, as well as a **marketable asset**. In the South, certain types of work became marked as slave work and were regarded as beneath the dignity of even the poorest white workers. The whole system of slavery rested on the belief that black people were inferior and whites superior.

Plantation = Area where a crop was grown.

Planter = The owner of the Plantation.

Planters would sell their crops and become rich.

Marketable = Something you can sell.

Asset = Something you own.

Finding out about the cotton industry

Source D.

By the middle of the 19th Century, each passing year saw the British cotton manufacturers increasing their dependence on America as a supplier of their raw material (cotton). By the 1840s more than 80% of all cotton spun in Britain came from the American South. As that demand grew, so the cotton fields spread across the Southern States. In the 1790s cotton was grown only in South Carolina and Georgia, but by the 1830s it had spread to nine states, reaching as far east as Arkansas.

Source E.



Cotton picking on a Plantation in Georgia, U.S.A.
Picture from the collection of Bolton Museum & Archive Service.

Finding out about the cotton industry

Source F.



Cotton spinners in Dean Mill, Bolton.

Source G.

Prominent among the men by whose energy and enterprise the manufacture of cotton was established in England was John Horrocks of Bolton. Setting up a spinning frame in a corner of his father's workshop, John Horrocks began to spin cotton. From a pastime this practice grew until, in 1791, his business attained such proportions that he moved to Preston...

Trade and orders poured in and extension after extension became essential, and, in less than ten years... John Horrocks was the proprietor of seven large mills. In 1804 he died leaving a fortune of £150,000 and originated the firm of Horrockses, Crewdson & Co., today [1920] the largest manufacturers of longcloths and calicoes in the world.

Source H.

In 1792, 20,000 people in Manchester, which had a population of under 75,000 at the time, signed a petition supporting the abolition of slavery.

Finding out about the cotton industry

Source I.

In 1807, parliament was debating a law to abolish slavery.
439 Mill Owners signed a petition against the new law.

Source J.

Between 1861 & 1865 people in America fought a Civil War on the issue of slavery. The Northern states wanted to abolish slavery, the Southern states wanted to keep it. As part of the war, the Northern states blockaded Southern ports to stop them exporting cotton. As a result, supplies of cotton to England "dried up". Mills were forced to close and many cotton workers were "laid off". It was a time of great hardship for the workers; they called it "The Cotton Famine".

Finding out about the cotton industry

Source work questions

1. What do Sources A and B tell us about the growth of the cotton industry?
2. What does Source C tell us about the use of slaves in America?
3. What two main changes are described in Source D?
4. Who are the workers in Sources E and F and say what each group of workers is doing.
5. Make a list of all the ways the two groups of workers are **similar** (or things they have in common) and another list of how they are **different**.
6. Read Source G, the story of John Horrocks. What four items of information tell us that John Horrocks was a successful businessman?
7. What can Sources H and I tell us about attitudes towards slavery in Britain?
8. What does Source J tell us about attitudes towards slavery in America?
9. Use the information from these Sources and write about the links between the cultivation of cotton, slavery and the growth of the cotton industry in Britain.

The Triangular Trade

Source A: Table of Shipping Movements.

Date of Report	Vessel	Port	Destination	Number of Slaves	Remarks
14 Jan 1799	Diana	Liverpool	Bonny		Sailed Deal 16 Jan.
24 Jan 1799	Earl of Liverpool	Liverpool	Angola		
17 Feb 1799	Brookes	Liverpool	Africa	453	Drove from her moorings on the Cheshire shore and is full of water.
21 Feb 1799	Lord Stanley	Angola	Jamaica	393	
14 Mar 1799	Earl of Liverpool	Angola	St Croix		
4 Apr 1799	Earl of Liverpool	St Croix	Jamaica		
4 Apr 1799	Diana	Bonny	Jamaica		
08 Apr 1799	Lord Stanley	Jamaica	Liverpool		
10 Jun 1799	Earl of Liverpool	Jamaica	Liverpool	353	
17 Jun 1799	Diana	Jamaica	Liverpool	386	
10 Oct 1799	Brookes	Liverpool	Angola		
10 Jan 1800	Diana	Africa	Liverpool		Arrives after being captured on the Windward Coast by three French frigates with the following ships; Maria, Robust, Tartar, Pilgrim and Britannia. The Diana was given up to the crews.
17 Jan 1800	Tonym	Jamaica	Liverpool		Sunk in Waterford harbour by being run foul of.

The Triangular Trade

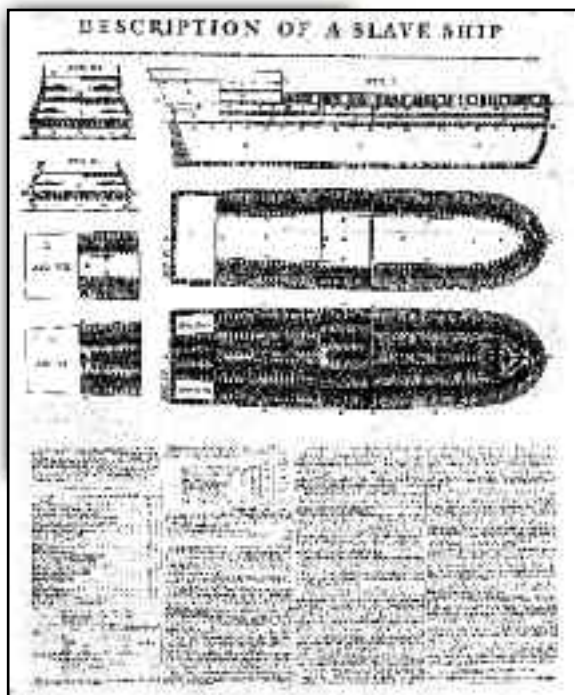
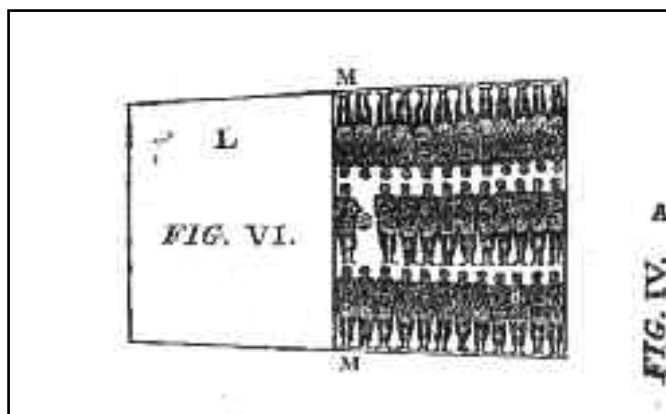
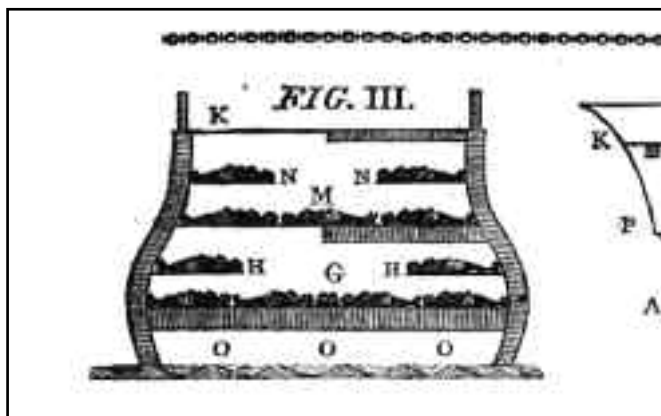
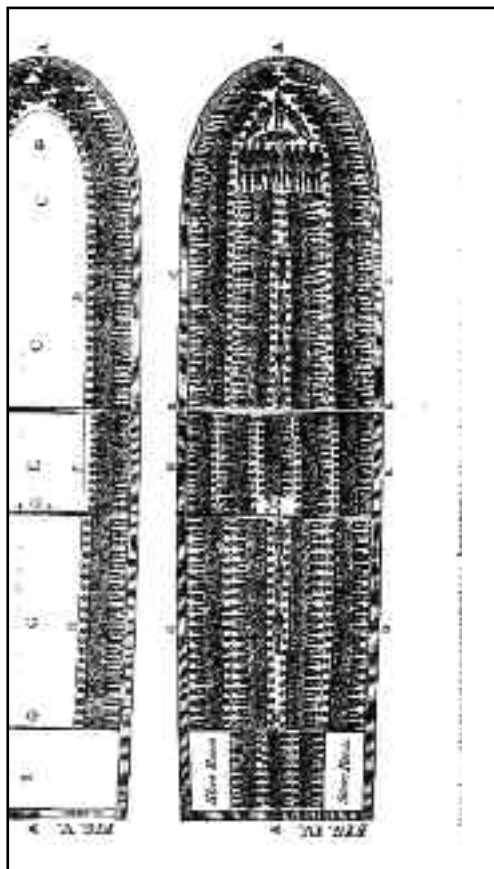
Source B: Extracts from Christopher Bowes records, Royal College of Surgeons of England.

A House of Commons committee in 1788 discovered that one slave-ship, *The Brookes*, was originally built to carry a maximum of 451 people, but was carrying over 600 slaves from Africa to the Americas. Chained together by their hands and feet, the slaves had little room to move. A large number of slaves died on the journey from poor food and diseases such as smallpox and dysentery.

The medical log of the slave-ship *Lord Stanley*, kept by Christopher Bowes the ship's surgeon between 23 March – 26 July 1792. The ship traded between the African coast and the Isle of Grenada, West Indies. Of the 389 slaves on board, 16 died.

The Triangular Trade

Source C: Drawings made of *The Brookes* slave ship



Images reproduced courtesy of the Liverpool Record Office.

The Triangular Trade

Source D: The Triangular Slave Trade: The Middle Passage.

Source: Liverpool Museum

It was not just African men who attempted to rebel, nor was it just the men who were punished for doing so. On 6 June 1770 Norris recorded that two women had died as a result of an attempted rebellion. Later the same month Norris ordered that the women who took part in an attempted rebellion be given twenty-four lashes each. Other Liverpool slave ships on which rebellions took place were the *Rainbow*, the *Perfect*, the *Bolton* and the *Thomas*.

Source work questions

1. Examine Source A.

1.1 Using the map (page 18) plot the route of three of the ships listed in the 'Table of Shipping Movements'. Use a different colour to plot the route for each ship.

1.2 Ships travelled to Africa to trade for new slaves who were then transported to the Caribbean and the Americas. Using two of the ships listed in the table work out how long slaves were often on board whilst being transported.

1.3 Between all five of the ships listed in the table work out how many slaves they transported in one year.

2. Study Sources B and C.

2.1 Using Source B explain why the slave-ship 'The Brookes' was investigated in 1788?

2.2 Using Sources B and C describe what life was like on board the slave-ship 'The Brookes'.

2.3 Using Source C explain how these drawings may have been used by those who disagreed with the slave trade.

3. Study Source D.

3.1 Why do you think African men and women occasionally rebelled aboard the slave-ships?

3.2 Why do you think these rebellions did not happen very often?

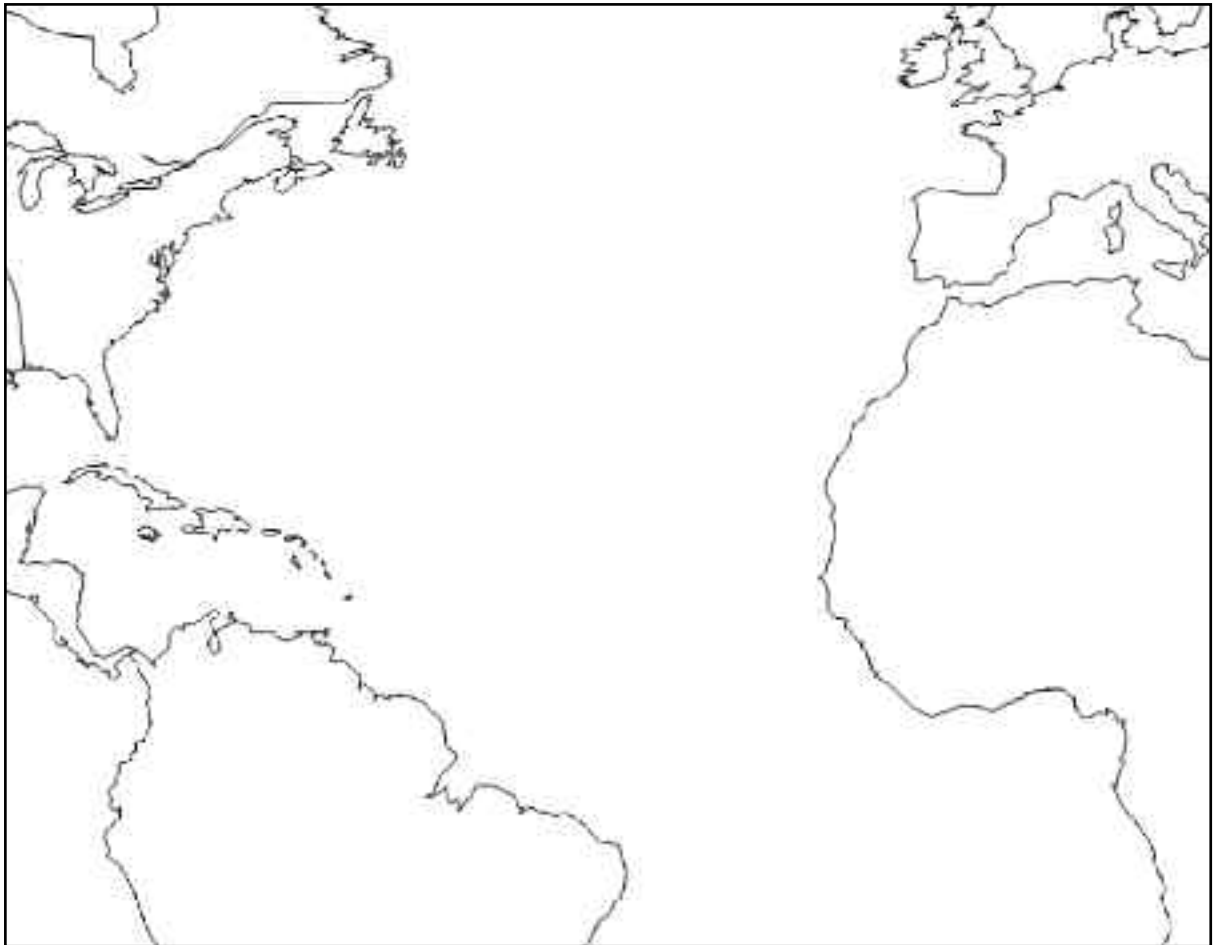
3.3 Name some of the slave-ships on which these rebellions took place.

The Triangular Trade

Extension task

Imagine you are the captain of a slave-ship sailing the middle passage. Write some entries into the captain's log describing an attempted rebellion on board.

The Triangular Trade



On this map plot the route of 3 of the ships listed in the 'Table of Shipping Movements'.

Use a different colour pencil for each ship – complete the key below to identify each ship.

Key

Colour	Ship

How the Cotton Famine affected Bolton

Between 1861 and 1865 Britain suffered a severe shortage of raw cotton supplies. These were disrupted as a result of a naval blockade of the Southern States during the American Civil War. In 1862 – 1863 Britain's cotton industry suffered a major slump known as "The Cotton Famine".

Glossary

Naval blockade	=	An effort at sea to prevent supplies from reaching the enemy.
Slump	=	Economic downturn.

Source A.

'Mill stoppages put 6,400 people out of work in the Borough [Bolton] in 1863. Relief Committees were set up to deal with hardship throughout the manufacturing districts. But even in the worst periods of the Cotton Famine some firms such as Ashworth's, who had accumulated substantial stocks of cotton, continued from strength to strength.'

James H. Longworth, *The cotton mills of Bolton 1780 – 1985, a historical directory*, Bolton Museum and Art Gallery, 1987, p. 54

Source B.

'It is not the operatives alone that are suffering from this crisis; the entire human machinery in each district is at a standstill. Clerks, shopkeepers, mechanics, warehousemen, tradesmen of every grade – all whose business depend on the operatives... No words can possibly estimate the destitute condition which 18 months of forced idleness, and the most entire stagnation of business, had produced amongst them...'

A Clergyman in Stockport, December 1862

How the Cotton Famine affected Bolton

Source C.

Percentage of the population by town receiving relief (unemployment benefit) in February 1863.

%	Town
40.1	Glossop
38.8	Preston
37.3	Ashton-Under-Lyne
29.9	Stockport
29.9	Manchester
27.8	Prestwich
26.8	Rochdale
26.5	Blackburn
26.5	Todmorden
25	Chorley
24.8	Haslingden
23.1	Bury
21.2	Oldham
20.9	Burnley
19.6	Wigan
16.5	Bolton
15.1	Salford

Source D.

‘Bolton, I am happy to say forms a most enviable exception to this deplorable state of misfortune. The mills there are supplied with cotton chiefly from Egypt, the Brazils and to some extent South Carolina. Consequently they are not likely to be deprived of raw material...’

Henry Ashworth (local manufacturer) writing to Richard Cobden, January 1862.

How the Cotton Famine affected Bolton

Source work questions

1. Source A tells us that Bolton was / was not affected badly during the Cotton Famine. It tells us this because....
2. Source B tells us that Bolton was / was not affected badly during the Cotton Famine. It tells us this because....
3. Source C tells us that Bolton was / was not affected badly during the Cotton Famine. It tells us this because....
4. Source D tells us that Bolton was / was not affected badly during the Cotton Famine. It tells us this because....
5. Having examined Sources A – D how badly do you believe Bolton was affected by the Cotton Famine? Explain your answer.

The Life of James Watkins

The following are extracts from the life story of James Watkins. He started life as a black slave on a plantation in North America. He escaped, travelled north through America, and eventually fled to Britain. He gave many talks on slavery while in Britain especially in Lancashire where many people were debating whether slavery was right or wrong.



An original copy of the *Life of James Watkins* is held in the Bolton Museum and Archives Service collection. This copy of the book was given by Watkins to his close friend Mrs Elizabeth Abbatt. Inside the front cover he has signed it "From her friend James Watkins. Bolton.

3rd month, 10th, 1852." The following extracts are taken from Watkins' book.

I was born on Mr Abraham Ensor's plantation about six miles from Cockesville, Baltimore Co., Maryland. I do not know the date of my birth, slaves know little of dates but from what I have been able to gather, I think it was about the year 1821.

[...]

My mother's name was Milcah Berry. My father did not reside with her. I was called Sam Berry, after my mother, but more commonly "Ensor Sam".

[...]

I was removed from my mother when about a year old and was nursed by an old female slave whom they called Aunt Comfort. I lived with this old woman till about five or six years old... I was now thought of some use to my owner and was sent to attend the cows, and keep them off the corn. At nine years old I was sent to the plantation where my work was picking stones, clearing the soil, assisting the sheep shearing, washing the wool and making myself generally useful. I remained at this work till about twelve years of age... I was now employed in the general work of the farm, lodged with the other slaves, clothed in rags, sleeping sometimes under a tree and sometimes at the lodging provided for us – a kind of shed... Early in the morning we were

The Life of James Watkins

*called, and a breakfast provided,
principally of corn bread*

[...]

I was sent out to harrow in a large field of corn... when my master rode up on horseback... he... complained that my work was badly done. I durst not answer so he followed up his complaint by laying his cane about my head and shoulders; he then took the butt end of his whip, and struck me some violent blows on my forehead, which felled me to the ground, bleeding most dreadfully.

[...]

...from the frequent whippings and ill-treatment which I received as well as witnessed I began to feel a longing desire for freedom. I felt as if I had been unfortunate in being born black, and wished that I could by any means change my skin into a white one, feeling certain that I should then be free. Seeing my poor mother frequently shedding tears, I used anxiously to press her to tell me why she did so, and would often say, "Mother why do you weep?" "Oh", she would say, "I am sick at heart to think that I am a poor wretched slave for life, and you and your brothers and sisters are in the same condition." ...at this time two sisters and a brother of mine were sold by Mr Ensor... I thought... [mother] would never see through her grief at parting with... [her] children which proved to be forever, as... [she] never saw them more.

[...]

I now began to think seriously of making my escape from slavery... I made a start direct north, taking the "North Star" for my guide having been told that Canada lay in that direction.

On the third evening of his escape he... was overtaken by two Negro catchers... These men had a number of bloodhounds with them who soon scented me out... they succeeded in tearing my clothes to rags... and bit me severely... the marks of which may be plainly seen to this day. They then handcuffed me and dragging me along, some distance mounted their horses, while I trudged on foot, weak wretched and miserable for two whole days.

When we arrived at Mr Ensor's... the overseer got orders to give me a severe lashing upon my bare back... In addition to this, a yoke was made for me to wear on my head. This was a band of iron to which was affixed two upright pieces hooked at the top from which were suspended two bells... and this disgraceful badge I wore day and night for three months.'

James describes how he attends a religious meeting (even though Mr Ensor refuses to give him permission to go) and becomes a Christian. When he gets back to the Plantation he tells Mr Ensor that God has saved his soul. Mr Ensor says

The Life of James Watkins

“You infernal black ghost, you have no soul. I’ll teach you to disobey me”. He orders James “off to the whipping post.”

After several failed attempts, Watkins finally escapes. He describes evading the ‘Negro hunter’s’ bloodhounds by putting them off his scent with snuff and cayenne pepper. He is almost captured by a group who are trying to claim the \$250 reward for his return to his master but he fights his way free. Eventually, as he makes his way north, he comes into contact with people who are sympathetic, and they help him. This support for escaped slaves was known as the underground railway. He abandons his old slave name and becomes “James Watkins”.

He provided me... with a good breakfast... and ferried me across the river to Columbia town... he further conducted me to the house of a good old quaker gentleman who took me in and made me feel quite at home. [He took me] ...fifteen or twenty miles to the residence of another friend which was a little beyond Lancaster city... From this “home” I was again conducted about twelve miles to the residence of a distinguished member of the Society of Friends; one who is well known in America as ever ready to assist the poor fugitive.

[...]

I arrived safely at Hartford the journey to which more than completed a thousand miles since I had started to seek a place where God alone would claim me as property.

I now felt myself so safe from pursuit that my original intention of hastening to Canada began to give way and I entertained the idea of settling here. This was strengthened by my being surrounded with a great number of friends soon after my arrival.

[...]

[Watkins took] ...work as a farm labourer with Mr Horace Williams of East Hartford. In this situation I remained for about a year... Here I found no objections to knowledge being obtained, on the contrary a little daughter of my master’s took me in hand as a pupil and heroically engaged to lead me through the alphabet... I had often been told, as all slaves are, that I had a “head as thick as a beetle”. I am afraid my little teacher sometimes thought this true, for this A B C work made me perspire at times more than anyone could imagine.’

While in Hartford James also married the daughter of Mr Thomas Wells. But in 1850,

I was thrown into the greatest disquietude and peril by the enactment of the “American Fugitive Slave Law”.

The Life of James Watkins

This atrocious and abominable law makes it a great crime, punishable with heavy fines and imprisonment to be either directly or indirectly a party to the escape of a slave... I was in a state of great perplexity for about four months, some of my friends advising one thing, and some another... [Then] Mr Chamberlain one of the city constables sent for me and told me that Mr Ensor had offered a thousand dollars for my apprehension... [and] if I did not leave the city he was afraid he would be necessitated to arrest me, which he did not like the thought of... My poor wife was in sad distress and said she would rather hear of me being "buried in the blue sea" than see me taken again into slavery.

Once again Watkins was forced to flee. He took a ship to Britain and landed at the port of Liverpool.

I left Liverpool for Manchester, and, in this great centre of manufactures I found a great number of earnest sympathisers in the cause of the Abolition of Slavery. I had many opportunities... of spreading information on the condition of my suffering... In addition to these, my way opened and my courage increased so far as to actually enable me to attempt the delivery of an address or "Lecture" on slavery.

In fact, James Watkins went on to deliver many lectures, telling his life story and speaking at meetings where slavery was being discussed.

A list of the locations of meetings held by Mr Watkins.

Manchester	Cheetham Hill	Warrington
Stockport	Tintwistle	Bury
Heywood	Bolton	Leigh
Astley	Chowbent	Tyldesley
Bertinshaw	Halliwell	Egerton
Wigan	Westhoughton	Chorley
Horwich	Penketh	Preston
Sharples	St. Helens	Blackburn
Darwen	Blackrod	Darcy Lever
Accrington	Ramsbottom	Haslingden
	Bacup	

The Life of James Watkins

...I had introductions given me to Messrs Isaac Wright Jun., and John Crossley, of Bolton. These gentlemen interested themselves in arranging for a meeting; over which Robert Heywood Esq., a highly esteemed magistrate presided. While in Bolton I was introduced to Mr Wright and Mr and Mrs Abbatt and family, a kindness for which I can never be too grateful, for I here found a "home" of the best description, and in Mrs Abbatt a mother; at whose fireside I have received many lessons useful both for time and eternity. I very soon resolved on making Bolton my headquarters while I remained in Lancashire.

Since I have been in England I have often been surprised to hear working men declare that they too know what slavery is. They argue that they are compelled to work very hard and long for little pay and this they call "slavery", forgetting all the while that they can, at any time, give a fortnight or months notice to their employers that they are going to leave and then they are at liberty to improve their circumstances if they can. All this is very different to being placed on the auction block and knocked [sold] off to the highest bidder with the same ease and as little consideration as a piece of old furniture is done in any English marketplace.

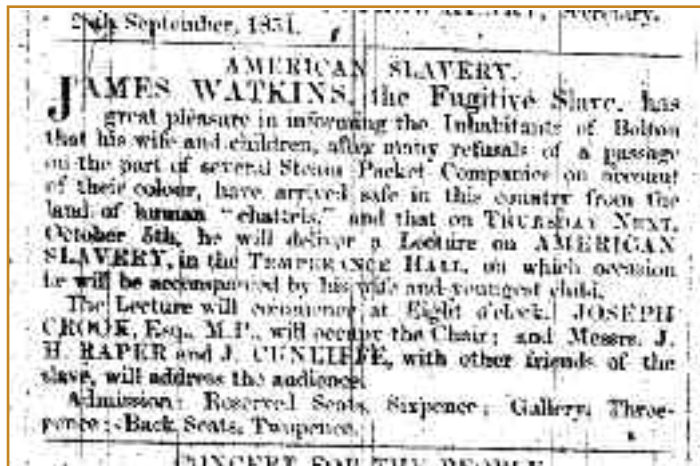
Source work activities

Using the extracts from the Life of James Watkins:

1. Produce the story in another format – e.g. A storyboard or series of pictures or short speech to the class or a recorded version (Audio / Video)
2. You are a journalist at the time.
Interview any of the following characters and write their answers:
James Watkins
Mr Luke Ensor
The "Negro Hunters"
The Quakers who help James Watkins' wife
The girl who taught him to read
3. Write a short dialogue between James Watkins and a Bolton cotton worker based on Watkins' comments (above) on cotton workers and slavery.
4. Make notes, or write a script for the "Lecture" James Watkins gives to inform people in England of the evils of Slavery.
5. Write a defence for Slavery.

James Watkins and Abolition

Source A.



Bolton Chronicle, 1854

Glossary

Fugitive	=	A person who has run away.
Steam Packet Company	=	A steam ship company.
Chattels	=	An item of property.
Temperance Hall	=	A meeting place for the Temperance Movement. These were people who saw drinking alcohol as a sin.

Source B.

This describes the visit of a Bolton man, Mr Sturge, to Jamaica. The visitor wrote to the Bolton Free Press (a newspaper) in August 1837 describing what he saw.

'The mother is bound to make good the time she lost during her confinement, and if she dare leave the field to suckle her baby, she is liable to be... shamefully whipped, put on a tread mill or worked on the highway, chained by the neck and with an iron collar. Females for the most trivial offence are put on the tread mill, suspended by the wrists, and flogged, five or six times a day. Mr Sturge... a highly reputable gentleman of the Society of Friends... beheld females and mothers... suspended from the tread mill. One unhappy wretch who, unable to take another step, was left hanging from her wrists, with her limbs exposed to the actions of the machine and her person whipped by the brutal overseer until she dropped lifeless to the spot. The machine itself and the ground beneath were covered with her clotted blood.'

James Watkins and Abolition

Glossary

Confinement	=	Pregnancy.
Suckle	=	Nurse, breast feed.
Flogged	=	Whipped.
Society of Friends	=	Christian group also called Quakers, who believed in total equality.
Overseer	=	A man in charge of other people.

Source C.



A treadmill scene in Jamaica, c.1837. Courtesy of the National Library of Jamaica.

Source D.

Anti-slavery Lecture. On Thursday evening Mr James Watkins, the well known fugitive slave, delivered a **lecture** in the Temperance Hall, to a **numinous audience**, on the subject of slavery. Joseph Crook, MP, **occupied the chair**, and in the opening proceedings, strongly **denounced** the continuance of slavery in the United States... Mr James Barlow, manufacturer, addressed the company at some length, and described ...the horrors of slavery as witnessed by himself during his recent tour in some states. Mr Watkins (accompanied by his wife and youngest child) was then introduced to the meeting and ...depicted the horrors of the system under which he was brought up, and the **bondage** from which he has not long since escaped. The **proceedings concluded** after the singing of a few verses of an anti-slavery song (Mr and Mrs Watkins and child taking part). *From 'Bolton Free Press', Thursday 7th October 1854.*

James Watkins and Abolition

Glossary

Lecture	=	A talk.
Numinous audience	=	Spiritually elevated.
Occupied the chair	=	Was the chair person (in charge of the meeting).
Denounced	=	Spoke against.
Bondage	=	Slavery.
Proceedings concluded	=	The meeting ended.

Source E.

Pictorial Illustrations of "Uncle Tom's Cabin."

ON TUESDAY, and following Evenings, April 26th, 27th, 28th, 29th, and 30th.

MR. J. D. C. A. SMITH

WILL EXHIBIT, in the TEMPERANCE HALL, Bolton, his splendid PANORAMA of "UNCLE TOM'S CABIN," the largest in England, each view occupying 140 feet of canvass, the figures as large as life, being by far the most attractive Panorama illustrating Mrs. Stowe's astonishing book, the whole accompanied by appropriate Music.

Reserved Seats, 1s.; Gallery, 6d.; Side Seats, 3d.; Children Half-price.

DAY PERFORMANCES ON WEDNESDAY, FRIDAY, and SATURDAY, at Three o'clock.

Schools admitted at Reduced Prices.
Tickets to be had at the Booksellers.

Bolton Chronicle, 1853

Glossary

Uncle Tom's Cabin	=	A novel written by Harriett Beecher Stowe in 1852 telling the story of the experiences of slaves and slave owners in the United States. The book helped popularise the abolitionist cause.
Panorama	=	Picture or series of pictures representing a continuous scene, often exhibited a part at a time by being unrolled and passed before the spectator.
Pictorial illustrations	=	Pictures and paintings.

James Watkins and Abolition

Source work questions

1. What does Source A tell us about attitudes to black people in the United States and Bolton?
2. Consult Sources B and C. Think of three questions you would ask Mr Sturge about his visit to Jamaica. You should think of open questions that begin with why, how, who, when, where or what.

2.1 Extension Activity.

Slavery was banned in the British Empire in 1834. Why was it that black people could still be treated in the ways described in Source B in 1837?

2.2 Extension Activity

Write what you would hear, smell, feel and see if you witnessed the scene described in Sources B and C.

3. Use Sources D and E to write at least 4 ways that abolitionists in Bolton tried to spread their message that slavery was wrong.

4. Group Task

Working in small groups recreate the abolitionist meeting described in Sources A, D and E. Plan your campaign by:

- Writing adverts for the 'Bolton Free Press' newspaper to publicise the meeting,
- Producing leaflets depicting the horrors of slavery to be given out after the meeting,
- Producing 'panoramas' showing events in the life of James Watkins,
- Writing short speeches to be given by James Watkins, his wife and supporters at the meeting,
- Use the following character descriptions to help plan the presentation:

James Watkins and Abolition

James Watkins (also known Sam Berry or Ensor Sam)

Escaped slave who was forced to leave the United States and his wife and family as he feared arrest and being forcibly returned to his 'master'. This was Mr Luke Ensor a 'good' Christian and plantation owner. Watkins became a Christian after attending a religious meeting and was helped in his escape by fellow Christians (Quakers). He landed in Liverpool and settled in Bolton where local Quakers and sympathisers supported him and organised meetings which allowed Watkins to advertise the horrors of slavery.

Mrs Watkins

Married James Watkins in Hartford, Maryland, USA in 1847. A 'free' woman, she did not have to leave the USA after the passing of the American Fugitive Slave Law. She did however encourage her husband to leave for Britain as she could not bear to see him captured and become a slave again. She initially remained in Hartford to bring up their three young children but wrote regularly to her husband. She was helped by local Quakers and money sent to her by her husband. Eventually she went to Bolton herself in 1854 to support her husband in his campaign against slavery.

Joseph Crook

A self-made man who through hard work raised himself from poverty to great wealth. He owned Eagle Mill in Bolton which spun cotton and then became Member of Parliament for Bolton from 1852 to 1862. He campaigned for better working conditions for factory workers and helped to pass the Bleachers Short Time Act 1861 which made it illegal to use women and children on night shifts and limited shifts to 10 hours in the bleaching industry. He worked hard for local people who didn't have the vote at this time. He also believed in equality for all men no matter what the colour of their skin or their religion. He was himself a practising Christian.

James Barlow

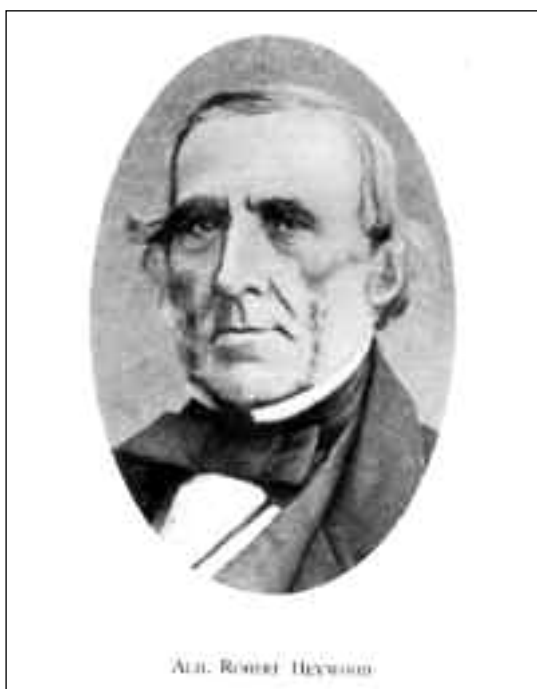
Owner of cotton mills in Bullock Street, Cobden Mill and Albert Mills. He was the first to use steam power in Bolton. He lived at Greenthorne in Edgeworth. His mother died when he was four and he was brought up a practising Christian by his father, who was a handloom weaver but eventually became a factory owner in Edgeworth. In 1854 Barlow and his wife visited the United States and they were horrified by the treatment of slaves in that country. On their return Barlow gave a tea party at the Temperance Hall for all his one thousand workers where he gave

James Watkins and Abolition

a lecture on what in he saw on his visit. He said he wanted to be considered no better than any of his workers and to be considered their friend. He campaigned with James Watkins to make the people of Bolton aware of the evils of slavery around the world.

Robert Heywood

Robert Heywood was born in Bolton in 1786, his father having moved to Bolton from Little Lever. The family had become very rich from buying spun yarn from factory owners in Bolton and then employing local handloom weavers to make it into cloth in their own homes which he then sold. Robert Heywood at first supported slavery, but having visited the United States in 1834 and seeing how slaves were treated, he changed his mind. Heywood bought



anti-slavery books and chaired a number of meetings for anti-slavery campaigners including James Watkins and George Thompson. Like Barlow he worshipped at Bank Street Chapel where he also taught Sunday school classes. Heywood also campaigned to improve living conditions in Bolton where, on average, the working class lived to only 19 years of age. To provide jobs for unemployed cotton spinners he organised the building of Bolton Town Hall and the creation of a recreation space called Bolton Park, now Queen's Park.

Mr and Mrs Abbatt

The Abbatt family ran a printing firm in Market Street, Bolton. Their house became a 'home' for James Watkins. Mrs Abbatt looked after him like a 'mother' and became a close friend. The Abbatt family published James Watkins's life story in 1852 under the title, *Narrative of the Life of James Watkins, formerly a 'chattel' in Maryland U S*. The purpose of the book was to show the 'monstrous iniquity of slavery'. Watkins dedicated a copy of the book to the Abbatt's daughter Elizabeth, writing, 'to Elizabeth Abbatt Junior from her friend James Watkins. Bolton... 1852'. This copy of the book is now preserved in the Bolton Museum & Archive Service collections. The Abbatt family often accompanied Watkins to his meetings to give him support.

James Watkins and Abolition

Suggestions for plenaries

1.1 Pupils in the 'audience' ask questions of the characters in the presentation who respond in role. The pupils should assess how effective / accurate these responses might be.

1.2 Extension

The questions could be from workers from the factories of Barlow or Crook comparing their working and living conditions to those of slaves in America.

And / or

A person who was in favour of slavery e.g. John Fray who was a merchant based in Montego Bay, Jamaica, who

wrote the following in a letter to his cousin, Robert Heywood:

'I am **candid** to tell you that they [slaves] are better off than many classes of peasants [workers] in your country [Britain] – both as to food, **labour** and **general comforts** and this I **avow** to you in the strongest terms... Without being an advocate for the **oppression** of the slave - which is extremely rare... I may say to you as a friend of good order that it is important to keep the slave in good habits, which can only be done by **imposing restraints...**'

(From the Heywood collection, Bolton Museum & Archive Service)

Glossary

Candid	=	Honest.
Labour	=	Work.
General comforts	=	Living conditions.
Avow	=	Promise.
Advocate	=	A person in favour of something.
Oppression	=	Sufferings.
Imposing restraints	=	Punishments.

James Watkins and Abolition

2. As James Watkins always finished his meetings with the singing of anti-slavery songs with all joining in, so members of the group sing the song 'I am an abolitionist' to a tune of their own choosing. Students could write an additional verse for the song.

I am an Abolitionist (trad.)

I am an Abolitionist!
I glory in the name:
Though now by Slavery's minions hiss'd
And covered o'er with shame,
It is a spell of light and power-
The watchword of the free-
Who spurns it in the trial-hour,
A craven soul is he!

I am an Abolitionist!
Then urge me not to pause;
For joyfully do I enlist
In FREEDOM'S sacred cause:
A nobler strife the world ne'er saw,
Th' enslaved to disenthral;
I am a soldier for the war,
Whatever may befall!

I am an Abolitionist!
Oppressions deadly foe:
In God's great strength will I resist,
And lay the monster low;
In God's great name do I demand,
To all be freedom given,
That peace and joy may fill the land,
And songs go up to heaven!

James Watkins and Abolition

I am an Abolitionist!
No threats shall awe my soul,
No perils cause me to desist,
No bribes my nets control;
A freeman will I live and die,
In sunshine and in shade,
And raise my voice for liberty,
Of nought on earth afraid.

3.1 Some key questions:

- How do we know that the singer is proud to be an abolitionist?
- How do we know that the singer is prepared to fight for their beliefs?
- Who is seen as being on the same side as the abolitionists?
- Why is the line “I am an abolitionist” repeated at the start of each verse?
- Why do you think that songs such as this were sung at the end of meetings?
- What would the audience be feeling as they sung these lines?
- What would the audience be feeling as they left the meeting?
- What musical instruments might have accompanied this song?
- What might factory workers be thinking about their own working conditions as they sang these words?

3.2 Pupils try composing their own song, poem, or rap.

During this exercise they should:

- Think about making the lines rhyme
- Consider what key words they want to emphasise
- Think about how they will get people enthusiastic about singing their words
- Think about how they can illustrate or act out their words

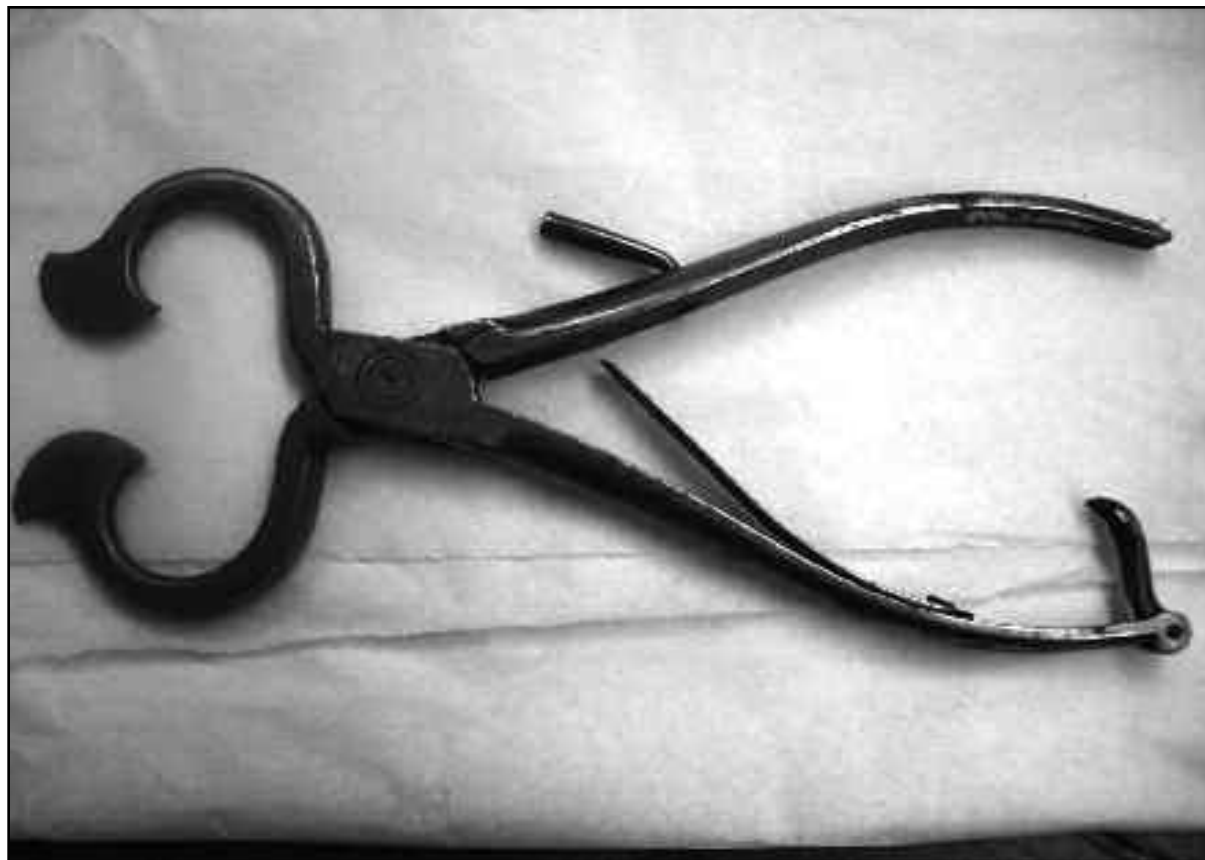
Objects from the Bolton Museum collection

Source A.



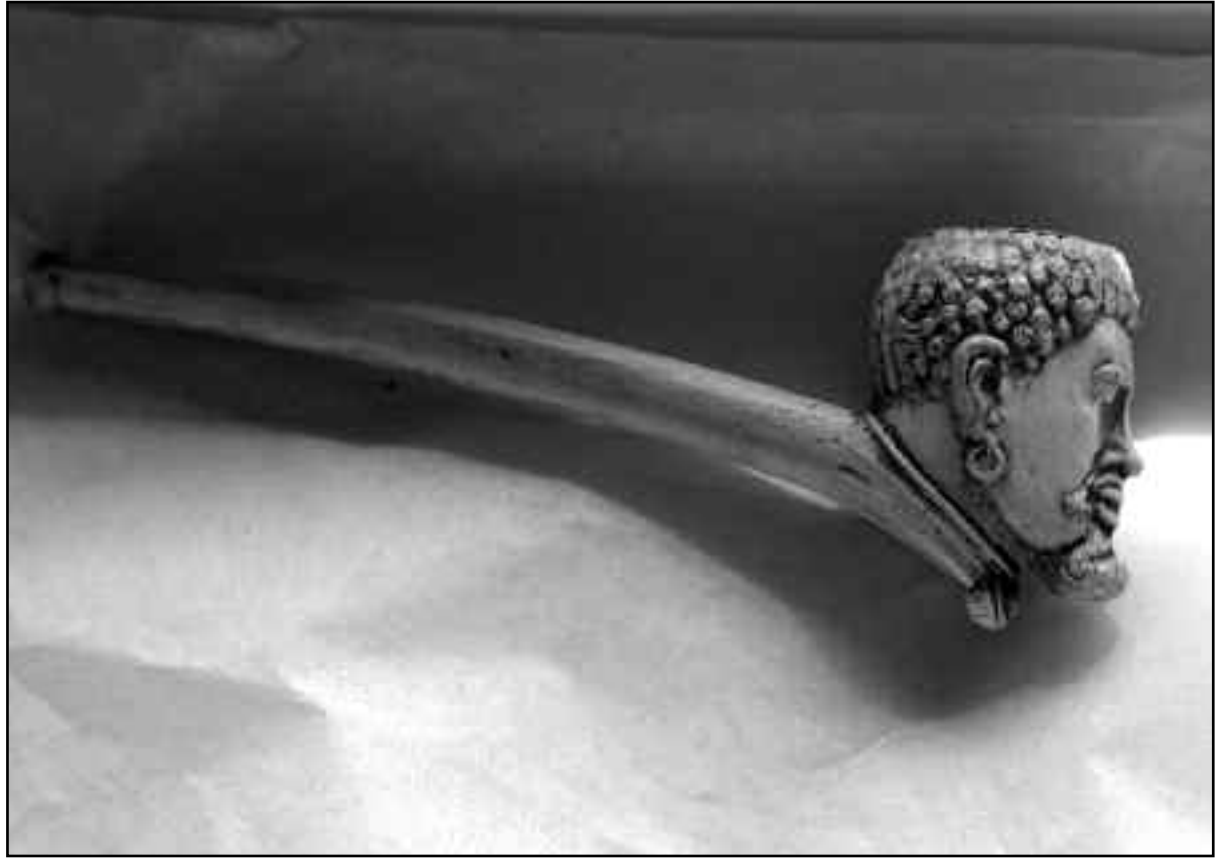
Objects from the Bolton Museum collection

Source B.



Objects from the Bolton Museum collection

Source C.



Objects from the Bolton Museum collection

Source D.



THE COTTON INDUSTRY
A ROMANCE OF MODERN WORK

Objects from the Bolton Museum collection

Source E.



Objects from the Bolton Museum collection

Source F.



Objects from the Bolton Museum collection

Source G.



Objects from the Bolton Museum collection

Source H.



Cotton is King, Plantation Scene, Georgia, U. S. A.
Copyright 1906 by Stubbins & Wynn.

Objects from the Bolton Museum collection

Source work questions

For each Source pupils work in pairs and answer the following questions:

1. What do you think this is?
2. How do you think this was used? / What do you think it depicts?
3. What is the link between this object and slavery?

Objects from the Bolton Museum collection

Teacher's notes for Sources A – H.

You can find colour handouts of these Sources at the back of this document.

Source A - The Blackamoor.

Painted wooden figures like this are known as Blackamoors. They were used as tobacconist shop signs in the 18th and 19th centuries. This Blackamoor came from John Johnson's tobacco shop that stood in Bradshawgate in Bolton. The Blackamoor carries a plug (bundle) of tobacco under his left arm and his right arm is extended beckoning passers-by into the shop. The man's head is crowned in tobacco leaves. The figure shows a conceptual link between Africans who provided the labour on tobacco plantations (as slaves) and the tobacco product sold in this country.

Source B – Sugar cutters.

This is a sugar cutter from the 1800s. Sugar used to be sold in cone shaped lumps having been transported from the plantations. The cone of sugar was then broken down into smaller lumps in the kitchen using sugar cutters.

Source C – A clay tobacco pipe.

A clay pipe from the 18th century with a bowl shaped like a man's head. Europeans first encountered tobacco in their sea voyages to the Americas in the late 15th century. But it was not until later in the 16th century that its use became widespread in Europe. As tobacco plantations (such as those in Virginia) increased the overall production of tobacco the price fell for British consumers. The size of the bowl at the end of the pipe grew in relation to the price of tobacco falling. Both men and women smoked and clay pipes were cheap so they were thrown away when they broke, which was often. Novelty in the design of the pipe seems to have been appreciated by smokers. This pipe shows that there seems to have been an association between tobacco and black people.

Source D – 'Romance of modern work'.

The picture 'A Romance of Modern Work' is an illustration from a 1920 publication by the Amalgamated Cotton Mills titled *Concerning Cotton*. The relationship between slavery and the cotton industry was rarely discussed in industry literature. This picture hides the back-breaking work in the cotton fields by putting an air of light-heartedness into the faces of the workers.

Objects from the Bolton Museum collection

Source E – 1788 Barbados copper.

The first coinage expressly made for Barbados was this penny issued in 1788 by Sir Philip Gibbs, a local plantation owner. Technically this is a token and not a coin, as it did not have legal tender status. One side features a large pineapple with the inscription "BARBADOES PENNY 1788". The other side has the profile of a black African man with crown and three plumes, almost certainly modelled on one of the African slaves who were imported into Barbados in large numbers to work the sugar plantations. The plumes probably represent the Prince of Wales feathers because the inscription "I SERVE" is the motto of the Prince of Wales and also of the Order of the Bath. The representation is presumably satirical. "Barbadoes" is not a misspelling; it is the original Portuguese name of the island.

Source F – 1793 Bermuda coin.

The first Africans transported to Bermuda arrived in 1616. But as large plantations failed to develop on the Island, slave labour was generally used in the Island's maritime economy, including ship building. This Bermudan coin was minted during the reign of George III with his authorisation meaning it was legal tender, unlike source E. The reverse depicts a ship at sea with an island in the background, the legend "Bermuda" is above and the date 1793 is below. The ship is generally taken to represent the "Sea Adventurer", symbolising the first British associated with the Island, and the economic reliance on shipping. Pupils might like to imagine what cargo the ship was carrying, its origins and destination.

Source G – 1834 Abolition medal.

This medal was given to children in Tewkesbury schools in 1834 to celebrate the abolition of slavery in the British Empire. The side depicted shows a freed slave. His arms are raised to heaven and he holds broken manacles in his hands. He stands on a broken whip and a radiant light shines on him. He stands next to a broad leaf plant (probably sugar) and there is a hut and palm trees in the background. Psalm 118, V.23 follows the edge: "This is the Lord's doing; It is marvellous in our eyes". In the bottom section is "Jubilee Aug 1 1834" – the date of the passing of the Act abolishing slavery in the British Empire.

Source H – Cotton is king.

This photograph of cotton pickers working on a plantation in Georgia, U.S.A is from a stereoscopic card. It shows men, women and in the foreground a young girl working in the cotton field, harvesting cotton. In the background a white overseer sits on horseback. The thing to note is that the bottom line shows the copyright is 1895. This is not a slave scene – slavery in the United States ended with the Civil War in 1865. It shows that in spite of being freed the legacy of slavery was that many black people remained in low status work, in conditions not too different from the period of slavery.

Did the life of a slave differ from that of a factory worker?

The lives of black slaves in the southern states of America initially had some things in common with the white factory workers in north-west England. Both tended to live and work in poor conditions. Both were **exploited** by rich, white men – whether plantation owners or mill owners.

However, there were major differences between their lives. The factory workers had, in theory, the opportunity to improve their situation. During the 19th century, Manchester began to change as workers began to fight for their rights; this included the right to vote, the end of child labour, and the right to join a **trade union**. Factory workers in Britain were supported by laws, whereas in the American South there were no laws which benefited black slaves. The only laws which

existed in America regarding black people were the laws that made them slaves in the first place. In the southern states nothing changed, in fact the system of slavery became more and more embedded.

Some British supporters of the **emancipation** of slaves, such as John Bright MP, owned mills which used slave-grown cotton and employed child labour. Mill workers, whether they were children or adults, were required to work long hours in dirty, noisy and dangerous conditions. At the time there were campaigns within Britain to reduce the length of the working day. These campaigners used mill workers for **propaganda** purposes, often referring to them as 'white slaves'. Whilst fortunes were being made by the mill owners their employees were struggling to survive.

Glossary

Exploited	=	To use a person for your advantage and their disadvantage.
Trade Union	=	An organisation formed by workers to look after their rights.
Emancipation	=	To make someone free.
Propaganda	=	The manipulation of information to persuade people to agree with a particular point of view.

Did the life of a slave differ from that of a factory worker?

Source A.

John Fielden, MP for Oldham and mill owner at Todmorden, wrote a pamphlet in 1836 entitled 'The Curse of the Factory System' in which he described the dreadful conditions endured by child mill workers. It was quite common, Fielden wrote, to see young children working from 5am to 8pm and when firms went bankrupt they could sell their gang of children along with machinery. His views on the treatment of white workers, in comparison to black slaves were clear: "Slaves on the sugar plantations of the West Indies were better protected, since 1833 their hours had been limited to 45 hours per week. The white factory worker was master of his own person and could work himself to death if he chose."

Source B.

In 1852 James Watkins, an ex-slave, published the following opinion: "Since I have been in England, I have often been surprised to hear working-men declare, that they, too, know what slavery is. They argue that they are compelled to work very hard and long, for little pay, and this they call 'slavery', forgetting all the while, that they can, at any time, give a fortnight or month's notice to their employers that they are going to leave, and then, they are at liberty to improve their circumstances, if they can. All this is very different to being placed on the auction block, and knocked off to the highest bidder, with the same case and as little consideration as a piece of old furniture is done in any English marketplace."

Source C.

A 'Prime Field Hand' (able bodied male slave aged between 18 - 25) could be bought for:

1832	\$500	
1845	\$650	
1850	\$1,000	
1860	\$1,800	(Importation of new slaves almost impossible by this point)

\$1,800 equalled approximately £450 based on the exchange rate in 1860. This equalled a British farm labourers wage for 15 years, or a Lancashire mill hand's earnings for 9 years.

Did the life of a slave differ from that of a factory worker?

Source work questions

1. There was an argument during the 19th Century that mill workers were in a situation just as bad as black slaves in America. Use Sources A, B, and C to complete the table listing the arguments for and against this belief.

Yes – the situation for mill workers in England was just as bad as that faced by black slaves in the Americas	No – the situation for mill workers in England was not as bad as that faced by black slaves in the Americas

Did the life of a slave differ to that of a factory worker?

2. In your opinion, based on the sources you have read, do you think that the mill workers in England were in a situation just as bad as the slaves in the Americas? Write a paragraph to explain your opinion.
3. Comparing the lives of children. How was life for an 11 year old child in a Bolton textile mill similar to / different from the life of an 11 year old child on an American cotton plantation? Using the knowledge you have gained, fill in the following table and then answer the questions below.

Conditions and features	Bolton	Plantation
Housing		
Diet		
Basic jobs		
Discipline		
Health and safety		
Working environment		

- 3.1. What are the main similarities?
- 3.2. What are the main differences?
- 3.3. Can you say whether one child's life is obviously worse than the other's?
- 3.4. Why were children treated so badly in the 19th Century?
- 3.5. Why didn't children and their parents protest at these conditions?

Did the life of a slave differ to that of a factory worker?

4. Should slavery be abolished?

Listed in the following table are the sorts of arguments and opinions that would have accompanied the debate over retaining or abolishing slavery. Rank these arguments according to your own views as a card sort exercise.

<p>Everybody should be equal – the principle of Human Rights.</p>	<p>If slavery is abolished the price of sugar, cotton and tobacco will rise. Working class families in Britain will suffer.</p>	<p>If plantation owners go out of business, lots of other people will suffer too.</p>
<p>People only work hard if they are firmly disciplined.</p>	<p>Some plantation owners are considerate towards their slaves.</p>	<p>Everybody is not equal. Someone has to do unpleasant jobs.</p>
<p>African slaves can cope better with the climate on plantations.</p>	<p>If slavery is abolished then everyone will want more rights. This will lead to revolution.</p>	<p>Slavery is cruel. No one should be treated in this way.</p>
<p>The church says it is morally wrong to treat people as slaves.</p>	<p>Britain should set an example to other countries.</p>	<p>[Add your own argument]</p>

Activities for A, G & T pupils

These activities are designed to take the study of slavery issues beyond the historical context of James Watkins and to connect with modern day examples of exploitation and abuse. These activities can be seen as a basic template that can be adapted as appropriate. Developing a sense of empathy is important.

In terms of assessment it would be interesting to measure the ways in which pupils' attitudes / knowledge have developed whilst working on the materials and to log the rich sources of films, documentaries and local celebrations that pupils may have watched or participated in.

The "Washing line" activity in which pupils align themselves between two extreme attitudes offers a quick way of measuring attitudes.

The following websites are useful for researching background information on fair-trade products, poverty issues in Africa and campaigning issues around anti-slavery.

www.fairtrade.org.uk

www.data.org

www.antislavery.org

A range of suggested activities are outlined below:

1. Debate:

- Is it possible for everyone to be truly equal?
- Can one be a slave owner and a good person?
- What are the most important freedoms we should enjoy today?
- Should children have the same rights as adults?
- What are the benefits of having cheap labour - are large multi-national companies always at fault?
- Who had the worst life: a child in a cotton factory in Bolton or a child on a cotton plantation in the deep south of America?
- What are the arguments for / against violent protest to get your view over to the authorities?
- Should we apologise for the slave trade?

2. How did the abolitionists try to persuade public opinion to support their views in the 19th Century? Discuss what strategies seem to have worked best?

Activities for A, G & T pupils

3. Find out about fair-trade goods – what reasons can be used to persuade people to buy such goods? Produce some suitable adverts / jingles.
4. Design a leaflet to mark the anniversary of abolition that could be used to inform Y6 pupils in your feeder primary schools.
5. Research some examples of child exploitation today. How would you plan a campaign to improve working conditions for such children?
6. The language of social economics - explain how these words can be applied to the slave trade: **Free Trade; Blockade; Exploitation; Emancipation; Trafficking; Plantation; Boycott; Cotton Magnate; Sugar Baron.**
7. Concept-map the impact of European traders on Africa, India or Latin America.
8. Find out about the civil rights movement in America in the 1960s. What techniques were used to persuade public opinion to give equal rights to Black Americans?
9. Look for similarities in the campaigns to end child labour and to give equal rights to women with the campaign to abolish slavery.
10. What questions would you want to direct towards the following and what likely replies might they give:
 - The wife of a plantation owner.
 - The Chief Executive of a multi-national corporation thinking of setting up a clothing factory in India.
 - The Chief Buyer for a large supermarket who is thinking of buying fair trade products but isn't quite sure that people will pay possibly higher prices for these items.
11. What can we do in Bolton to ensure exploitation of people in other countries is kept to a minimum?

What might a descendent of a former slave think about their family history?

In 1854, a slave called Archibald Monteith told his life story to a missionary. He had been transported from Nigeria to a sugar plantation in Jamaica, travelling on one of the last slave ships to cross the Atlantic before abolition in 1807.

His great, great, great grandson, Daniel Monteith, who now lives in London, has reflected on his feelings about having a slave for an ancestor. As a child he wished that he was white but his mother told him about Archibald and aspects of his African cultural heritage. He stopped seeing slaves as victims and started to take a pride in seeing them as strong individuals who survived all the brutality and found a way to rebuild their dislocated lives.

Daniel doesn't want the descendents

of the plantation owners to apologise for their ancestors' behaviour and to feel personally guilty but he does want them to recognise that the issue of slavery shouldn't be forgotten.

Historical buildings in cities like London, Bristol, Hull and Liverpool which were financed by the profits from the slave trade remind us that slavery was a significant part of our national history.

After buying his freedom, Archibald Monteith became a protestant lay - preacher and his story was widely publicised in church magazines. His determination to make a better life for himself, to get married despite public disapproval has inspired Daniel to feel really proud of his forebears and he has encouraged his present family to share this view.

Think about:

1. How might others with ancestors who were taken into slavery want to mark the anniversary of abolition?
Would they have a positive or angry attitude to these past events?
2. Do you agree with Daniel that he doesn't want to hear apologies from the descendents of plantation owners?
3. What might the descendents of plantation owners feel about the anniversary of abolition?
Do you think they would feel guilty?

Connections with Slavery – A walk round Bolton Town Centre

This is a circular walk around Bolton town centre looking at buildings which have an association with slavery, which should take about 1 hour and 30 minutes. Think about the images of slavery which would have been presented to people at the time. Teachers will need to do their own risk assessments for this activity.

Start in Victoria Square:

Look at the **Town Hall** and the triangular pediment above the columns at the top of the steps. You will see a carving of a black boy holding a basket of cotton-symbolising the main activity in Bolton.

Go across the square in the direction of the Nationwide Building Society, go through the arch to its left, right at the carpark entrance and left into Nelson Square.

Look at the **statue of Samuel Crompton**. He invented the Spinning Mule which contributed to the mechanisation of the cotton industry and the increased demand for raw cotton produced by slave labour. The only surviving spinning mule made by Crompton is on display in Bolton Museum.

From the statue, cross into Silverwell Street nearly opposite.

Look at the houses, especially **no 11**. This was the home of the Abbatt family who took a prominent part in anti slavery meetings and provided hospitality to James Watkins and published his journal.

Continue down Silverwell Street, turn left and walk as far as the stone wall on the left and look over the garden wall and up Wood Street.

Look at the houses, especially **no 16**. This was the birthplace of W.H. Lever, the founder of Lever Brothers. In 1911 he was given the concession to produce palm oil (a constituent of soap) in the Belgian Congo. There were allegations that his workers were treated as slaves.

Cross the road into the parish churchyard and left along the second path, past Crompton's tomb.

View the **Parish Church**. The church was completed in 1871 and funded by Peter Ormrod a cotton spinner who had made his fortune from the industry.

Connections with Slavery – A walk round Bolton Town Centre

From the church, go along Churchgate to the traffic lights and look right, down Bank Street, to the church on its left.

View **Bank Street Unitarian Chapel**. This was attended by Robert Heyward and the first mayor of Bolton Charles Darbishire, who were leaders in the local abolitionist meetings.

Continue along Deansgate to the **NatWest Bank**.

Look at the exterior façade and the elaborate interior decoration. The building dates from 1888 and was originally the HQ of the **Bank of Bolton**. It is another indication of the wealth derived from cotton.

Keep along Deansgate; turn right down Bridge Street to the flight of steps on the left just before the traffic lights.

Look at the **stone carvings** on the wall which came from Sunnyside Mills and show the stages in the processing of cotton. Just above the plaque you will see depictions of black people picking the cotton bolls on a plantation.

Continue up Bridge Street to the next traffic lights and then left along St George's Road until you are opposite the Uropa Night Club, the site of the **Temperance Hall**.

The hall was the largest one in Bolton and the scene of many abolitionist meetings. James Watkins would have addressed meetings here.

Walk along St George's Road to the corner of Knowsley Street.

This is another area, like Silverwell and Wood Street, where the wealthy middle classes built their houses in the early 1800's. **St George's Terrace** & St George's Church date from this period.

Keep along St George's Road and then left after Spinners Hall to the foot of the slope and then turn right along Bark Street. At the far end of the new office block, turn left along the old road and along to the right. Then turn left along the fenced path between the car parks and onto the footbridge over the River Croal.

View **St Helena Mill** – the oldest surviving mill in Bolton dating from 1780. Crompton is reputed to have worked here.

The bed of the **river** was paved with stones to provide work for the unemployed during the cotton famine of 1862 - 65.

Connections with Slavery – A walk round Bolton town centre

Cross the river and walk up King Street, where Crompton lived for part of his life. At the top, turn left along Deansgate and right onto Oxford Street and find yourself back at the Town Hall.

Think about the evidence for the impact of cotton on the economic life of Bolton. Remember you have only seen some of the surviving evidence of buildings and houses of the wealthy. The terrace houses of the mill workers are not directly in the town centre and have not always survived.

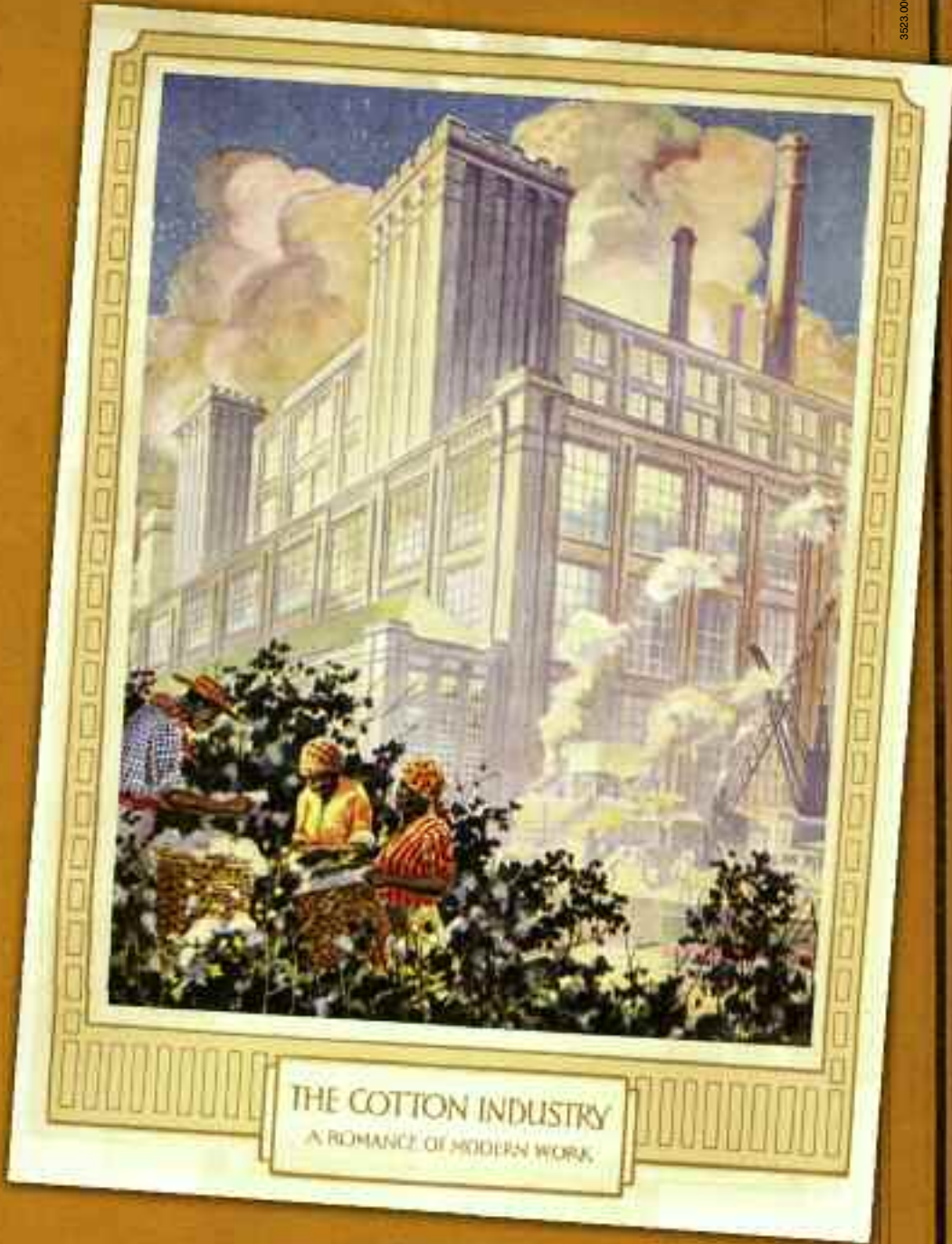
Why do you think people were so enthusiastic about abolition despite the fact that their livelihoods depended on cotton produced by slave labour?

How would the street atmosphere in the 19th Century be different from today?

Pupil self-evaluation

1. Did you know much about slavery before this project?	
2. What 4 key points have you learnt from this project?	
3. What parts did you find more difficult to understand?	
4. What parts did you find most interesting and why?	
5. Did you do any further research?	
6. How would you assess your progress?	
General comments:	

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