



The Central Club mural on Queens Road includes both O'loudah Equiano and Toussaint L'Ouverture

# READING'S SLAVE LINKS

*If there had been no poverty in Europe, then the white man would not have come and spread his cloth in Africa.*

traditional Thsi saying from Ghana

This exhibition uncovers some of Reading's links with the transatlantic slave trade, the campaign for its abolition and its long-lived aftermath. Today, large, well-established African and Caribbean communities live here. As we explore together Reading's involvement and the impact on our town's development, its people and prosperity, we seek not only to commemorate the connections amongst us, but also to raise awareness of modern forms of slavery and injustice.



O'loudah Equiano



Amelia Opie



Thomas Clarkson



Granville Sharpe



Toussaint L'Ouverture



William Wilberforce



# TRIANGULAR TRADE

Over four centuries, an estimated 24 million Africans were taken from their homes, but only 12 million survived the trek to the coast and the horrors of the 'Middle Passage' – the voyage to the Americas.



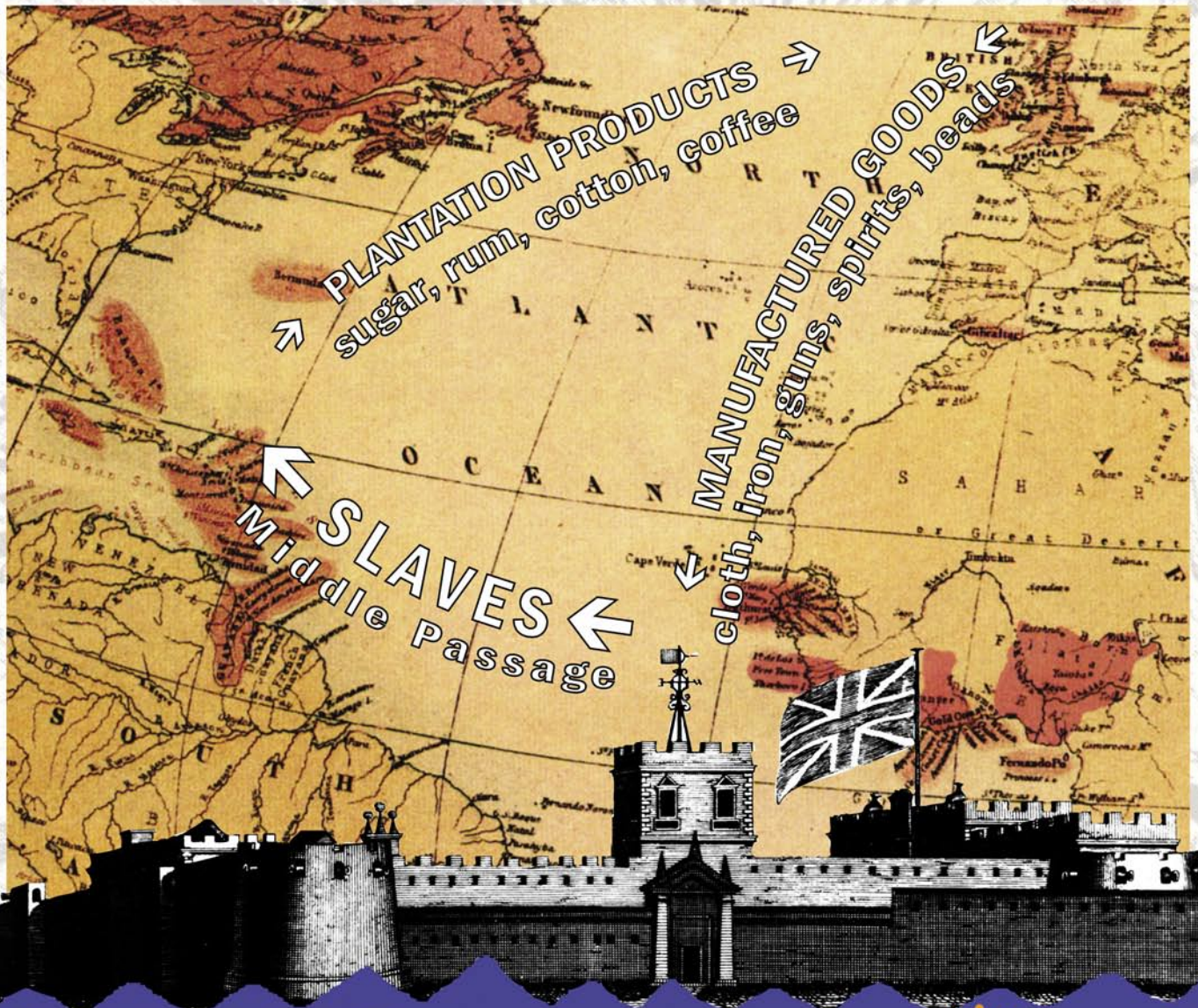
Sir John Hawkins

The Portuguese had traded in slaves from the West African coast from the 14th century. However, it was an Englishman, Sir John Hawkins, whose voyage of 1562 started what became known as the triangular trade.

European slave dealers did not generally travel beyond the European castles and forts on the coast. Their agents bought slaves mainly from the chiefs, who brought them from the interior.

Goods such as clothes, rum and guns were shipped to West Africa, where they were exchanged for slaves. The slaves were then transported to the New World, and the proceeds of their sale used to buy sugar, cotton, tobacco, rum, gold and silver to be taken back to Europe.

In the early 17th century other Englishmen, disappointed in their search for gold in the West Indies, determined to make a success of agriculture. During the 1620s, British settlements were started in St Kitts, Nevis and Barbados. To grow the first successful crop, tobacco, these early settlers took on British paupers and prisoners as indentured labourers, sometimes tricking them into signing contracts or kidnapping them. After their five to seven year period of indenture, some stayed on as small farmers and their descendants can still be found in the West Indies, for example, the Red-legs of Barbados. The settlers realised that using enslaved Africans – who had proven to be stronger – would be more economic since they would work for their whole lives and not take up land for themselves when their indenture expired.





# WHITE GOLD

## Sugar, rum, pain & wealth

When the first plantation of sugarcane sprang up in Barbados in 1627, English indentured labourers were used, but were soon replaced by West African slaves better able to endure the debilitating humidity. Subjected to appalling brutalities by their overseers, it was gruelling work. Slaves who slacked could be dismembered, castrated or burned alive for their misdemeanours. The sweltering heat of the boiling-house held its own dangers. Most of the slaves who worked in it developed dropsy – watery swellings of the face and hands. Unwary slaves could fall into the huge simmering vats.



1 Slaves plant cane cuttings and hoe squares of earth



2 The ripe crop is cut with sharp billhooks



4 Slaves ladle steaming juice from vat to vat and clear it of the scum, a gutter leads the boiling liquid into cooling trays



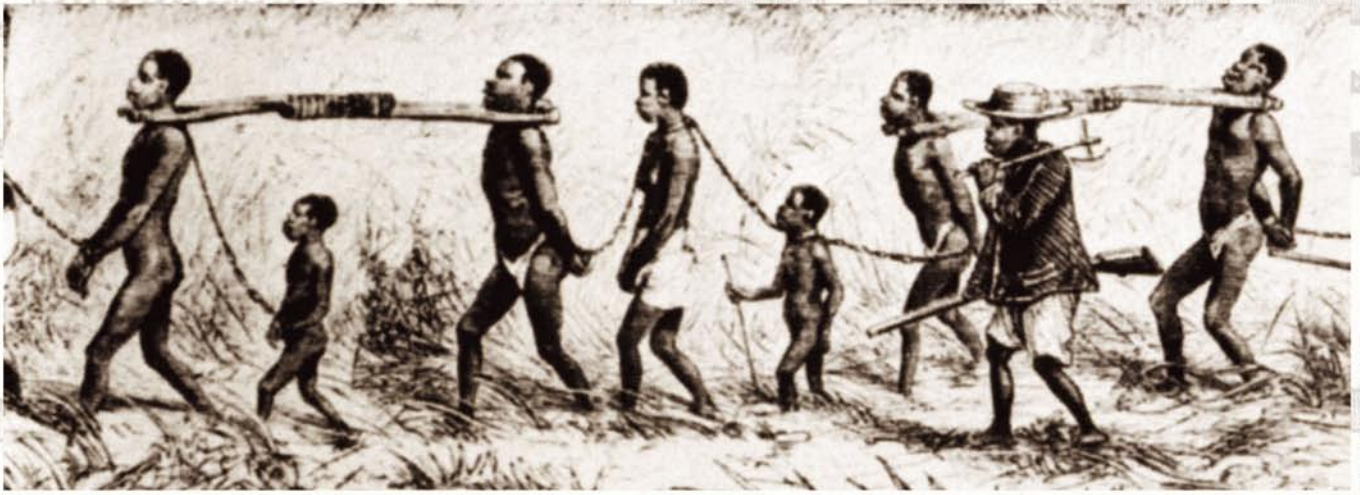
5 Slaves produce rum at the distillery



3 Carts transport the cane from field to windmill – the crusher squeezes the juice out of the cane, the mangled stalks are used to stoke fires at the boiling-house and distillery



# MUSEUM OF READING



Anti-slavery International

On the trek from the interior captured Africans were shackled together with wooden 'coffles'



This set of shackles has been in the Museum of Reading for many years. Unfortunately, there are no unambiguous records of their origin. However, in 1921 the Rev F Anstruther Cardew gave the museum "Chains & Fetters Lock & a Gripper used in connection with slave traffic in Sierra Leone Colony. Cut from slaves by the late Col Sir Frederick A Cardew, KCMG, Governor and Commander-in-Chief of Sierra Leone 1894-1900". Sir Frederick was born in 1839 and died in 1921. Presumably, his son was disposing of his father's property after his death.

Four fettlers are extremely unusual – the standard design is two. It is unlikely that they were intended to go round the ankles of prisoners on the move: they would have been far

too unwieldy for that. They could have been used to fasten a pair of stationary prisoners together, with all four feet locked onto the bar, or for a single prisoner, with both feet and arms painfully fastened in place. Similar sets have been found in the wrecks of sunken slave ships.

It is probable that this set of shackles is the 'Fetters Lock' referred to earlier. If so, they are from an era after slavery had been abolished in both Europe and America. They may be from slaves who were taken north to the Muslim areas where slavery was still accepted.



Museum of Reading

sugar nippers (used to cut sugar cones before granulated sugar)



National Maritime Museum

Enslaved Africans In Slave Ship Hold, painted in Paris, 1827







# WEALTHY FAMILIES

There is other documentary evidence of local connections to the West Indies.

## Thomas Forrest of Emmer Green

Deeds and papers relating to plantations in Westmoreland and St Elizabeth in Jamaica (1808-1871) record the sale of sugar plantations and "all the appurtenances whatsoever thereunto belonging, together with all and singular the Negroes and other slaves and their present and future issue and increases of cattle stock, plantation utensils, implements and appurtenances..."

His son, Captain Arthur Forrest, inherited his father's property and lived at The Grove, Emmer Green, but in 1761 was posted back to "Jermacio, the place most agreeable to him"



Dealer checks the health of a potential purchase while colleague bargains with 'caboceers'

## A wealthy local family

Family papers include a cash book for the year of 1775 recording expenditure, month by month. On 12th September 1775 he paid M Risdale the sum of £19 19sh "for a black man", roughly the same amount the wife used for upkeep of the house each month. He also paid £18 18sh for a Grey Gelding on 1st April that same year, making the enslaved and the horse about equal in value. Africans were still sold in Britain as chattel slaves - the Mansfield ruling of 1772 protecting them only from being sold abroad.

Apr 1 M. Fletcher 3/4 Rent to Lady day	135	0	0
3/4 Window lights	3	8	3
3/4 Watch rate	0	4	6
a grey gelding	18	18	0
4 R. Bush wages	14	2	6
D <sup>o</sup> a present	3	3	0
2 <sup>d</sup> 11			
J. Watts Glazier	12	3	0
Cooke & Haughton Painters	13	6	0
Margt. Skeat Bricklayer	1	1	0
1/2 M. Risdale for a black Man	19	19	0
M <sup>r</sup> . Stuard	1	1	0
Edw <sup>d</sup> Hill Mason	9	4	0
Robson Bookseller	8	10	0

Accounts of an Englefield family showing purchase of a "grey gelding" and "a black man"



Mrs Storer's former home in Purley Magna

## Ann Katharine Storer of Purley

Mrs Storer was widowed in 1818 and lived at Purley Park (now Purley Magna) until her death in 1854. A wealthy Creole, she was described as "an aristocrat of that class which, in the palmy days of West Indian planters, the proceeds of rum puncheons and brown sugar could sublimate into gentility". An extravagant lady, she once turned to her neighbour Benyon de Beauvoir of Englefield, asking for a loan; he, "a man of vast wealth and penurious disposition", declined, pleading poverty. Soon after, she received a large sum of money from Jamaica, and without a moment's delay wrote a letter of condolence to Benyon offering him a couple of hundred pounds.

Mrs Storer was accustomed to tyrannize over the "niggers" (her expression) in her native country, and continued to try to do so over here. One exception was her butler, a tall, keen-witted black man. Having experienced the harsh life of a slave, he now contrived to do very much as he pleased, including drinking. His mistress remonstrated: "Fellow, I thought I had warned you before not to get drunk; did I not tell you I would never trust you with the rum bottle?" "Yes, missis," stammered the negro; "you said you would never trust me with the rum bottle again, so I trusted myself with it, and took a much longer suck than I ever got out of you".

Alison Bennett

Berkshire Record Office D/EBY A2



# BLACK PEOPLE

## Nurses

It was fashionable for rich families back from Asia and the West Indies to have black servants or nurses for their children. The Loveday Family of Englefield House had a much loved black nurse called "Black Doll". Her portrait was painted and legacy was provided for her until she died, "highly respected", in 1780.

## Nabobs

The new owner of Caversham Park in 1784 was Major Charles Marsac. He was a Nabob, a name given to people who returned from a spell in India as servants of the Honourable East India Company (which ruled India on behalf of the British Government). They returned with considerable wealth, which had often been gained by means that might well be called dishonourable.

The Nabobs, like any other group of rich people, attracted public comment and *The Public Advertiser* wrote on 3 November 1784 about Marsac at Caversham:

"The homely rustic and blushing maid now supplanted by old French women, Swiss Valets de Chamber, Black boys, Gentoo (Hindu) coachmen, Mulatto footmen, and Negro butlers."



Black page boys were highly fashionable in wealthy Georgian families

## Pub names

"The Black Boy" is first recorded as a pub name in early 18th century Gloucestershire and reflects the fashion for black liveried footboys in wealthier households.

Berkshire Records Office has records of baptisms and burials of black people with little information about their identities. It was thought that if you became a Christian you could not be a slave – hence the adult baptisms shown.

Basildon: 19 June 1732

*Charles Cato (a black boy) was baptised*

Cookham: Baptism 6 January 1771

*Thomas Goree an African adult*

Goree is an island off the coast of present-day Senegal.

It was a centre for the slave trade.

Pangbourne : 15 June 1749

*Scipio Africanus (a negro) was buried*

St Laurence, Reading: Baptism 8 February 1777

*Anthony a Negro from Enstatia (adult)*

Baptism 13 January 1778

*Scipio Smith - a negro from the Coast of Guinea – servant of Mary, daughter of Joseph Smith Esq of Kidlington*

St Mary, Reading: Baptism 28 Sept 1806

*Catharine James, a negro, about sixteen years of age*

Baptism 5 Sept 1773

*Peter William Williams a Negro about 12 years of age*

Shinfield: Baptism 24 August 1799

*Joseph Phillip Bacchaus a West Indian a black boy*

Thatcham: Burial 14 October 1771

*Thomas, a Negro serv't to Rich'd Otteley Esq*

Warfield: Baptism 26 November 1732

*Elizabeth Greenhill a Black Girl aged about fifteen more or less*

22 January 1760

*Thomas Green, Anne Elding and Samson Battyn three adult Negroes converted to Christianity and Baptized*

Winkfield: Burial 6 October 1765

*Maria Mauntaque (a black girl)*

Burial 20 March 1774

*Thomas, a black servant to Hugh Watts Esq*



The Black Boy Inn, Reading now has a sign showing a chimney sweep



# ROYAL BERKSHIRES



66th Foot-Grenadier, 1768

The Maiwand Lion in Forbury Gardens commemorates the soldiers from the 66th Berkshire Regiment fighting for the British imperial cause in Helmand Province, Afghanistan, in 1880. Less well-known is that both predecessors of the Royal Berkshire Regiment fought in the Caribbean throughout much of the 18th century.

The 66th Foot Regiment originated in Northumberland, while the 49th Foot Regiment had been formed in Jamaica by the British colonial governor, Trelawney, in 1744 to protect plantation and slave owners, particularly from the "threat of an outbreak of negroes". Both were involved in such actions for more than 50 years, in Jamaica and Saint Domingue (Haiti) before finally retreating, defeated and ravaged by disease. In 1881, they merged to form the Royal Berkshire Regiment.

## Resistance

Over one million slaves are thought to have been imported by the British to Jamaica alone. Initially they were Akan, Ga and Adangbe people from present-day Ghana and later Ibo people from present-day Nigeria and the Congos. Many more lost their lives during transportation. Whilst these 'chattel' slaves were captured and sold on as the property of their 'owners' they never accepted their fate passively.

Jamaica was a centre of black resistance to British slavery from the time of the first rebellion in 1673, less than 20 years after the British had taken control of the island. There were over 20 serious uprisings during the 18th century. They were directly instrumental in achieving emancipation in 1834.

One of the most serious challenges to the slave system was Tacky's Rebellion of 1760, centred on the Westmorland area, which took the authorities six months to suppress. Tacky, a Coromantee chief from Guinea in West Africa, led around 1,000 freedom fighters. The 49th were sent to attack them under the command of Captain Forsyth, alongside a party of Maroons.

Despite the suppression of this uprising, further insurrection occurred in St James Parish later that year. The 49th were in action again; attacking and dispersing the rebels who fled into the Carpenter's mountains pursued by Maroons. Tacky was shot and killed and many rebels committed suicide rather than be re-captured. More than 400 slave fighters were killed and 600 deported.

## The last battle

The decisive episode in the overthrow of slavery in the British Caribbean was the Jamaican revolt that began in December 1831. Under the leadership of Samuel Clarke, rebels set fire to plantations, inspired by the growing movement for full abolition and motivated by worsening conditions caused by drought and even harsher treatment. Although the rebellion was crushed by overwhelming military force, with up to 400 slave rebels killed in action and nearly as many again in a 'judicial massacre' following mock trials and executions, it was finally clear that slavery was no longer a viable economic system.



49th Foot-Grenadier, 1763



# SAINT DOMINGUE



Toussaint L'Ouverture

Saint Domingue (now Haiti), probably the most lucrative colony in the history of the world, became the first 'black' republic in 1804 following nearly 15 years of bloody battle for independence.

In 1789 there were around 500,000 slaves on the island, comprising about half of all those in the Caribbean. They were owned by around 20,000 whites and 28,000 'gens de couleurs' (free men of colour). A wealthy section of the latter group owned around 25% of land and slaves, whom they treated particularly viciously. In addition to these people were the Maroons, thought to number some tens of thousands, who had recreated their traditional African lifestyles in remote areas of the colony with subsistence farming, supplemented by occasional raids on plantations.

The French revolution provided the spark for a full-scale revolt of the St Domingue slave population that erupted on 21st August 1791. The French forces had some early success in suppressing it, but by 1793 the British had declared war on France and the 49th Foot Regiment was part of the invasion force sent to Saint Domingue. They were welcomed by French plantation owners due to the

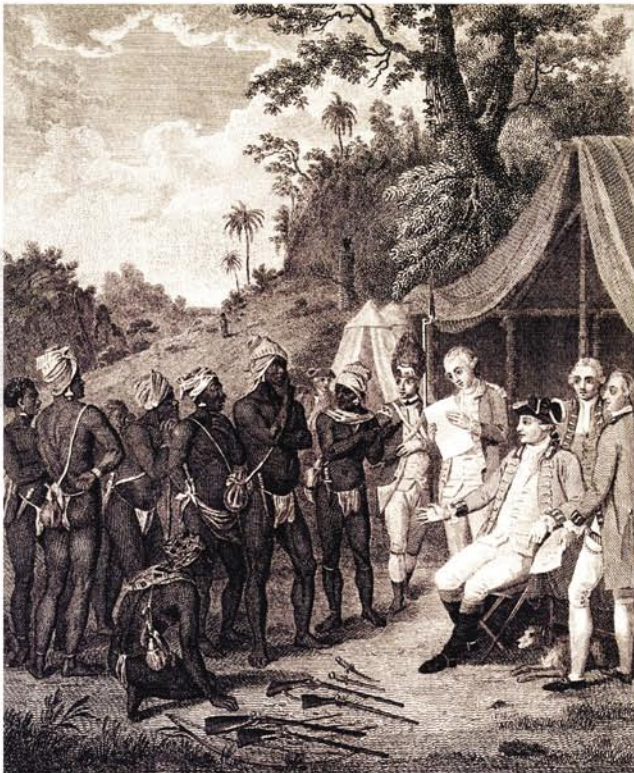
continuing British commitment to the system of slavery.

The French forces enlisted the slave army commanded by Toussaint L'Ouverture and revolutionary councils in France declared the emancipation of the total slave population of the country. Toussaint was appointed Governor General and commander in chief of French forces and became the leading military and political figure on the island.

In 1796 the 49th left for England, arriving in a debilitated state with only 42 soldiers, plus officers. At the same time the 66th Foot Regiment arrived in Saint Domingue, but within two years the British forces had suffered one of the worst defeats in their military history at the hands of Toussaint and his liberation forces. The rebels went on to defeat the mulatto commanders in a civil war, capture neighbouring Santo Domingo (now Dominican Republic) from the Spanish and thus eradicate slavery from the whole island. However, Toussaint was betrayed, captured and died in a dungeon at Fort-de-Joux in the French Alps in April 1803. Despite his capture, the revolution rose again, triumphing with the founding of the Republic of Haiti in January 1804.



# THE MAROONS



Negotiations between Maroons and British, 1801

British forces took possession of Jamaica in 1655 from Spanish colonists. There were already groups of Maroons, escapee Spanish slaves, who were joined by those 'freed' by the Spanish on their departure. The term 'Maroon' arises from the Spanish 'Cimarron', domestic cattle lost to the wild. By the 1530s it was used to denote escapee African slaves.

Over time they controlled large areas of the Jamaican interior where they recreated traditional cultural lives, subsisting off the land but also raiding plantations from time to time. These raids and the prospect of a life free from slavery, were perceived as a threat to the plantation system and led to the First Maroon War of 1730-39.

There were two main Maroon groups, the Trelawney Town Maroons led by Cudjoe and the Windward Maroons led by Nanny, who ruled as an African Queen. Unable to defeat the Maroons, who were skilled hunters and warriors, the British eventually signed treaties with them, which involved the granting of significant areas of land which became known as Trelawney Town. In return the Maroons agreed to help capture and return escapee slaves and assist in the suppression of slave rebellions.

However, ongoing tensions between the Maroons and colonial authorities led to the Second Maroon War in 1795. Overwhelmed by numbers, the Maroons surrendered six months later. A breach of the terms of surrender resulted in the deportation of the Trelawney Maroons to Halifax, Nova Scotia and from there to the new British territory of Sierra Leone in 1800.

## Descendents of Maroons in Reading

Julia Titus

### A tasty cup of coffee

*My dad's a dark roast coffee bean,  
My mum's the finest bone china,  
They made me nearly thirty years ago,  
A Tasty Cappuccino*

*I call myself the compromise,  
A meeting of the two.  
I sometimes love both cultures  
But they sometimes make me blue.*

*The white side of me hates the racist jibes,  
The black side can't understand,  
Why white people think they're superior  
Who was first on this land?*

*I wouldn't say I'm biased,  
I wouldn't say I am free,  
I would like to say how proud I am to be  
A tasty cup of coffee.*

Julia Titus, from *A Piece of Me*

*Discovering that I was of direct Maroon descent, I felt very proud and it spurred me on to find out more of the whole Maroon saga. My family in Jamaica, some of whom are still in Maroon 'Accompong Town' have the traits of the warrior. Being a tall black in colour and very proud standing people, makes me feel even more special to know that the blood, which runs through my veins is the same.*

*My grandfather, Alexander Theophilus Titus, was 6ft 7ins tall and could be seen walking through the cane fields. They called him Mantone.*



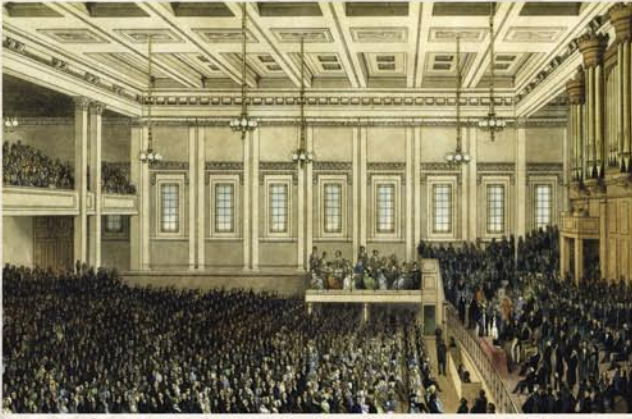
Julia Titus (left) and Phyllis Titus White outside the Apollo Club

## Phyllis Titus White

Phyllis is one of the founders of the Apollo Club which celebrates its 40th anniversary in 2007. It is known for the production of the legendary Black History Calendar and its educational role raising awareness of black cultural identity within the community.



# READING ABOLITION



Meeting of the Society for the extinction of the Slave Trade, 1840

## The people's petition

Politics in the early 19th century was a corrupt and undemocratic business; the unenfranchised majority's only way to make their views known was to petition Parliament, and most MPs were happy to present these documents to the House whether they agreed with them or not. Reading was slow to support the abolition campaign: both Henley and Newbury petitioned in the spring of 1788. In September of that year the Reading Mercury ran an article headed *Observations on the Slave Trade*: it strongly supported it as being "absolutely necessary for Britain if she means to hold her rank among the nations". There was no opposing response in the ensuing weeks.

But in March 1792, when Wilberforce was preparing his motion, the Mayor of Reading, Thomas Deane, called a meeting at which Jonathan Tanner presented the following petition, which was agreed to unanimously.

*The humble petition of the inhabitants of the Borough of Reading. We, your humble petitioners, having maturely considered the African slave trade, presume to lay before you our most serious conviction, that it is a system of commerce repugnant to every principle of sound policy, justice, and humanity; and the most iniquitous that ever disgraced a civilised nation. In the full possession of civil and religious liberty, we feel it our duty, to exert our utmost endeavours, in extending these blessings to the rest of mankind. We, therefore, humbly pray your honourable house, to pass an act for abolishing a traffic, the continuance of which must ever prove disgraceful to the character of a free people.*

This was the first Reading petition that did not run in the name of the Corporation as well as the people. Reading petitioned for full emancipation in 1814, 1826, 1830, 1833; and several times in 1836-38 for the abolition of negro apprenticeships.

## The churches

The movement nationally was started by Friends in 1783, and Reading's Quakers were no doubt solid in their support. The town's many dissenting Christian sects made the running in the campaign. Most notable was John Howard Hinton, minister at King's Road Baptist church 1820-37; he edited the *British Emancipator* and the

*Anti-slavery Reporter*, and was secretary of the British & Foreign Anti-Slavery Society. At the Broad Street Chapel (now Waterstone's) Archibald Douglas and Thomas Everett were zealous opponents of slavery in the 1820s. In the established church, Charles Simeon instituted 'conversation parties' which discussed slavery. William Marsh, born in Reading in 1775, played a prominent part in the movement, undertaking several lecture tours.

## The politicians

None of Reading's MPs can be proved to have voted against abolition or emancipation. Francis Annesley, Independent Tory, voted for abolition in 1796; John Simeon, of the same allegiance, claimed to have done so; Charles Fyshe Palmer, Independent Whig, voted to condemn slave trials in 1823. At the 1837 election hustings Charles Russell, Tory, said "Have I not supported negro emancipation?", whereupon a voice from the crowd shouted "No!" Henry Addington (Lord Sidmouth), son of a Reading doctor, claimed to be against the trade, but as Speaker and later Prime Minister he obstructed and delayed the legislation. Reading-born Thomas Noon Talfourd, judge, playwright and MP from 1835, campaigned ardently for emancipation.

## Emancipation by degrees

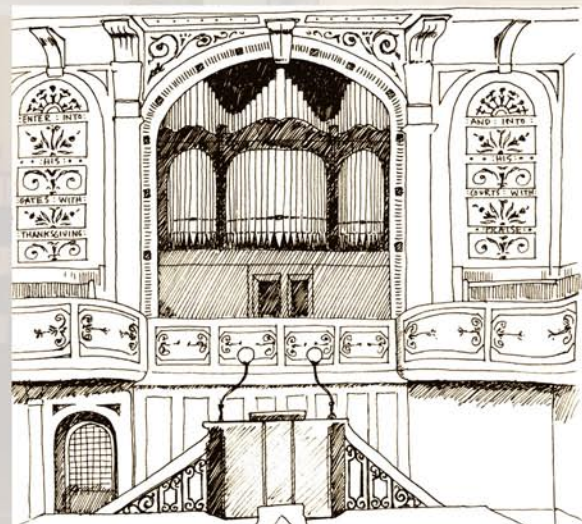
Abolition of the Slave Trade bill became law on 25th March, 1807:

*From May 1st 1807 the slave trade shall be abolished. Penalty for trading in or purchasing slaves £100 for each slave.*

Anti-slave trade campaigners argued that the only way to end the suffering of the slaves was to make slavery illegal. However, it was not until 28th August 1833 that Parliament passed An Act for the Abolition of Slavery Throughout the British Colonies.

*All persons who on the 1st August 1834 shall have been registered as Slaves, and shall appear on the Registry to be Six years old or upwards, shall from that Day become apprenticed labourers.*

Full Emancipation was finally granted on 1st August 1838 when the hated apprenticeships was abolished.



Interior of Broad Street Chapel - one of the centres of Reading's Anti-Slavery Movement

Geoff Sawyer



# FREETOWN

## From slave port to Freetown

Sierra Leone has a particular symbolism in the history of slavery and abolition. The first Europeans to reach the coast of Sierra Leone in the 15th century were Portuguese traders. Impressed by the high coastal mountains they called the area Serra Lyon, lion mountain, which over time became Sierra Leone.

The setting up of large plantations in newly-colonised America provided the impetus for the shipment of slaves from West Africa, with premium prices paid by planters in South Carolina and Georgia for the rice-growing expertise of captives from Sierra Leone.

The earliest known cargo of slaves from Sierra Leone was taken by an Englishman, John Hawkins, in 1562. By the 18th century the British were in the forefront of a thriving transatlantic slave trade. Slave ships stopped regularly at Bunce Island, which had the largest British slave castle on the rice coast of Africa.



View from St George's Hill - the first settlement in the 18th century

## Freetown established

A century later a group of well-meaning British gentlemen, led by Granville Sharpe, formed the 'Committee for Assisting the Black Poor', with the aim of helping what they called 'recaptured slaves' return to Africa. With the support of the government, whose own desire was - as they saw it - to rid England of a large number of destitute mainly black decommissioned soldiers in London, they set sail for Sierra Leone. About fifty square kilometres of land was bought from King Tom and King Naimbana. The first batch of about 400 men and white 'wives' arrived on 9th May 1787 in an area the abolitionists named Freetown.



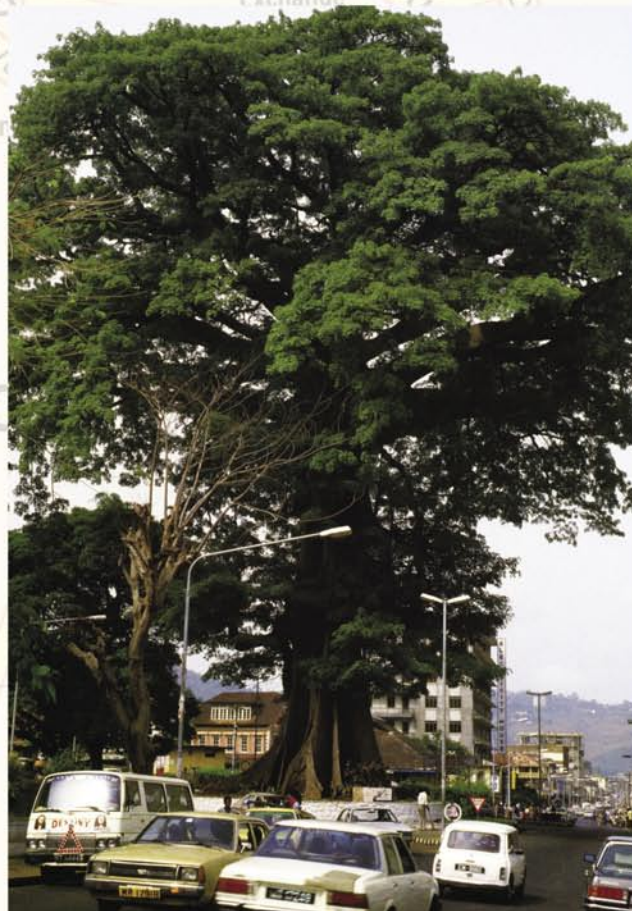
View of Freetown from Sierra Leone River

## Survival

The first settlement failed as most settlers died and the British Government refused a second attempt. It was left to the abolitionists to take on the task, through the formation of the Sierra Leone Company in 1791. A year later black loyalists from Nova Scotia reinforced the small colony, joined by a contingent of Maroons in 1800.

By 1815 the population of the Colony swelled to 9,000. The difficulties these early settlements faced were immense, not only disease, but disputes with local indigenous people and rulers, fierce opposition from slave traders, and attacks from the French navy.

Their survival owed much to their own self-help, different peoples congregating together. The newcomers became known as the Krios who developed their own distinctive language and culture. From the earliest days missionaries arrived, establishing churches and schools. Among the earliest was the Christian Institution opened in 1814 originally to train priests and teachers.



The 500 year old cotton tree is the symbol of the town where newly liberated Africans would sit - a short walk from Wilberforce Street



# MARY SMART



The tombstone of Willie Wimmera, an Australian Aborigine who died in 1852 – Mary Smart is buried in an unmarked grave alongside

## The first Sierra Leonean

Mary Smart is the earliest known Sierra Leonean resident in Reading, one of two young girls who were sent from Sierra Leone to be teachers in 1848. She died the following year and is buried in an unmarked grave in Plot 44 at Reading Cemetery – records describing her as “a pious African girl”, daughter of John Smart.

Almost certainly Mary Smart is a descendent of an Ibo man named Okoroafor. Captured in Nigeria around 1816, he was rescued by the British frigate naval force patrolling the West Africa coast, and taken to Freetown where he located the local village of Regent. Oral history suggests Okoroafor had come from a ruling family in Imo State in Eastern Nigeria; the fact that more than 400 people attended his funeral in 1837 suggests he was a well respected regent.

## From Okoroafor to John Smart

There were two key influences on Okoroafor, and he took a name from both. One was Samuel Smart, Governor of Sierra Leone in 1826 and 1828. The other was John Weeks, a missionary from Dartmouth in Devon, who converted Okoroafor to Christianity. Not only did he take the surname Weeks – it was common then for early liberated Africans to take on the name of missionaries – he even used the names of John Weeks' sisters for his own daughters – Mary, Elisabeth and Phoebe. As well as a missionary, John Weeks was a teacher, and so many of Okoroafor's descendents – including Mary – also sought to train as missionaries and teachers.

The name Okoroafor was dropped, only to re-emerge (slightly altered) in the 1890s, when the family became known as Weeks Okrafo-Smart. Religion and education continued to be dominant themes. Francis Weeks Okrafo-Smart (1874-1930) built the City Hotel in Freetown immortalised in Graham Greene's novel *The Heart of the Matter*, set up a model agricultural holding at Smart Farm, and was an early campaigner for independence. Later family members joined the medical profession.



Photo of the Okrafo-Smart/Wellesley-Cole family, 1919



# ABOLISH AGAIN



I LEFT MOLDAVIA FOR  
 TOBAP TURKEY I 14 YRS  
 PROMISE WORK I  
 STAYED 3 DAYS AND  
 BEATEN UP AND DRUGGED  
 AND THEY GIVE ME HEP C  
 THEY SOLD ME TO  
 GREECE MAN FOR SEX  
 FOR MONEY - NOW I AM  
 IN GREECE AND I FREE  
 THANKS TO GOOD  
 PEOPLE  
 I NO FOR SALE ANY MORE

New Internationalist

Slavery is a booming business worldwide, and no region of the world is immune. At least 12 million but more probably 27 million men, women and children are enslaved today. As numbers and profits have soared the price of a slave has dropped dramatically to just £100. Slavery has one basic dynamic: its flow is from the poorest to the richest, whether within a society, regionally or globally.

### In Britain

Trafficking into Britain for sexual or domestic labour involves thousands of women and children per year. Ironically, given the origin of the word slave and this bicentenary year, they often come from Slavonic countries and Africa (see Definition of 'slave').

The British government announced this year that it plans to sign the Council of Europe convention on Action Against Trafficking in Human Beings, but it has not said when. According to a report of the Wilberforce Institute for the Study of Slavery and Emancipation and the Joseph Rowntree Foundation, modern forms of slavery are growing in Britain.

Britain, like all wealthy countries, has many companies that rely on slave labour, but this involvement is often obscured by complex subcontracting and supply chains, managed by agents. Fashion, food and sport retailers are those whose products are most at risk of containing an element of slave labour.

The 1957 UN Slavery Convention says: "Slavery is distinguished from poor working conditions by the element of coercion: abuse, beatings, rape, deportation or death".

### Contemporary slavery

Source: International Labour Organisation



### Definition of 'slave'

The word slave comes not from *servus* - the latin word for slave which developed into *serf* - but from *slav*. It was from among the pagan Slavs that Western Europeans, reluctant to enslave fellow Christians, chose slaves, at the great slave markets of Caffa in the Crimea and Tana at the mouth of the Don.

On the Iberian peninsula, the Christian kingdoms were conquering territory held by Islam. In the process, they captured black slaves whom their Muslim masters had imported. Although still relatively few in number, black slaves as distinct from white ones, began to appear in European records. For example, a will, dated December 21 1300, made by a Genoese colonist in Cyprus, bequeathed a house to a slave identified as "a Negress".



# ACKNOWLEDGMENTS



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**The exhibition aims to help people understand how slavery connects to our own lives and to promote action to finally eliminate all forms of slavery today. For further information contact:**

**Antislavery International [www.antislavery.org](http://www.antislavery.org)**

**Thomas Clarkson House, The Stableyard, Bloomgrove Road**

**London SW9 9TL t: 020 7501 8920**

**[www.notforsalecampaign.org](http://www.notforsalecampaign.org)**

**World Development Movement [www.wdm.org.uk](http://www.wdm.org.uk)**

**66 Offley Road, London SW9 0LS t: 020 7820 4900**



Medal, commemorating the abolition of slavery, 1834



Jasperware medallion, 1786



Medal, commemorating the abolition of the slave trade, 1807

