



struggle
emancipation
& unity

The 2007 Bicentenary of the
Abolition of the Slave Trade in the British Empire



This year the nation commemorates the end of the slave trade in the British Empire with events across the country.

In Camden, in consultation with our 1807-2007 Taskforce of local African and Caribbean community leaders, we remember slavery by reflecting on the resistance of Africans, their celebration in their liberation and their unity in tackling present day inequalities as a legacy.

The events, as part of the Struggle, Emancipation and Unity season, ranged from collaborative programmes with the British Museum, Unesco's Lest We Forget Exhibition and Camden's 18th and 19th Century Slavery Trail.

This brochure is a backdrop to the year long calendar of events in Camden. We have also included articles which add a fresh perspective, Dr Hakim Adi writes on African Liberation in Camden and Carol Seigel outlines Hampstead's Connection to the slave trade.

In October's Black History Month we follow the same themes. We list the key events that are being hosted by local organisations, libraries and venues in the borough.

For further details please visit www.camden.gov.uk/blackhistorymonth

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"Until the lion has his or her story,
the hunter will always have the
best part of the story"

Ewe-mina Proverb

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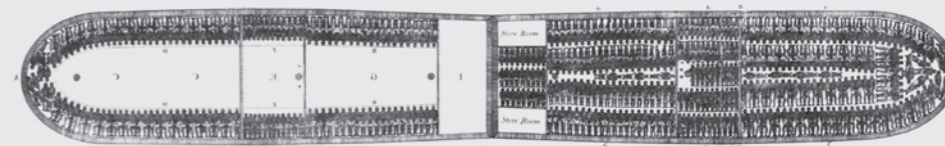
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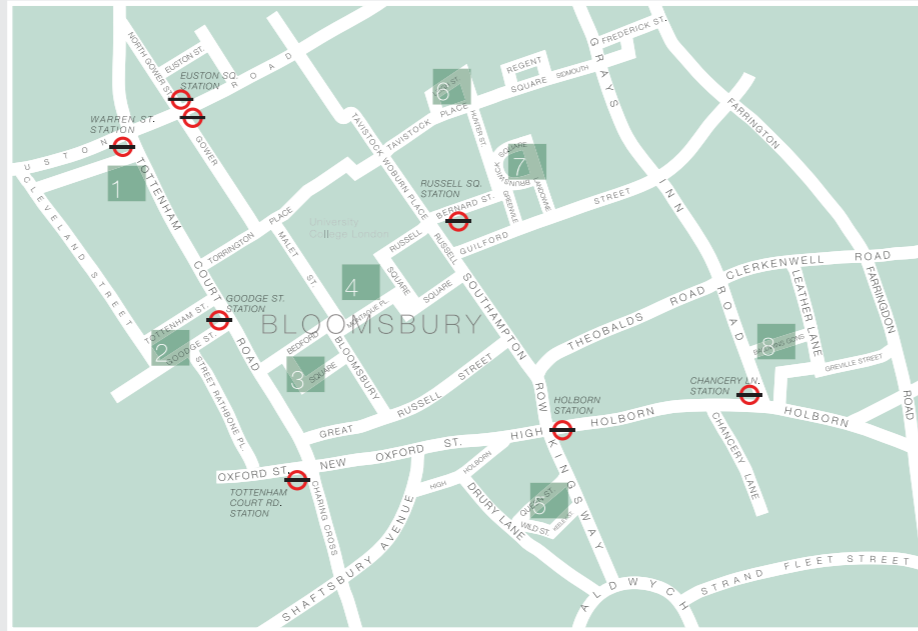
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Camden's 18th and 19th Century Slavery Trail

Camden's Slavery Trail explores the lives of men and women in the 18th and 19th century that were connected to the slave trade and abolition movement. All of them lived and worked in a Camden that is today remembered only in history books and archives. This trail brings to life the days when black and white people campaigned together to bring enslavement to an end, and shows where those who profited from the trade in humans lived and worked.

The trail reveals the privileged and not so privileged, those determined to make a better life for themselves against all odds, and those who took on the system head on and had significant victories that would resonate throughout the centuries. The bicentenary of the act to abolish the slave trade has created the opportunity to revisit a hidden aspect of British history from a more inclusive perspective.



Stop 1: Whitfield Street

The American Church is the site where the Whitefield Tabernacle once stood. George Whitefield (1714-1770) an evangelical Anglican priest and friend of John Wesley opened his chapel on Tottenham Court Road in 1756. In the 1730s Whitefield travelled to Georgia, at that time a British colony, giving a series of sermons there. He eventually opened an orphanage there called Bethesda, which still exists today. At that time, Georgia was prohibited from having slaves, but in 1749 there was a movement to introduce slavery, which Whitefield supported. 'If the colony is allowed Negroes, as it is thought it must and will be', he wrote to a friend, 'they can, with about 20 negroes to manure the plantation which contains about five hundred acres of land, raise much more provision than a larger family than this can expand'.

Thus Whitefield used slaves to maintain his orphanage, but he was by no means unique as a clergyman that supported slavery – the Society for the Propagation of the Gospel had been bequeathed the Codrington plantation in Barbados, which they ran successfully without any qualms about owning slaves; indeed, they would brand their enslaved Africans with the word Society. Despite being a friend of John Wesley, who was against slavery and wrote *Thoughts upon Slavery* in 1774, George Whitefield is indicative of many 18th century clergy who had no problem with enslaving others despite being men of the cloth. Olaudah Equiano witnessed Whitefield give a sermon in Philadelphia in 1766, and became attracted to his form of evangelical Christianity, which ironically focused on charity toward the less fortunate.

Stop 2: Goodge Place

The Committee for the Relief of the Black Poor was founded in 1786 as a result of the large numbers of Africans and Indians in London who were destitute and walking the streets. Indian sailors, who worked for the East India Company and on other ships, were promised their passage home. However, the Company did not always fulfil its responsibilities, and many of them were left to fend for themselves in England. There were also Africans, who had come to England as a result of the transatlantic slave trade, because they were Black loyalists from the United States or because they were sailors who worked on merchant ships or for the Navy.

The Committee's supporters were drawn from London's financial elite, including the governor of the Bank of England, George Peters, and the abolitionist Samuel Hoare (from Hampstead). However, the aim of the committee was somewhat unclear – whether to send Africans to Sierra Leone or to support people with no homes and no income.

Olaudah Equiano, who lived in Goodge Place in 1788 (Tottenham Street, Fitzrovia), was known for his activities in organising the Black Poor, and was involved in the scheme to settle Africans in Sierra Leone. However, he resigned believing the scheme to be a sham and that his post counted for nothing.



Stop 3: 47 Bedford Square

From childhood, abolitionist Sarah Parker Remond had been encouraged to challenge racism and bigotry. Born into a family of free blacks in Salem, Massachusetts in 1824, Sarah was an early witness to

her family's activism. Her father, John Remond, organised a year long boycott against the segregated school system that resulted in the eventual desegregation of the state's public schools. Furthermore, her brother, Charles Lenox Remond, was the first black lecturing agent for the Massachusetts Anti Slavery Society, travelling to London in 1840 to attend the World Anti Slavery Convention.

In 1858, Sarah moved to England to 'enjoy freedom' from the pro slavery atmosphere and racial segregation in the United States, to 'serve the anti slavery cause' and to train to become a doctor – an opportunity she would never have as a black woman in America.

Sarah enrolled at the Bedford College for Ladies in London. She boarded with the college's founder, Elizabeth Reid, a supporter of the abolitionist William Lloyd Garrison. The registers of student courses at the Royal Holloway Archives show that she threw herself into her studies, enrolling in various subjects. However, she was not prepared for study at that level, blaming American racism for her poor schooling.

She stayed in England during the American Civil War, becoming an active member of the London Ladies Emancipation Society and the Freedmen's Aid Association. At the same time she worked at London University Hospital, training to be a nurse, then travelling to Italy, where she eventually received her diploma for 'professional medical practice' in 1871. Sarah remained in Italy until her death in 1894.

Camden's 18th and 19th Century Slavery Trail



Stop 4: Senate House

In 1785, Thomas Clarkson, a student at Cambridge University, entered a Latin essay competition that would change his life. The question was whether 'it was lawful to enslave the unconsenting'.

The question was set by the vice chancellor, Peter Peckard, a man of liberal views who later wrote two abolitionist pamphlets himself. Although Clarkson knew nothing about this subject, it engaged his curiosity and he soon discovered the works of Anthony Benezet, which became at that stage his principal source. He also asked around, and found both students and others with personal experience of slavery and the slave trade. Clarkson's research paid off, and in 1785 he won first prize for his essay. He then 'rather hurriedly' translated the essay into English, he apologetically informs us, so that it could gain a wider audience. The essay was published in 1786 entitled *An essay on the slavery and commerce of the human species, particularly the African, translated from a Latin Dissertation*. Clarkson then went on to read his prize winning essay at Senate House.



Stop 5: Great Queen Street

In June 1840 the Anti Slavery Society convention was held in Freemasons' Hall.

Founded in 1823, the aim of the society was the abolition of slavery and the slave trade worldwide and the protection of the emancipated slaves in the

British colonies. Some of the delegates present included Louis Levesque, leader of the free coloured movement in Jamaica, Daniel O'Connell, a radical Irish MP, Thomas Clarkson, president of the convention, Henry Beckford, a freed slave from Jamaica who addressed the convention, and Samuel Jackman Prescod, the delegate from Barbados and editor of a radical newspaper highly critical of the planters who pursued policies to suppress black people. The convention is also known for trying to prevent female delegates from speaking and attending – Sarah Parker Remond's brother Charles Lenox Remond led a boycott of the convention, which eventually led to women being allowed to attend the convention.



Stop 6: Leigh Street

Mary Prince, an enslaved woman, lived here with her master and mistress, the Woods, before deciding to run away from them

because of cruel treatment. She eventually wrote a narrative that undoubtedly influenced the decision to abolish slavery in the Caribbean.

Born around 1788 in Brackish Pond, Bermuda, Mary and her parents were the property of Frances and David Trimmingham. In 1798, Mary was sold for £20 to a Captain John Ingham. Her experience there was a brutal one – her mistress constantly flogged her. She later wrote: "To strip me naked – to hang me up by the wrists and lay my flesh open with the cow skin, was an ordinary punishment for even a slight offence."

After working in the salt pans in the Turk and Caicos Islands, Mary went through a series of owners who mistreated her, until she was bought by John Wood, and settled in Antigua where she met her husband, Daniel Jones, a free man whom she married without her owners' permission. John Wood was furious when he found out and once again she had to endure a severe beating with a horsewhip.

In 1828, the Woods travelled to London, taking Mary with them. Soon after arriving Mary ran away from the Woods to the Moravian Mission in Hatton Garden. Desperately trying to make a living in London, she worked first as a charwoman, and then as a ladies' servant. Then, out of work, she used up all her savings in lodgings and was forced to apply to the Anti Slavery Society for assistance. Eventually, she went into service for Thomas Pringle, a member of the Anti Slavery Society, to whom she recounted her life story, after realising that the Woods would never let her return to Antigua as a free woman.

Mary's history illustrates her outspokenness and her ability, within the limits of her existence, to negotiate who would own her in an attempt to escape the brutality that she experienced. She had been able on three occasions to persuade her owners to sell her on. She would make them face up to their behaviour, which while not preventing her from being beaten, displayed her agency. She married against the wishes of her owners, and refused to let them threaten her when they were in England and tried to persuade them to allow her to go free, because she knew that in England she was a free woman.

Stop 7: The Foundling Museum, Brunswick Square

Jack Beef, the servant of John Baker, diarist and former Solicitor General of the Leeward Islands is buried near here. Beef accompanied Baker when he returned to England. He attended his master on horseback, went on messages and did commissions in London, and was much in demand among John Baker's friends for cooking turtles and bottling wines. He was on friendly terms with the white servants. He often went with them to the theatre and also attended the fashionable Black balls. He was eventually freed on 2 January 1771, and died in his sleep four days later. His funeral took place on 10 January at the cemetery near the Foundling Hospital, and was attended by the Baker family, fellow servants and several Africans.



Stop 8: Baldwin's Gardens

Olaudah Equiano, the African abolitionist and author, lived at number 53 Baldwin's Gardens between 1787 and 1788. Today, the building is replaced by St Alban's Church Of England School.

Equiano used this address in letters that he wrote to the press published at the time. For example, on 28 January 1788 he writes to the public advertiser in answer to a pro slaver called James Tobin, accusing him of 'glaring untruths' in his claims that Africans living in the Caribbean were living as equally as whites.

'You oblige me to use ill manners' he asserts, 'you lie faster than Old Nick can hear them. A few shall stare you in the face: what is your speaking of the laws in favour of Negroes? That you never saw the infliction of severe punishment, thereby implying that there is none?' and so he goes on.

He signs himself as 'Gustavus Vassa, the Ethiopian and the King's Late Commissary for the African Settlement, Baldwin's Garden, Jan 1788'.

According to his famous autobiography, written in 1789, Olaudah Equiano (c.1745-1797) was born in what is now Nigeria. Kidnapped and sold into slavery in childhood, he was taken as a slave to the New World. As a slave to a captain in the Royal Navy, and later to a Quaker merchant, he eventually earned the price of his own freedom by careful trading and saving. As a seaman, he travelled the world, including the Mediterranean, the Caribbean, the Atlantic and the Arctic, the latter in an abortive attempt to reach the North Pole. Coming to London, he became involved in the movement to abolish the slave trade, an involvement which led him to write and publish *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa the African* (1789) – a strongly abolitionist autobiography. The book became a bestseller and, as well as furthering the anti slavery cause, made Equiano a wealthy man.

Sources

Camden History Review
George Whitefield Letters
The interesting narrative of Olaudah Equiano, or Gustavus Vassa, the African
Peter Fryer, Staying Power
Clare Midgley, Women against slavery: the British Campaigns 1780-1870
National Portrait Gallery
The History of Mary Prince, a West Indian slave, written by herself
Folarin Shyllon, Black People in Britain 1555-1833

Other mentions:

St Giles Circus: begging haunt of Billy Waters, King of the beggars, and where his funeral cortege passed.

15 Theobalds Road: birthplace of Samuel Taylor Coleridge, composer and Pan Africanist.

This is a Camden Initiative

Resistance Film Season - In partnership with The British Museum March 2007

Resistencia: Hip-Hop in Columbia

A look at the Hip-Hop street sub-culture in civil war-torn Columbia where young people caught between left wing guerrillas and right wing paramilitaries express themselves through rap. The film follows a summer in the lives of some of Columbia's finest rappers, DJs and break-dancers.
Director: Tom Feiling. UK, 2002, 51 mins

Lion Mountains: a journey through Sierra Leone's History

Interspersed with an urban hip-hop and reggae fused soundtrack and stunning visuals of the landscape this documentary journeys through pre-colonial Sierra Leone, the beginning of European and African trade and the effect of Western imperialism through the eyes of a young Jamaican Englishman. With special guest Louis Buckley.
Director: Louis Buckley. UK 2006, 54 mins

Borderline

A rarely seen experimental drama from the silent era exploring inter-racial love and prejudice. Starring Paul Robeson and a terrific new score by jazz saxophonist Courtney Pine.
Director: Kenneth Macpherson. UK, 1930, 63 mins

500 Years later

Crime, drugs, HIV/Aids, poor education, inferiority complex, low expectation, poverty, corruption, poor health and under development plagues people of African decent globally – Why? 500 Years Later from the onset of slavery and subsequent colonialism Africans are still struggling for basic freedom. Why? Filmed in five continents, and over

twenty countries with Frances Cress Welsing, Desmond Tutu, Maulana Karenga, Paul Robeson Jr. and Dr. Hakim Adi.

Director: Owen 'Aliik Shahadah. USA, 2005, 108 mins

Baldwin's Nigger

The famous African American author James Baldwin compares black life in the USA and Britain during the 1960s.

Director: Horace Ove. UK, 1968, 46 mins

Reggae

Charts the popularity of this Jamaican music form in Britain in the 1960s focussing on social and cultural sources, the difficulties encountered and what reggae musicians wrote about. Includes footage of performances, social life and political protest.

Director: Horace Ove. UK, 1971, 60 mins

A Son of Africa

A powerful dramatic reconstruction of the slave narrative, which helped rouse the conscience of Europe and America against the shame of slavery.

Director: Alrick Riley. UK, 1995, 28 mins

4Real Kenya

Traces an unforgettable journey through Kenya with Somali refugee and poet K'naan who returns to Africa to film his first music video for his song Soobax, a protest against the warlords of Somalia. A rare view of contemporary life in East Africa and Kenya's vibrant hip hop scene.

Director: Sol Guy. UK, 2005, 24 mins

Legacy

Spiritual power and beatings are the legacy with which Inge confronts her mother – the descendant of a Jamaican Maroon and possibly a British slave master. Inge Blackman writes and makes films. She is based in London but the film originates in Algeria.

Director: Inge Blackman.

UK/Caribbean, 2006, 17 mins

Catch a Fire

Docu drama about deacon Paul Bogle, described as a 19th century Malcom X and the Morant Bay rebellion in Jamaica in 1865. Uses archive material and interviews with Bogle's grandson.

Director: Menelik Shabazz.

Jamaica/UK, 1995, 30 mins

One plus One

Documentary about the filmmaker and his identical twin brother who discuss issues of identity for black British people. They take a trip to Ghana, their ancestral home, which provokes thoughts about belonging, family ties, ambitions, and expectations. The film asks what makes cultural identity or individual identity.

Director: George Amponsah. UK, 1999, 19 mins

Quilombo Country

A portrait of the quilombos (rural communities) in Brazil that were either founded by runaway slaves or began from abandoned plantations. Brazil was a brutal and deadly place for slaves but they did not submit willingly. This film tells some of the stories along with footage of contemporary ceremonies, dances and lifestyles.

Director: Leonard Abrams. USA, 2006, 73 mins



May

Swiss Cottage Gallery Lest We Forget Exhibition

Camden Arts was very pleased to host the exhibition Lest We Forget: The Triumph Over Slavery. A travelling exhibition commissioned by the Unesco slave route project to commemorate the Struggle Against Slavery and Its Abolition in its nation states. The exhibition has travelled to several countries in Africa, Europe and North America. Camden's Swiss Cottage Gallery was chosen to be the first site in the United Kingdom.

Lest We Forget was created by the Schomburg Centre for Research in Black Culture. For further information on the exhibition and Unesco slave route project visit: www.unesco.org

July

British Library Africa's Greatest Resource

A screening of a brand new documentary by Steve Taylor, telling the true story of one African, Thomas Peters. He escaped slavery, fought for the British in the American War of Independence and was promised a new

beginning in Nova Scotia. Let down by this offer he travelled to London to petition the government and made contact with the antislavery Clapham Sect. This was the beginning of the establishment of Freetown in modern Sierra Leone, provided as a homeland for free slaves. The screening is followed by a discussion with filmmaker Steve Taylor, Freetown archivist Abu Koroma and the Rector of Holy Trinity Church, Clapham, David Isherwood.

Presented in partnership with Camden Libraries. Africa's Greatest Resource was made with the support of The British Council, Sierra Leone.

August 2007

Holborn Library Unseen Island Life Exhibition

Royal Geographical Society with IBG and Camden Libraries

"The photographs of Sir Harry Johnston may help to recover a visual heritage that discards those literary stereotypes where the 'native' is either a savage, or merry, mischievous child." Dr Petrine Archer-Straw

A powerful collection of photographs taken by colonial officer Sir Harry Johnston provides a rare glimpse of everyday life in Barbados, Cuba, Haiti, Jamaica and Trinidad at the turn of the twentieth century.

Importantly, this exhibition openly yet sensitively addresses issues around colonial attitudes to race and provides three strands of interpretation that links Johnston's original captions to comments on the pictures by the Jamaican colonial art historian Dr Petrine Archer-Straw and members of a London based social centre for African Caribbean elders. He returned to England – he attended his master on horseback, went on messages and did commissions in London, and was much in demand among John Baker's friends for cooking turtles and bottling wines. He was on friendly terms with the white servants, and went with them to the theatre and also went to the fashionable Black balls. He was freed on 2 January 1771, and died in his sleep four days later. His funeral took place on 10 January at the cemetery near the Foundling Hospital, and was attended by the Baker family, fellow servants and several Africans.

Connections

The Transatlantic Slave Trade: Hampstead Connections An article by Carol Seigel, Curator at the Hampstead Museum about their exhibition October-December 2007

Hampstead was a growing and prosperous village near London in the seventeenth and eighteenth centuries. This new exhibition at Hampstead Museum will take a number of different angles in examining Hampstead and slavery.

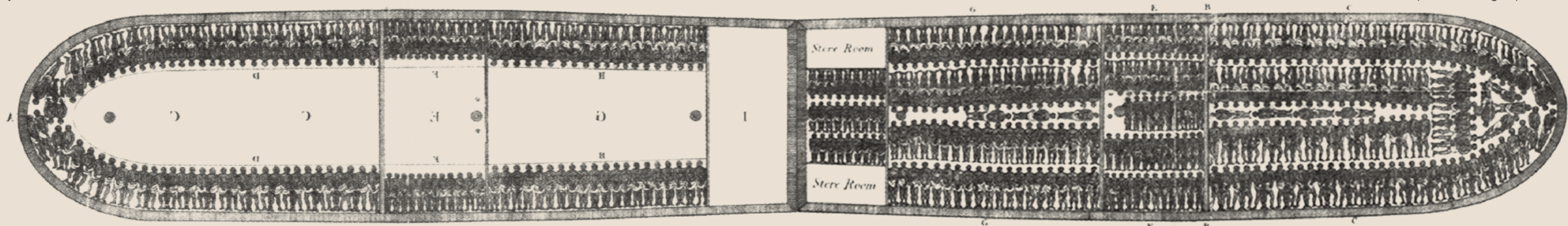
Hampstead was also known for its radical thinkers and many of the men and women closely bound up with the abolitionist movement lived or passed through here.

Hampstead Museum is based in Burgh House, and research for the exhibition has already uncovered some surprisingly close links between Burgh House and the fight to abolish slavery.

The most famous abolitionist of all, William Wilberforce, owned a 'house, coach-house and stable' in New End – a stone's throw from Burgh House – towards the end of his life.

Historians now believe London's black population in the late eighteenth century may have been anything up to 14,000 people.

This new exhibition will provide great opportunities for schools and young people to work with Hampstead Museum on slavery and the slave trade. Burgh House also has performance spaces for drama or performance groups.



It will look at how fortunes made on the backs of slaves in the West Indies were used to buy and build properties in this area, through men like William Beckford, whose family made one of the greatest fortunes ever out of Jamaican sugar, and Robert Milligan, another wealthy merchant who developed the West India Dock on the Thames.

Best known was Samuel Hoare, one of the most active members of the Anti-Slave Trade Society. His daughter Sarah later recalled how the horrifying image of slaves crammed together in the hold of a ship was displayed in their house and made an indelible image on her mind.

William Davy, living in Burgh House with his wife Catherine, was one of the barristers acting for runaway slave James Somerset in the famous slavery case of 1772, presided over by Lord Mansfield.

What of black people in Hampstead? The best known is Dido Belle, who lived as a family member at Kenwood House in the late eighteenth century.

It would not be surprising if some of these black people worked as servants in Hampstead or visited this popular village, and further research might shed more light on this.

Please contact Carol Seigel, Curator, Hampstead Museum on 020 7431 0144 or carol.seigel@burghhouse.org.uk Hampstead Museum, Burgh House, New End Square, Hampstead, NW3 1LT www.burghhouse.org.uk

October 2007, Black History Month

29 September 7-9.30pm

Swiss Cottage Library

An evening of history, poetry and music.

The exciting line-up includes two world-renowned poets, Poet Beyonder and Poet Malika, reciting a collection of their recent poetry, Alistair Bain, performing a few of his famous stories, and internationally acclaimed Reggae artist Jimmy Lindsay famously known for his album "Children of Rastafari" will perform some classic songs.

Places are limited so please arrive early to avoid disappointment.

8 October 6.30-7.30pm

Swiss Cottage Gallery

Claudia Jones screening & discussion with Tony Warner

Profile of political activist Claudia Jones, the woman who started The Notting Hill Carnival and founded the West Indian Gazette, the first popular newspaper within the Black Community.

13 October 9.45am-6.30pm

**British Empire & Commonwealth Museum
Bristol CARAF Centre Coach trip to Bristol to see 'Breaking the Chains' Exhibition Free**

This ground-breaking exhibition presents authentic artefacts, film, music, photography, video and personal testimonies to provide visitors with an incredible multi-sensory experience.

Places are limited so please book in advance by contacting Anne-Marie Morris-Daley on 020 7284 0030 or by e-mail at carafcentre@cbpta.com.

19 October 5-10pm

**The Roundhouse FREEDM Studio
Abolition of Slave Trade Poetry Slam
£1 donation at the door**

Camden Black Workers Group (CBWG) Black History Month Poetry Slam is particularly aimed at young people aged from 12 to 23 years. Young people will be able to present their poetry rhymes around the theme of the Transatlantic Slave Trade. Events, historical figures of slavery and the process of its abolition will encourage young participants to research, rap and slam with inventive poetry relating directly to transatlantic slavery.

20 October 6.30-8.30pm

**Swiss Cottage Library
Africa's Greatest Resource Documentary
& Discussion with Historian Steve Taylor**

A brand new documentary by Steve Taylor. This tells the true story of one African, Thomas Peters, who escaped slavery, fought for the British in the American War of Independence and was promised a new beginning in Nova Scotia. For a more detailed description see page 9.

25 October 5.30pm

**Friends House
"Abolition?" – A Theatre documentary**

This is a theatre documentary with songs which will portray the inspiring campaigners – black and white, women and men, middle and working class - who achieved abolition of both the slave trade (1807) and of slavery in British colonies (1833).

26 October 10am-4pm

Senate House

The unveiling of the MARY PRINCE plaque

The plaque will be placed on the front of the building and will read as follows:., Mary Prince, 1788-1833, The First African Woman to publish her Memoirs of Slavery lived in a house on this site in 1829.

12 November 2007 7pm

Chalk Farm Library

Author Simi Bedford - Discussion on the book 'Not With Silver'

Author Simi Bedford talks through her newly released book 'Not with Silver'. The vividly realised historical novel takes us through three generations of an African family, and their experiences of slavery. Bedford draws on his own wider ancestral history.

29 November 2007 7pm

**Camden Town Hall Chamber, Judd Street
Abolition and the Anti-Slavery Movement, commemorating the past, looking to the future**

Camden Black Workers Group hosts this public meeting. The meeting will be an opportunity to hear from speakers representing cultural, faith and community organisations. It will be an opportunity to reflect on the struggles of the past, the progress we have made and also the challenges that remain.

**For more details and events please visit
www.camden.gov.uk/blackhistorymonth
or contact Camden Arts & Tourism on
020 7974 1647.**

Slavery and Justice

The legacies of Lord Mansfield and Dido Belle



During May, English Heritage hosted a brand new exhibition, *Slavery and Justice: the legacies of Lord Mansfield and Dido Belle* at Kenwood House, Hampstead. The display, which marked the bicentenary of the abolition of the British transatlantic slave trade, explores the fascinating connections between Kenwood House and the story of abolition, through the lives of 18th-century England's most powerful judge and his great-niece Dido Elizabeth Belle.

As Lord Chief Justice, the 1st Earl of Mansfield presided over important legal decisions about slavery in England while living at Kenwood House. Three of these cases were brought by the renowned abolitionist Granville Sharp.

Meanwhile, he and his wife, who were without children of their own, were bringing up Dido, the daughter of his nephew Sir John Lindsay and an enslaved African woman. Until the exhibition closes on 2 September 2007, visitors have a rare opportunity in London to see the double portrait of Dido and her cousin Lady Elizabeth Murray, attributed to Zoffany and on loan from Scone Palace in Perth.

Using objects from the Kenwood collection and loans from private owners and museums, this intimate display will explore, through scant but important documents, Dido's unusual place within Mansfield's aristocratic family, and glimpse her life at Kenwood as she supervised Kenwood's dairy and helped Lord Mansfield with his legal correspondence. The exhibition also explores how far cases in Mansfield's court influenced 18th and 19th century attitudes towards abolition. The individual stories of these cases give an enlightening and sobering insight to the perilous lives of black people in London in the 18th century.

Cathy Power, Senior Curator for English Heritage, commented: "This new display is very important for Kenwood House, as it explains the vital role played by Mansfield's early rulings in the slave trade cases and the early abolition

story. But, the display also shows us 18th century attitudes and beliefs, which are no longer familiar or acceptable. The story of Dido Belle being brought up in this family gives us an interesting and personal connection to this often hard to understand period of history. I am certain visitors will find Dido's story as intriguing as we do."

Whilst Dido was perhaps treated as a loved but poor relation, she enjoyed a life far removed from that of many other black people in England at the time. The double portrait, temporarily on loan to Kenwood House from the collection of the Earl of Mansfield in Scotland, portrays Dido included in family life and dressed in fine aristocratic clothes next to her legitimate cousin Elizabeth. This is a rare exception to the subordinate artistic portrayal of black people in the 18th century and a clue to her unusual status in society.

**For more information about Mansfield, the exhibition at Kenwood visit
www.english-heritage.org.uk.**

Image: Portrait of Dido Elizabeth Belle and Lady Elizabeth Murray later Finch-Hatton, attributed to Zoffany. From the Collection of The Earl of Mansfield at Scone Palace, Perth, Scotland.

Camden and African Liberation By Dr Hakim Adi, Reader of African Diasporic History at Middlesex University

What is today the London Borough of Camden was at the centre of African and Pan-African political activity in the capital during the first half of the 20th century. A little known fact perhaps but certainly one that requires much greater recognition and acknowledgement.

Much of this political activity, such as campaigning against racism and colonial rule, was undertaken by African students. The vast majority of these were from Britain's four colonies in West Africa.

Many of these attended the colleges of London University, or gathered at Student Movement House in Russell Square in the period just before and after the First World War.

Early African student organisations at this time, such as the African Students Union and the Union of Students of African Descent, held meetings in what is now Camden, as did the members of the Nigerian Progress Union, the organisation formed in 1924 by Ladipo Solanke, a student at University College and Amy Ashwood Garvey, the first wife of the famous Jamaican political activist Marcus Garvey, who was to spend his final years in London.

The following year Solanke founded the influential West African Students' Union (WASU),

which remained active for over forty years. In 1932, in response to the widespread 'colour bar', which made it difficult for Africans to find accommodation in London, the WASU opened its first hostel at 62 Camden Road, funded with money raised in Africa. The WASU hostel, which soon became known as Africa House, provided accommodation, African food and a meeting place for all people of African origin. It was often used by those visiting London from other parts of Britain and abroad and widely used as a postal address. In 1937 the WASU opened a second hostel in South Villas, Camden Square. The hostels played a major part in the political activities of WASU, which by the time of the Second World War was the major African organisation in Britain, with its own parliamentary committee, reflecting the demands for self-rule that were developing in Britain's West African colonies. It was from today's Camden that these demands were first issued during the early 1940s.

In 1945 when Kwame Nkrumah came to London he headed straight to the WASU hostel in Camden. Nkrumah, who in 1957 was to lead Ghana to political independence, later moved to Burghley Road in Kentish Town from where he actively participated in WASU and the Pan-African Federation. When he formed the

West African National Secretariat in 1946, which amongst other things agitated for a 'West African Soviet Union,' this was also based in what is now Camden, at 94 Grays Inn Road.

Another leading political figure who was based in today's Camden was the Trinidadian George Padmore, the architect of the famous 1945 Pan-African Congress who later became Nkrumah's special advisor when Ghana became independent. He moved to Britain in 1935 and lived for a time in Guilford Street, before moving to Cranleigh Street, near Mornington Crescent. Padmore had been instrumental in the formation of the International African Service Bureau, and the International African Friends of Abyssinia, two of the principal Pan-African organisations in the late 1930s. In 1945 as well as organising the Pan-African Congress, he also convened two Subject People's conferences in London. In the 1940s and 1950s, his biographer has claimed, 22 Cranleigh House was for many Africans 'the headquarters of anti-colonial agitation.'

This year as Ghana celebrates fifty years of formal independence from Britain it is important to remember that many of the campaigns for an end to colonial rule and for Africa's independence were organised in what is now the London Borough of Camden.

Books

Gerzina, G, 'Black England: Life before Emancipation', London, 1995

Olaudah Equiano, ed. Vincent Carretta, The Interesting Narrative of Olaudah Equiano, or Gustavas Vassa, the African and other writings (Penguin Classics 2003)

Davis, David Brion, The Problem of Slavery in Western Culture (Ithaca: Cornell University Press, 1966)

Curtin, Phillip D, The Atlantic Slave Trade: A Census (Madison: University of Wisconsin Press, 1969)

Anstey, Roger, The Atlantic Slave Trade and British Abolition 1760-1810 (London: Macmillan, 1975)

Williams, Eric, Capitalism and Slavery (London: André Deutsch, 1964)

Midgley, Clare, Women against Slavery: the British Campaigns, 1780-1870 (London: Routledge, 1992)

Fryer, Peter, Staying Power: The History of Black People in Britain (London: Pluto Press, 1984)

Burton, Annie L & et al, Women's Slave Narratives (Mineola: Dover, 2006)

Gail Cameron and Stan Crooke, Liverpool: Capital of the slave trade (Picton Press 1992)

Mary Prince, The History of Mary Prince, a West Indian Slave (ed. Sarah Salih, Penguin Classics 2000)

Adam Hochschild, Bury the Chains: The British Struggle to abolish Slavery (Pan 2006)

Websites/ Online Resources

Local Contacts:

www.camden.gov.uk/slavery
Slavery in Camden

www.camden.gov.uk/blackhistorymonth
Black History Month in Camden

<http://www.camdenbmealliance.org.uk/active/about.asp>
Camden Black & Minority Ethnic Alliance

<http://www.cbpta.com>
Camden Black Parents and Teachers Association

<http://www.brycchancarey.com/equiano/eqs.htm>
The Equiano Society

African and Caribbean History and Cultural Heritage Organisations:

<http://www.acdiversity.org>
African & Caribbean Diversity

<http://www.nypl.org/research/sc/sc.html>
Schomburg Center for Research in Black Culture

<http://www.nationalarchives.gov.uk/pathways/blackhistory/index.htm>
National Archives – Black History

<http://www.hif.org.uk/English/Features/RememberingSlavery>
Heritage Lottery Fund – Remembering Slavery

<http://www.blackandasianstudies.org.uk>
Black and Asian Studies

Government:

<http://www.london.gov.uk/slavery/index.jsp>
GLA – Abolition of the Slave Trade – Bicentennial 2007

http://www.direct.gov.uk/en/slavery/DG_065902
Direct Gov - Abolition of the Slave Trade

<http://slavetrade.parliament.uk/>
Parliament and the British Slave Trade 1600-1807

http://www.culture.gov.uk/what_we_do/Museums_galleries/bicentenary_abolition_slave_trade.htm
Department of Culture Media & Sport – Abolition of the Slave Trade

If you would like this information about the Struggle, Emancipation and Unity season in large print or braille, audiotape or in another language, please contact 020 7974 4590.

Nëse e dëshironi broshurën e programit të Muajit të Historisë së Zezë të Kamdenit në shtyp të madh apo Braille, audiokasetë apo në një gjuhë tjetër, ju lusim kontaktoni 020 7974 1560.

إذا أردت منشور البرنامج عن تاريخ كامدن الأسود بالطبعة الكبيرة أو بلغة بريل أو على الشريط أو بلغة أخرى فالرجاء الاتصال مع رقم: 020 7974 1560.

আপনি যদি কেমডেন ব্ল্যাক হিস্টরী মান্থ -এর প্রোগ্রাম ব্রোশ্যর (অনুষ্ঠানের কর্মসূচী) বড় অক্ষরে মুদ্রিত আকারে অথবা ব্রেইল বা অঙ্কলিপিতে, অডিও টেপ বা বাজিয়ে শোনার কেসেটে অথবা অন্য কোন ভাষায় পেতে চান, তাহলে অনুগ্রহ করে 020 7974 1560 নাম্বারে যোগাযোগ করুন।

Si vous souhaitez obtenir la brochure contenant le programme relatif au Black History Month de Camden en gros caractères ou en braille, sur support audio ou dans une autre langue, veuillez contacter le numéro suivant : 020 7974 1560.

Haddii aad u baahantahay warqad kooban oo ka hadlaysa Bisha Taariikhda Madowga ee Camden (Camden Black History Month) oo ku daabacan far waaweyn ama habka wax loogu qoro dadka indhaha aan waxaba ka arkin ee Barayl (Braille), cajalad ku duuban ama luqad kale ku qoran, fadlan wac 020 7974 1560.

En caso de que desee el folleto con el programa del Mes de la Historia de la Comunidad de Raza Negra de Camden (comunidad africana y caribeña) en tipo grande, Braille, audio cassette, o en otro idioma, no dude en contactar con el número 020 7974 1560.

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