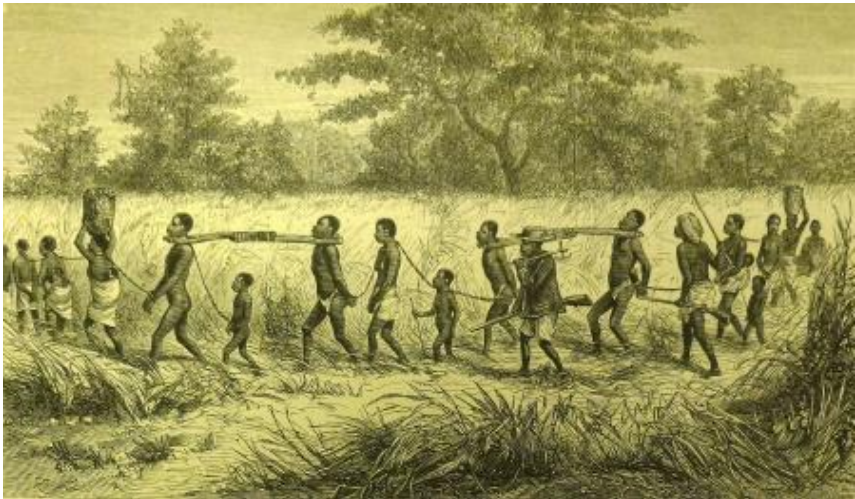


Slavery

The Historical and Modern Perspectives



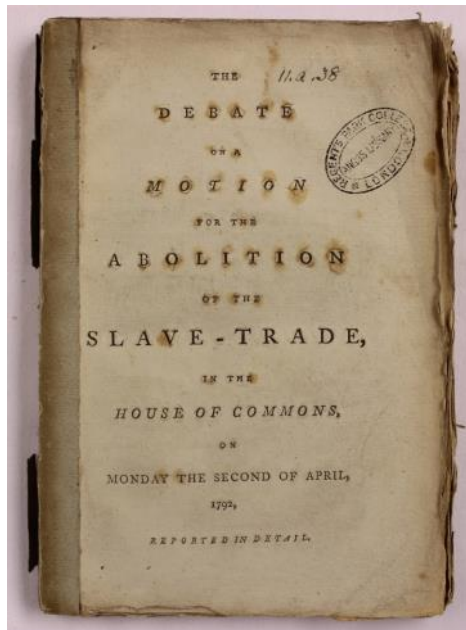
The Angus Library and Archive

Regent's Park College, Pusey St, Oxford, OX1 2LB

31st October - 5th December 2013



The abolition movement has been linked to Baptist and Nonconformist history and heritage since the 17th century. The Angus Library and Archive unites an extraordinary collection of manuscripts, printed works, illustrations, and artefacts that give an insight into the activities of the anti-slavery movement. Our “Slavery: The Historical and Modern Perspectives” exhibition presents only a fraction of these never before seen resources.



1. The Debate on a Motion for the Abolition of the Slave-Trade, in the House of Commons (April 2nd, 1792)

A copy of the debate held in Parliament, led by MP William Wilberforce that eventually caused a bill (the second to be introduced) to be passed to cease the Slave Trade. There was, however, an important amendment to the bills original form: that the ban would be ‘gradual’ making it almost worthless in actuality.

At a Ministers Meeting at Kettering
the following Resolutions were agreed to
Oct. 2. 1792

I Desirous of making an effect for
the propagation of the gospel amongst the
heathens, agreeable to what is intimated
in Mr. Carey's late publication on
that subject, we whose names are
annexed to the subsequent subscrip-
tions, do solemnly agree to act in
Society together for that purpose.

II. As in the present divided state
of Christendom it seems that each
denomination by exerting itself
separately is most likely to accom-
plish the great ends of a mission

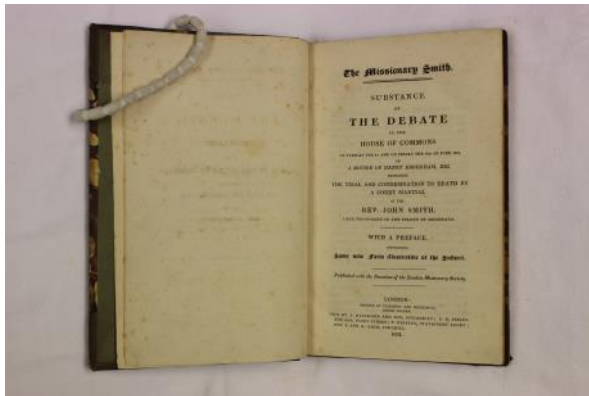
2. The first minutes book from the foundation and meetings of the Baptist Missionary Society (1792)

This minutes book documents the foundation of the Society on October 2nd 1792 and records all its activities until the spring of 1799. Mentioned in the appointed committee are William Carey, Raymond Hogg as Treasurer and Andrew Fuller as Secretary.

While the original purpose of the BMS was to “Christianise heathens”, missionaries often found themselves confronted with the realities of slavery in the British colonies and many joined the campaign for abolition.

The West Indies

Under British Colonial rule, the colonies of the West Indies were producers of major exports such as sugar and coffee. Grown on large plantations, these crops depended entirely on slave labour. Baptist missionaries in these colonies therefore came into contact with large slave populations.



3a. The London Missionary Society's Report of the Proceedings against the late Rev. J. Smith of Demerara, (1824)

3b. Substance of the debate of the House of Commons respecting the trial and condemnation of the Rev. John Smith, (1824)

In 1823, John Smith, a missionary in Demerara, was charged with complicity in a slave rebellion. The rebellion began in on Le Resouvenir estate, where Smith was pastor and spread across 50 estates in total. Smith was condemned to death, but died in prison before the news that he had been granted an appeal by the King reached Demerara. Items 3a and 3b document the details of his trial and the debates that took place regarding the validity of the guilty verdict.



4. The Jamaican Missionaries

Portraits of Baptist missionaries Rev. William Knibb (1803-1845), Rev. Thomas Burchell (1799-1846) and Rev. James Phillippo (1798 - 1879).

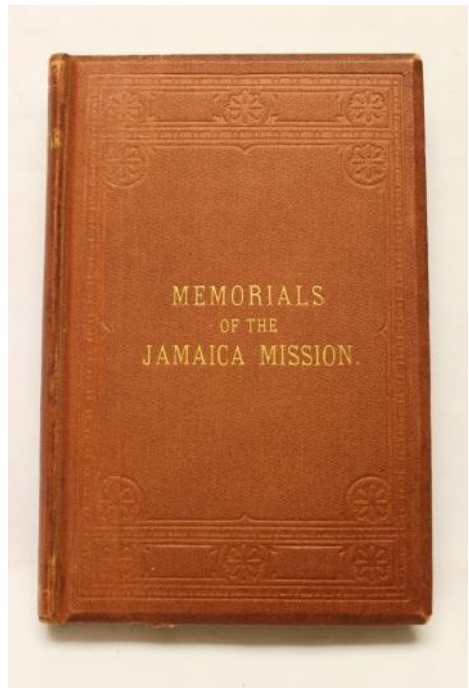


5. Jamaican church

Church built for the purpose of the Baptist mission in Jamaica.

6. Memorials of the Jamaica Mission by John Clarke (1869)

This volume recounts the history of the Jamaican Mission. John Clarke, a Baptist missionary, provides an overview of the history of the missionary movement. His reflections show that when the Moravian missions were first established in Jamaica in 1732, many missionaries owned slaves, a reflection of societal norms in the British colonies. However they soon gave up the practise as they realised it was not aligned with Christian morals.



7. A Memoir of William Knibb by Mrs John James Smith (1896)

Rev. William Knibb travelled to Jamaica in 1823 to begin his mission as a teacher in a free school in Kingston. Although it was not Knibb's intention to become involved in the abolition movement, he was horrified by the mistreatment of slaves, stating that he felt "ashamed [to] belong to a race that can indulge in such atrocities." Over time, he became more outspoken on the matter and travelled back to England on a number of occasions to speak on the subject of abolition. As a result there was often tension between the missionaries and the Jamaican plantation owners and authorities, who saw the education and humanitarian efforts to help the slaves as a threat to their way of life.

This memoir documents the life and work of Knibb, including the events of the 1832 slave rebellion and accusations made against Knibb and other missionaries of inciting this rebellion.



8. The Jamaica Watchman, vol. 4 (1832)

Issues of The Jamaica Watchman from 1832 document the "disturbances" that occurred across Jamaica during the slave rebellion. Thought to have been led by a slave named Sam Sharpe, the rebellion started when a number of slaves refused to return to work after Christmas Day 1831, believing that they had been granted freedom by the British Crown. The articles show that the Baptist missionaries were often blamed by colonists for inciting the rebellion.

9. Manuscripts and letters concerning the charges against William Knibb at the time of the rebellion in Jamaica (1832)

A collection of letters concerning the charges made against Knibb during the 1832 insurrection, including a letter written by Knibb about his attitudes towards slavery in Jamaica.

10. Pamphlets on Slavery, (1827-52)

One of many held in The Angus, this bound collection contains a number of documents relating to slavery in the West Indies around the time of the 1832 slave insurrection in Jamaica. Of particular interest are the *Facts and Documents connected with the Late Insurrection in Jamaica* (1832), and the *Analysis of the Report of a Committee of the House of Commons on the Extinction of Slavery* (1833) in which Knibb and other missionaries act as witness on the “affirmative side of the question of the expediency of an immediate or early extinction of slavery.”



11. Medal commemorating the death of William Knibb



12. William Knibb's monument in Jamaica (date unknown)

Photograph of the monument erected in memory of Knibb in Falmouth, Jamaica, where he was Pastor.

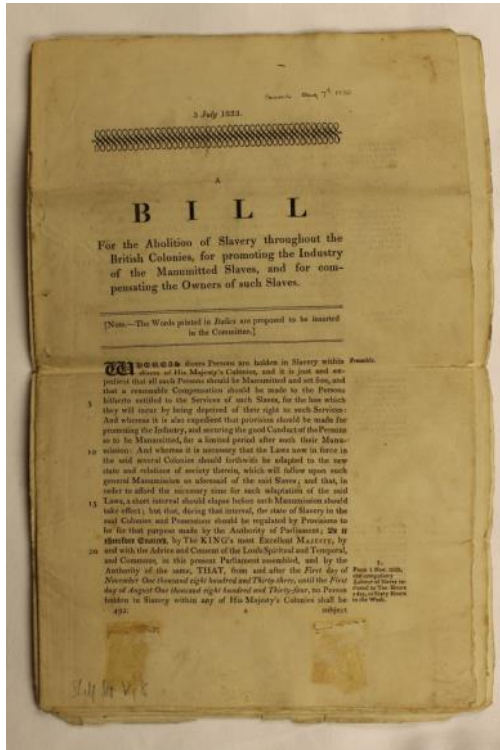
13. Scrapbook belonging to James Phillippo (1798-c.1866)

Handwritten by missionary James Phillippo, this scrapbook contains an autobiography providing an account of his voyage to Jamaica, as well as correspondence and newspaper cuttings. Phillippo often came under attack from colonists in Jamaica who thought his work to set up schools for the poorer classes, which included slaves, was damaging to the colonial way of life.



14. Letter from James Phillippo to John Dyer (1828)

In this letter, Phillippo dismisses an accusation that he has purchased a slave claiming that the charges made against him were made “*without due examination and competent knowledge.*”



15. A Bill for the Abolition of Slavery throughout the British Colonies, 4 Will. IV. – Session 1833

On July 5th 1833, Slavery was abolished in the British Colonies. This is a copy of the parliamentary bill which was passed. In Jamaica, slavery was replaced with an apprenticeship system. It soon became clear that in reality this system served as a method to continue slavery. Missionaries, along with other activists continued their campaign for complete freedom.

16. Joseph Sturge Letters (1837)

A collection of letters written by Joseph Sturge, co-founder of the Anti-slavery society, to missionary John Clarke in Browns Town, Jamaica concerning the continued effort by the Anti-slavery society to end the apprenticeship system.

17. Papers relating to Abolition of Slavery Part V (1838)

This volume contains documents presented in the House of Commons during the effort to end the apprenticeship system in Jamaica; it states that slavery still existed in the form of apprenticeships and provides evidence in the form of labour hours, the value of apprentices and conditions in workhouses and prisons.



18. West Indies Pamphlets 1823-1851, bound volume

A bound collection containing a number of documents relating to slavery in the West Indies, of particular interest is the pamphlet *Freedom in Jamaica; or, The First of August, 1838*, which provides an account of the celebrations which took place on this day to celebrate the complete freedom of Jamaican slaves that came with the abolition of the apprenticeship system.



19, Commemoration of August 1st 1838, Interior of Falmouth Baptist Church

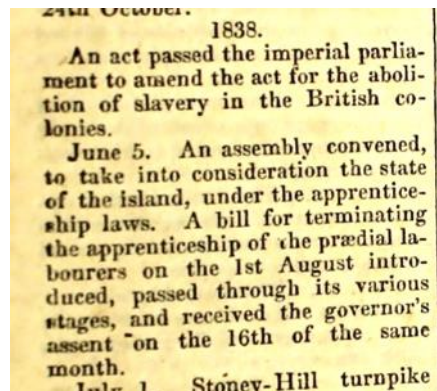
This photograph of the interior of Falmouth Baptist Church, Jamaica, shows the commemoration that was erected by free slaves to celebrate August 1st 1838.

20. Letter from Rev. Thomas Clarkson to Freed Slaves (1838)

A letter from Rev. Thomas Clarkson addressed to the freed slaves of Browns Town, Jamaica, in which he expresses his happiness that they have achieved freedom and that they have conducted themselves in a respectable manner since August 1st 1838.

21. Jamaica Almanac (1840)

In the "Historical and Remarkable Events" chapter of the 1840 Jamaica Almanac it is possible to read accounts of the abolition of slavery in 1833 and the abolition of the apprenticeship system in 1838.



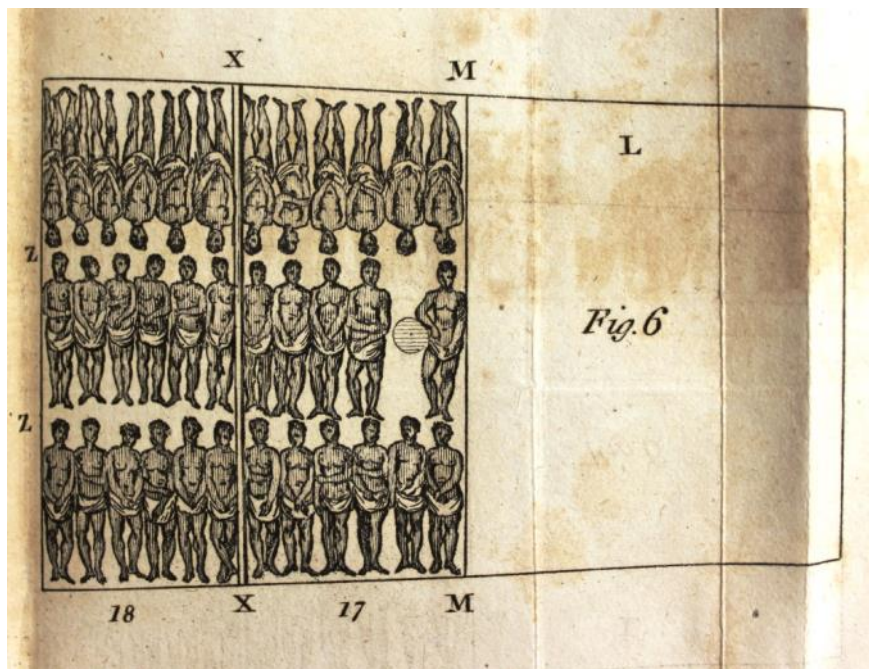
The Abolition Movement in Britain

The majority of anti-slavery campaigns were carried out in Britain. There were a number of abolition groups, the largest being the Anti-Slavery society who worked alongside MP William Wilberforce to put the Abolition Bill through Parliament. Abolition campaigners produced pamphlets, images, poetry and literature, often using information and evidence that had been gathered in the British Colonies by men and women such as the missionaries.



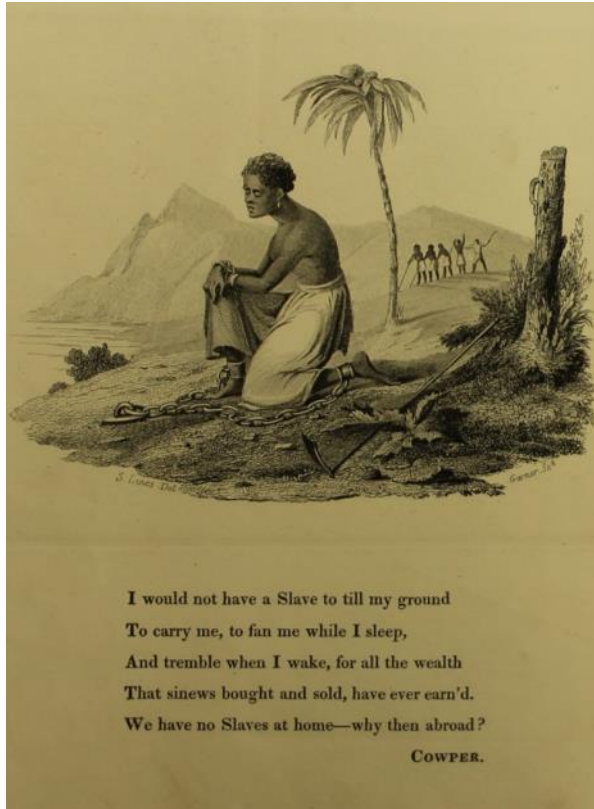
22. Elizabeth Fry (née Gurney) Article Collection, with annotations (late 18th century)

This is a collection of articles compiled by Elizabeth Fry, a well known British prison and social reformer (depicted on our £5 note). The volume contains articles by Fry's father and brother, extracts from abolition poetry by William Cowper and plates demonstrating methods of restraint used on slaves. Many of the articles and particularly the images have been annotated by Fry and the volume therefore provides a unique insight on her opinion on slavery.



23. The History of the Abolition of the African Slave Trade: volume II, Thomas Clarkson (1808)

This volume provides an account of the history of the abolition movement as told by Thomas Clarkson, a leading campaigner in Britain against the slave trade and founding member of the Committee for the Abolition of the African Slave Trade. Included is a reproduction of a "famous print" circulated by the Committee of the Abolition of the Slave Trade to give spectators an idea of the suffering of slaves in the Middle Passages. According to Clarkson, "this print seemed to make an instantaneous impression of horror upon all who saw it."



I would not have a Slave to till my ground
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold, have ever earn'd.
We have no Slaves at home—why then abroad?

COWPER.

24. Commonplace book on slavery (first half of 19th century)

This uniquely compiled volume features items collected in the early 1800's in support of the abolition of slavery. Cuttings from Jamaica's 'Royal Gazette', which advertise slave auctions, appear alongside anti-slavery publications such as a report from *Birmingham's Female Society for the Relief of British Negro Slaves*. Visually arresting are diagrams of ships used to illegally transport slaves after the abolition of the slave trade. Literature also became an important platform for abolitionists and the volume contains poems by William Cowper and Phyllis Wheatley.

THE
LITTLE SLAVE GIRL.

WRITTEN FOR THE SALE AT READING FOR THE REDEMPTION OF
MARY MAC VICAR.

BY J. BOWRING, L.L.D.

Poor little Girl! Her hair is wool,
And curl'd like rings, and black as ink;
And yet her mother oft would think
'Twas very, very beautiful;
And would not change that raven hair,
For auburn locks, however fair.

Poor little Girl! Her ebon skin
Is darker than the autumn sloe;
And yet she has a mind to know,
And has a heart to feel, within:
And God, who judges all at last,
Asks not their colour, nor their caste.

Poor little Girl! She is a slave,
Like lambs at market, bought and sold:
Her little history soon is told —
Stripes — sickness — sorrow — and the grave.
There sleep oppressor and opprest,
And there the weary are at-rest.

25. The Little Slave Girl, J. Bowring, L.L.D, (date unknown)

A postcard with printed poem by J. Bowring, written for a sale at Reading for the redemption of Mary Mac Vicar.

The Congo

Emancipation in the British West Indies did not signal the end of the Atlantic slave trade and British campaigners continued to work to see it halted. Their efforts were in many ways the catalyst for a new BMS mission to West Africa seeking to create a “blend of civilization, commerce and Christianity as the medicine for Africa’s sickness.” In the Congo, the Congolese people were victims of raids by Arab and Portuguese slave traders as well as internal systems of slavery. In 1885, the Congo came under Belgian rule. Whilst exploiting the country for its rich natural resources such as rubber, King Leopold II imposed a brutal system of enforced labour and the Congolese people continued to live under the oppressive system of slavery.

26. Grenfell of the Congo by Shirley J. Dickins, ed. The National Sunday School Union, Ludgate Hill, London, (1932)

A volume about the life and work of Rev. George Grenfell (1849 - 1906), missionary and explorer of the Congo, who worked to undo some of the damage created by the slave trade.



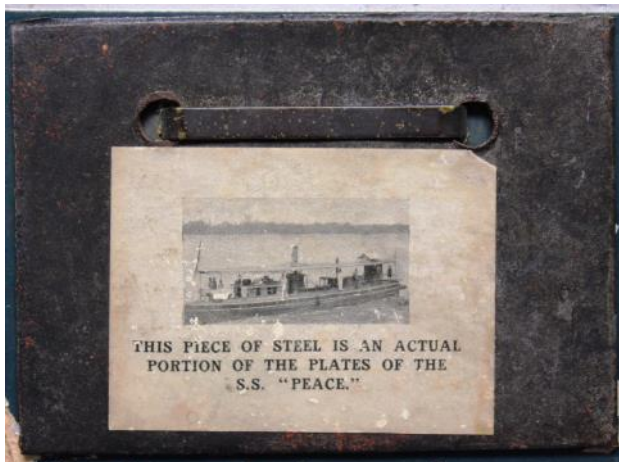
27. Photograph album containing images of Rev. George Grenfell’s missions and expeditions in the Congo

The images in this album show the lives of the Congolese people in villages where Grenfell conducted his missionary work. The people in the album come from a variety of backgrounds, some demonstrating their “tribal” backgrounds, some being “Christianised” families and others slaves.



28. Letters spelling the name of the steamship “Peace” that were used on the boat (c. 1890s)

“Peace” was the first missionary steamer on the Upper Congo River and was used by Grenfell in his first expedition along the Kwa, Kwango and Kasai rivers for the purpose of founding mission stations.

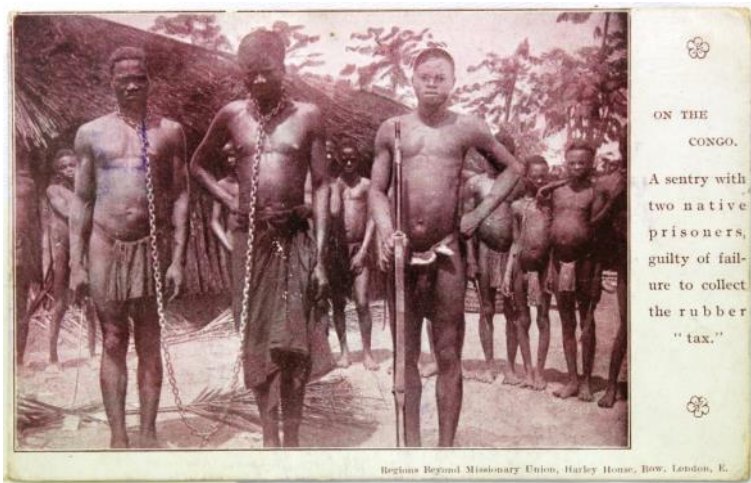


29. A Memento of the S.S. Peace (c. 1890s)

A piece of steel; an actual portion of the plates of the S.S. Peace.

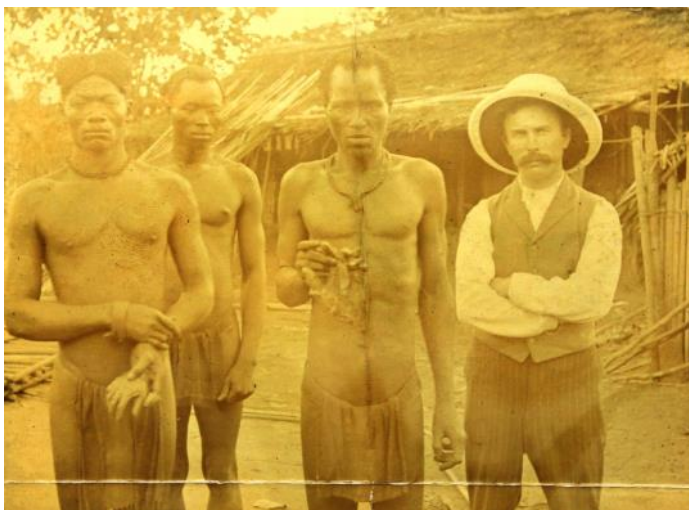
30. Rev. George Grenfell’s Diary (1889-90)

One of a collection of Grenfell’s personal diaries housed in The Angus, documenting his exploration of the Congo in the Peace, his encounters with the Congolese people and his missionary work.



31. Photographs and postcards showing Lower Congo Atrocities (early 20th Century)

These images were taken by Alice Harris, a Baptist missionary of the Congo Balolo Mission. The images show Congo natives, held as slaves, who have been mutilated as punishment for failing to meet rubber quotas during the time of Belgian rule under the reign of King Leopold II.



Slavery Today

Despite the fact that slavery is illegal under international law, it is still a reality for huge numbers of people throughout the world. The International Labour Organisation (ILO) estimates that 20.9 million men, women and children are enslaved around the world, even in the United Kingdom.

More information on slavery in the present day can be found in the exhibition. We encourage you to take any of the Anti-slavery International material that has been provided and to visit:

www.antislavery.org



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Facebook.com/angus.regents

<http://theangus.rpc.ox.ac.uk>

With funding from the Heritage Lottery Fund and The Baptist Union Newington Court Fund, we would like to see more people from a wider cross section of society using The Angus. We aim to help people engage with the heritage of the nation and the Baptist denomination, taking advantage of the true value of this wonderful collection.

Please note that our next exhibition in March 2014 will showcase diaries, correspondence, literature and photographs relating to key women represented in The Angus collection.

Co-curated by Sukie Trowles, Maria Sapouna and Mariam Noueiri

Photography by Amanda Sharp

Emma Walsh, College Librarian

Katie Pearce, Learning and Participation Officer

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