

North East Slavery & Abolition Group ENewsletter

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Previous issues on www.tyneandweararchives.org.uk

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SLAVERY & ABOLITION SPECIAL ISSUE

The latest issue of the journal *Slavery & Abolition* (June 2009) is a special one 'Remembering Slave Trade Abolition: Reflections on 2007 in International Perspective' compiled by guest editors Diana Paton and Jane Webster. Both editors are at the School of Historical Studies at Newcastle University. Diana Paton was a member of the Steering Group of the Tyne & Wear 2007 Remembering Slavery Project. Most of the articles were presented at the 'Remembering Slave Trade Abolitions' conference held in Newcastle in November 2007. In addition to an editorial review of 2007 the articles are:

- Annie Paul. Do You Remember the Days of Slav'ry? Connecting the Present with the Past in Contemporary Jamaica
- Karl Watson. Barbados and the Bicentenary of the Abolition of the Slave Trade.
- Manu Herbstein. Reflections in a Shattered Glass: The British Council's Celebrations of the Bicentenary of the 1807 Act for the Abolition of the Slave Trade in Ghana.
- Benjamin W. Kankpeyeng. The Slave Trade in Northern Ghana: Landmarks, Legacies and Connections.
- Madge Dresser. Remembering Slavery and Abolition in Bristol.
- Sheree Mack. Black Voices and Absences in Commemorations of Abolition in North East England.
- Geoffrey Cubitt. Bringing it Home: Making Local Meaning in 2007 Bicentenary Exhibitions.
- Diana Paton. Interpreting the Bicentenary in Britain.
- Alan Rice. Revealing Histories, Dialogising Collections: Museums and Galleries in North West England Commemorating the Abolition of the Slave Trade.
- Jane Webster. The Unredeemed Object: Displaying Abolitionist Artefacts in 2007.
- Jacqueline Francis. *The Brooks* Slave Ship Icon: A 'Universal Symbol'?

For details of how to purchase see www.tandf.co.uk/journals/titles/0144039x.asp

(RE)FIGURING HUMAN ENSLAVEMENT: IMAGES OF POWER, VIOLENCE AND RESISTANCE

Edited by Ulrich Pallua, Adrian Knapp, Andreas Exenberger this volume published by the University of Innsbruck Press contains an essay by Sean Creighton on *The Slave* newspaper compiled and edited by leading Newcastle Quaker abolitionists Anna and Henry Richardson between 1851 and 1854, before they passed it over to Elihu Burritt, the American abolitionist and peace campaigner. The essays in the collection are:

Ulrich Pallua. Discursive Strategies in Fixing Images of Power: The Enslaved 'Other' in Miller's *Art and Nature* and Kotzebue's *The Negro Slaves*

Helen Mears. Silver Service Slavery: The Black Presence in the White Home

Franca Dellarosa. Re-Constructing Toussaint in the Romantic Era: History, Agency and the Haitian Revolution (1791-1804)

Adrian Knapp. Resisting "Humanitarian Romanticism"? Thomas Pringle's *Pangola: An African Tale*

Judith Jennings. Religion, Liberty, Violence, and Resistance in the Writings of Two Early Female Abolitionists

Angela M. Leonard. The Act of Remembering the "Dis-Remembered": Sorting Out the Memorialisation of Liverpool and the Transatlantic Slave Trade

Daniel Livesay. All in the Family: Mixed-race Jamaicans and their Imperial Networks in the Eighteenth Century

Sean Creighton. "Slavery is Sustained by the Purchase of its Productions": *The Slave; His Wrongs and Their Remedy* Newspaper (1851-1856)

Arno Sonderegger. A One-Sided Controversy: James Hunt and Africanus Horton on *The Negro's Place in Nature*

Marcus Belben. A Shared Language: Creative Learning and Slavery

The volume is no 5 in the series Edition Weltordnung – Religion – Gewalt, which is committed to the interdisciplinary discussion of politically crucial questions regarding the interplay of religion and violence in a globalising world. The authors take a stance on pressing social and political problems of the present, especially with regard to a peaceful coexistence in a religiously and ideologically plural European society, and try to see these questions in their historical context. This volume deals with largely neglected aspects of power, violence and resistance in the discourse of slavery. The essays of this collection offer literary, art, historical, and pedagogical approaches to issues of slavery painting a vivid picture of what enslavement meant in the past and what it means in the present. ISBN 978-3-902719-09-6. It costs E21.90, plus p&p = c. £19. If you would like to order a copy email sean.creighton@btinternet.com

WHO WAS MRS MOODY?

Patricia Hix writes:

I have been trying to identify who the Mrs Moody was in the Minute book of the Newcastle Ladies Negro Friend & Emancipation Society - so far inconclusive. However I thought there might have been a connection with the Rev Clement Moody, Vicar of Newcastle, about that time but he did not marry until 1851 so his wife was not our Mrs Moody. They were resident in Newcastle in 1855 and appear on the 1861 census.

His family is interesting in that his cousin Richard Clement Moody's father had emigrated to Barbados and married Martha Clement, born in the West Indies. Richard (1813-1887) was in the Royal Engineers. He came back to England in 1837 after having yellow fever then went to the Falklands as Lieutenant Governor. He was employed in the Colonial office in 1849 and then appointed Commanding Engineer at Newcastle upon Tyne. He married Mary Susannah Hawks, daughter of Joseph Hawks JP, Deputy Lieutenant and Banker in Newcastle in 1852. He lived in Jesmond and is on the 1851 Census. He went to Malta in 1854. More details in the DNB. More details of the family who originate from Longtown, Cumbria. are on

http://longtown19.website.orange.co.uk/some_longtown_families.57.html. Martha Moody, Thomas's widow does not appear in the census either. However she may be Mrs Ann Moody, aged 35 and the wife of a Fruit Merchant. In 1851 they lived at 8 Brunswick Place with their two young children and their niece Ellen Elizabeth Moody, aged fourteen and a British subject born in New York, United States. Ann's husband was Daniel Gorwood Moody and came from St Margaret's Middlesex. In 1848 his Fruit Merchant premises was at 77 the Quayside. Ann Moody was Ann Limbird, who had been a servant to Lady Suffield of Upper Brook Street, St Georges Hanover Square, Middlesex. Daniel, her husband, may have been related to the Reverend George Moody who lived in Queens Road, also St Georges Hanover Square, which is where Daniel and Ann were married in 1843. In 1861 the couple lived at 16 Picton Place, Newcastle with three children and another niece Sarah G Moody, aged 16, who was assisting her uncle in his business. In 1851 Elizabeth Moody, a single lady born in Middlesex, was a Confectioner and Fruiter at 3 Percy Street, Newcastle. She had in her care Sarah G Moody aged 6 and Mary G Moody aged 9. Elizabeth died in 1859 and it seems that Daniel and Ann took on Sarah's care. Elizabeth may have been Daniel sister. Whose children Sarah, Mary and Ellen Elizabeth were has not been established or what the American connection was. Any information to support this suggestion or alternatives for who Mrs Moody in the Minute book was would be much appreciated. (Changed wording.)

BLACK BOXERS IN THE NORTH EAST

Sean Creighton writes:

In my article *Black People in the North East* in *North East History* (2009) I mention 'the Black Diamond of Seaton Burn'. I have been contacted by two readers about this and about the fact that I did not mention the boxer Coffee John who is mentioned in the poem about, and the black boxer depicted in the famous painting of, the Blaydon Races. This has led to an interesting discussion.

Coffee John

Maggie Pease emailed John Charlton expressing surprise that there was no mention of Winlato's bare knuckle boxer Coffee Johnny. His real name was John Oliver. He was a white man who earned the nickname Coffee because of his passion for drinking it, see www.blaydonwriters.org.uk/storyofthemonth.html & www.genuki.org.uk/big/eng/DUR/Winlato/Coffee.html

Black Diamond of Seaton Burn

Dave Neville emailed as follows:

'I see you made reference to Black Diamond of Seaton Burn in your article in North East History. I've been intrigued by this character for over 50 years. W. C. Irving's 1903 painting of the Blaydon Races used to hang on the wall in the old Newcastle Breweries building in the Haymarket where my Dad worked. I was amazed when I was a kid to see that one of the named characters was a black boxing booth boxer called Black Diamond of Seaton Burn - where we lived. I did some research into Seaton Burn's history in the 1970s and appealed for information in the press about Black Diamond without success.

There are a number of named characters on the painting that Irving gave a key for - many with the most bizarre names. Three are fictional characters recognisable from Geordie songs and recitations - Nanny the Mazer, Cushie Butterfield and Ned Wright of Hawkes's - but where did the others come from? Maybe W.C. Irving made these characters up - but if so, why choose Seaton Burn of all places? I feel that Black Diamond must have been based on a real person. The answer may reside in the pages of the *Newcastle Weekly Chronicle* for which Irving drew between 1890 and 1903.

There's a strange double coincidence with black boxers and Seaton Burn. There's a local story that Jack Johnson, the world heavyweight champion from the US was stopped for speeding on the

A1 - at Seaton Burn - don't know the date but could have been 1911. And in 1977, Muhammed Ali - also world heavyweight champion - stayed at the Holiday Inn, Seaton Burn when he visited the North East.

Another thought that occurred to me which is probably just fanciful. We lived in an old public house in Seaton Burn next to another pub called the Moor House, which still exists. Why the Moor House? There wasn't a moor at Seaton Burn. It couldn't have been the moor's house?

The Use of the Word Moor

I replied:

'On the Moor House, isn't possible that there was a moor at some much earlier time which was enclosed and therefore the use of the name for an area of land was dropped? Kennington Common, for example in London, was turned into Kennington Park. Much of Battersea Fields became Battersea Park.

Some pubs have the name Moor because of references to Moors and the Crusades. However the word was also sometimes used to talk about Africans. So understanding individual uses is very difficult.'

White 'Black Diamonds'

'It is also confusing that white boxers could also be referred to as being 'Black Diamond'. e.g. the book Tom Cribb. The Life of the Black Diamond. Cribb was not a blackman. In fact he was nearly defeated for the English championship by a black boxer from America. http://en.wikipedia.org/wiki/Tom_Cribb.

Similarly another boxer Jem Ward was referred to as 'The Black Diamond'. www.eastsideboxing.com/news.php?p=5797&more=1 & http://en.wikipedia.org/wiki/Jem_Ward

The question is why in the boxing world were white boxers called 'Black Diamond'?

Therefore could Irving have been rolling together several boxers into one character as you suggest, and that there therefore was not necessarily a black man who was a boxer living at Seaton Burn?

Could Irving also have got the idea from a white boxer black from working down the pit or from loading coal onto ships? In the 18th the North East was called 'The Black Indies' because of its coal.

I think you are right that only a careful trawl through the local papers and specialist boxing papers might supply the answers.'

Advice Sought of Mike Templeton

I contacted Miles Templeton who runs the pre-war boxing website: www.prewarboxing.co.uk

'Although your website on prewar boxing only deals with the 20th Century, a conundrum has arisen as to the portrayal of a black boxer in a 19thC painting of the Blaydon Races in the North East. The boxer is said to be the 'Black Diamond' of Seaton Burn, but research has not found any evidence of such a person living and working in Seaton Burn. Also several white boxers in the first half of the 19thC were called 'Black Diamond' e.g. Tom Cribb. Some have speculated that the figure is Coffee John, but again there is no evidence that he was black or mixed race, his name Coffee being a nickname because he loved drinking coffee. A third suggestion is that the figure is a composite for boxers, including black and mixed race boxers, at fairs and other gatherings like the Races.

I wonder if in the course of your researches on boxing in Britain you have come across the painting of Blaydon Races and the 1862 poem (which mentions Coffee John), and what your thoughts on the conundrum are.'

Miles Templeton's Reply

Miles tells me that he 'was raised in Newcastle and so' is very familiar with the words of the Blaydon races.' He is 'fairly sure that the representation on the painting is likely to show a travelling boxing booth with its fighters on parade. At this time most booths had one or two black fighters as they were so interesting to the 19th century public. This interest would also be reflected in the painting.'

He adds: 'There were a number of black boxers settled in the North East from the early part of the twentieth century, most of them living in and around North Shields.' He is 'not aware of any prominent black boxers on Tyneside during the 1860s' and thinks 'it unlikely that records of a boxer known as 'The Black Diamond' of Seaton Burn would exist today. He has 'never heard of him.' He therefore thinks that my 'final theory is the correct one, but cannot be certain!'

REMEMBERING SLAVERY EVALUATION REPORT

There are a growing number of evaluation reports about 2007 Remembering Slavery projects around the country. Two key questions arise from them. Firstly, will they be looked at together to see what emerges? Secondly, where they draw lessons and make recommendations will they be followed up? Susan Priestley of Cultural Partnerships Ltd in Northumberland was commissioned by Tyne and Wear Museums to evaluate the projects in the North East. Her conclusions are:

'There is strong evidence to support the fact that the project achieved all of its original objectives although as might be expected, some more fully than others.'

It raised awareness with people in the region and actively involved nearly 18,000 children and adults in lectures, formal learning, outreach and museum visits.

'Feedback from 614 of the children and adults who took part in the evaluation process is overwhelmingly positive, with the vast majority reporting increased knowledge and understanding of the topic.'

While to some extent there was 'an increased awareness of contemporary forms of slavery', 'it is less clear to what extent visitors' motivation was increased to think further about these forms and human exploitation.'

It 'is interesting that many people did not - or chose not to - think more deeply about the legacy of slavery in terms of more contemporary issues.'

'There is evidence that some people distanced themselves from the subject of slavery and did not want to be made to feel uncomfortable by thinking too deeply.'

'This raises interesting issues for museums about how people deal with being presented with difficult and sensitive subjects within exhibitions and museum programmes and how, in turn, museums respond to that.'

'Although the project resulted in a high level of community involvement and participation overall, involving and engaging black and ethnic minority ethnic communities provided to be more challenging.'

'This was partly due to the short planning and lead-in time associated with the project, which offered little time to identify and fully engage the most appropriate groups and individuals.' It also reflected the lower level of BME populations in the region than elsewhere.

Issues for Tyne & Wear Museums

Remembering Slavery 2007 raises interesting issues for Tyne and Wear Museums 'about how it might extend opportunities to consult and engage with BME communities within its day-to-day programming.'

The 'legacy includes not only tangible resources, such as education packs, publications and ongoing research, but also a strong commitment to partnership working and a wealth of intellectual capital among Tyne and Wear Museums staff and project partners.'

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

Archival Mapping & Research Project

Priestley's assessment of the Archive Mapping and Research Project was that it 'engaged and sustained the interest of a team of volunteer researchers who were instrumental in carrying out the primary research that the Tyne and Wear Museum's staff probably would not have had the capacity to do.'

The project identified considerably more material directly linking the north east to the slave trade than had been anticipated.'

'The project has proved to be self-sustaining in that the volunteer researchers have established an informal history group...'

There were lessons to be learnt re project management time and volunteer expenses.

Priestley quotes Hazel Edwards, Senior Keeper of History and the Tyne & Wear Museums saying 'The Archival Mapping and Research Project is a very useful model for carrying out quality project research when curators have so little time to carry out primary research.'

Sustaining the Work

One of the problems facing all time limited funded projects is how to sustain continuing work. The North East Slavery and Abolition Group is sustained by its members on a voluntary basis, on top of their working, family, organisational and other research project commitments. They have the encouragement of the four partner organisations. Tyne & Wear Archives in particular assists by posting the Newsletters on its website.

The overall work was supposed to have culminated in an update of the website created to promote 2007 activities. Originally it had hoped to launch it in October 2008, but it still has not yet happened. This raises questions about continuing resource allocation out of the mainstream financial and time budgets. There is no specific area re-slavery and abolition on the main Museum website, and a search of it only highlights five items relating to events in 2007 and 2008, the details of one of which do not show up on the web page. These items do not include the page promoting John Charlton's book *Hidden Chains*, nor the interview with John on the Culture Cast podcast section of the site. This means that there is no easy sign-posting to what is on the site re-the work carried out on slavery and abolition in 2007. These problems are not unique to Tyne & Wear Museums. The danger is that on-going work will peter out unless there is a continued web presence, and unless new sources of funding can be tapped into.

EXTRACTS FROM NEWCASTLE PAPERS

These newspapers were looked by Patricia Hix to add detail to the activities and people connected with the Newcastle-upon-Tyne Ladies Negro Friends and Emancipation Society. The following extracts do not cover all the references in the Newcastle newspapers to slavery and abolition.

Newcastle Journal, June 9 1832. Suggests that abolitionist agitation on the slavery question affects the very class for whom so much sympathy is professed. The distress affects the planters, widows, orphans and others who have annuities charged upon the estates and also affects the slave labour. If continued the distress will lead to the abandonment of the estates and the slaves' situation will be highly dangerous to public tranquillity. The last orders in Council issued by Lord Howick were so odious to the Assemblies of Barbados and St Vincents that they refused to adopt them. St Lucia abandoned making sugar to avoid paying the heavy tax levied on it.

Newcastle Journal, 8 September 1832. 'The Bible Society met on 4 September in the friends Meeting House for an anniversary of the Newcastle branch, J. Fenwick was in the chair. Attendance principally ladies was numerous and highly respectable. The proceedings were interesting. The Speakers Reverend V. Ward, Rev. Mortimer, Rev. Pengilly and Rev. Reid. £8.15s 6d was collected.'

Newcastle Journal, 24 December 1832. The issue of the immediate abolition of slavery was raised at Town Hall meeting regarding the elections. C. W. Bigge proposed Lord Howick and H. T. Liddell presented himself. Lord Howick spoke.

Newcastle Journal, 27 April 1833. 'Mr Borthwick will give a lecture at the Music Hall, Blakett Street on 29 April 1833. The title 'The State and Prospects of the Slave Population of the British West Indies'. The announcement caused excitement, the room was three quarters full with many ladies from the Society of Friends and several ministers of religion. Borthwick referred to 'Three Months in Jamaica' by Henry Whitely. A placard states Borthwick was an advocate of slavery and he complained this was unfair. He said he was the slaves' friend and he would prepare them for freedom with education, moral and religious instruction. Also said he would plead the planters' cause. This met with hisses and cheers but he asked not to be judged until he had been heard.' The report gives a full account of his speech and comments by John Fenwick. A discussion follow up was arranged. Borthwick's argument was that immediate emancipation would inflict incalculable injury upon the interests of the home country and would be irretrievable ruin to planters, slavery was encouraged and compelled or the land would be lost. Rebellion would ensue and be destructive to slaves. The Rev. Lockhart countered these arguments. Borthwick delivered two more lecture and The Courant supported his argument that planters should have a dispassionate hearing. Refers to Anti-slavery delegates at Exeter Hall on the Thursday as being James Pringle, George Richardson, and Rev Valentine Ward all from Newcastle upon Tyne. The resolution was for immediate emancipation but willing to compensate planters it if achieved the objective.

Newcastle Journal, 4 May 1833. The East India question was discussed. Borthwick spoke twice more on the slavery question in Newcastle at the Brunswick Place Chapel. States that if he was to speak again the Rev. Valentine Ward and the Rev. Lockhart would oppose his arguments.

Newcastle Journal, 18 May 1833. 500 petitions presented to Parliament 14 May. Mr Stanley rose for the government to develop the plan for the extinction of slavery. Reports on the transfer of power of punishment from owners to Stipendiary Magistrates. Report on Lord Howick's opposition to the substitution of apprenticeship for a period of twelve years.

Newcastle Journal, 18 April 1840. Anniversary of the Newcastle Peace Society held in the Salem Chapel, Hood Street on the 14 April 1840. Mr J. Wear in the chair and the resolution related to China. The Rev. Mr Clarke, missionary, Rev. Joseph Barker, Mr D. Adam and Mr Priestman were present.

Newcastle Journal, 15 August 1840. Three anti-slavery meetings were held on Negro slavery. Meeting 1 was on 7 August 1840 in the Friends Meeting House, Pilgrim Street. The principal speakers were the Hon. J. G. Birney and Mr Stanton of New York. J. Scoble had recently returned from the West Indies, Rev. W. M. Bunting, a Wesleyan minister and son of Rev Dr Bunting attended. Mr Birney made a long statement on American slavery and condemned the conduct of the Wesleyan Methodist Conference on holding communion with their Methodist brethren across

the Atlantic who held property in slavers. Rev. Bunting vindicated the conference and referred to remonstrances made annually to the American churches against the horrible traffic. The conduct of the Rev. Robert Newton who represented the Wesleyan body in England at the Baltimore Conference was also canvassed by abolitionists and fully and satisfactorily vindicated by Mr Bunton. Meeting 2 on 11 August was in the Nelson Street Chapel. Abolitionists were opposed by a number of Chartists and Socialists and the proceedings were prematurely closed amidst general confusion. Meeting 3 was limited to friends of the Anti-slavery Society and was held on 12th August at the Turk's Head Inn. Mr Scoble and Mr Birney and others made long speeches and a series of resolutions adopted.

Newcastle Courant, 4 November 1842. Baptist Missions service took place in Newcastle in connection with the Baptist Missionary Society. Sermons were preached on the Sunday and a public meeting was held on 2 November in Nelson Street Chapel. Mr W. Nesham was in the chair. Mr Angus of New Court gave the Auxiliary Report. Resolutions were in accordance with the objects of the meeting and were supported by Rev. R. Pengilly, the Rev. J. D. Carrick and the Rev. P. J. Saffrey of Hastings, the Rev. G. Sample, Rev. D. Adam, Rev. C. Haydon and the Rev. J. Clarke. The speeches of Mr Saffrey and Mr Clarke were of great interest, the latter gentleman giving much information on 'the spiritual darkness of Africa' from whence he had recently returned.

Newcastle Journal, 3 August 1850. Refers to the Stewart Mission in Upper Canada. Among the subscribers were Misses Taylor, Miss Morrison, Mrs D. Richardson, and Mrs Pearson. [This is almost certainly the Anglo-American abolitionist, Captain Charles Stuart's mission.]

Newcastle Courant, 10 August 1850. Mr J Mawson given as a subscriber to the Newcastle Bible Society.

THE LANGSTAFFS OF TEESDALE & WEARDALE

Sean Creighton writes:

I came across a book in Merton Local Studies Library which seemed very out of place: *The Langstaffs of Teesdale and Weardale: materials for a history of a yeoman family gathered together by George Blundell Longstaff, MA, MD Oxon, FSA.* (Mitchell Hughes and Clark. London. 1906).

Quakers are the centre of this extended family genealogical book. The reason it is in Merton is that George Dixon Longstaff (GDL), born Bishop Wearmouth, 31 March 1799, landed up as an important politician, etc, in Wandsworth, where he lived from 1839 until his death in 1892. There is not much material relevant to slavery and abolition, but it is very rich in material on the experiences over time of Quakers, especially in the North East, and may contain names that need to be further researched in terms of anti-slavery involvement. Here are some snippets.

12 July 1655. Joseph Avery of Bishop Auckland was transported to Barbados for 7 years for attending a Quaker meeting.

3 December 1679. The Raby Women Quaker meeting donated £20 to the support of brethren held in slavery by the Turks.

1683. Having settled in Philadelphia Bethuel Langstaff of Windlestone now owned land.

31 August 1756. Joshua Dixon reported to the Raby Quaker Men's Meeting on his trip to America.

June 1775. George Langstaff, formerly of Wolsingham, was a soldier at Bunkers Hill in the American War of Independence.

1806. Henry Langstaff of Staindrop, who served in the Royal Navy, died in Barbados.

10 February 1810. Birth at Staindrop of George Dixon of Great Ayton, who established schools for freed negroes in 1866 in the United States.

21 October 1830. GDL 'delivered an eloquent and impassioned speech' at the Anti-Slavery meeting in Hull .

25 October 1834. GDL left Liverpool for America to inspect mines in North Carolina.

1835-6. He was there again in 1835/6. He had a 'dreadful row with the negroes about stealing' in April 1836. He hired negro labour. He experience with negroes turned him into a gradualist emancipator even during the American Civil War period, and a defender of Governor Eyre's actions in Jamaica.

28 November 1844. GDL attended an E. Burritt lecture.

1848. GDL enrolled as a special constable re-the Chartist demonstration.

1850. GDL's brother Thomas died in North Carolina.

18 March 1884. Death at Great Ayton of Sarah Ann Dixon who had been a missionary to negroes in America.

INFORMATION ABOUT NORTH EAST FREEMASONS

As a follow-up to previous information on freemasons, Susan Snell, Archivist, Library & Museum of Freemasonry, writes:

Sir John Edward Swinburne 1762-1860, 6th Baronet of Capheaton, Northumberland. A Fellow of the Royal Society & Fellow of the Society of Antiquaries, Swinburne married Emma, daughter of R H A Bennett of Beckenham, Kent in 1787. He was a member of Royal Lodge [Serial Number, SN 573], later known as Royal Alpha Lodge, No. 16 from 1787, and was proposed by Henry Crathorne, Right Worshipful Master. Swinburne then proposed his nephew, Robert Swinburne, 3rd son of 5th Baronet, as a member that same year. Swinburne was raised to Master Mason status on 19 April 1787 and resigned in 1792. He served as Provincial Grand Master from 24 January 1807 to 1824, and Grand Superintendent (Royal Arch) for Northumberland, c.1813 - 1823. The Library and Museum (L&M) holds several letters to, from and concerning him, including GBR 1991 HC 5/G/22 and 23, his letter of resignation (see www.freemasonry.london.museum - catalogue for full details). When the Duke of Sussex laid the foundation stone of the Literary and Philosophical Society in Newcastle, Swinburne was absent on the Isle of Wight and did not know of Sussex's visit to the area in August 1822 (see John Strachan, *Northumbrian masonry and the development of the Craft in England*, London, 1898 p.131, L&M ref: BE 60 (NOR) STR). He did attend meetings in London even as he grew older; see GBR 1991 HC 9/A/69 May 1821 on our catalogue for more details.

Edward Swinburne 11 June 1788 - 14 November 1855. 6th Baronet's eldest son. Married: 1. Anne Sutton, 1819, 5 sons & 4 daughters, 2. Laetitia Feltham in 1846, daughter of Edward Feltham esq. In 1818 he became Provincial Grand Steward of Northumberland

Thomas (Charles) Bigge. No reference to him in the L&M indexes but this isn't to say he wasn't a Mason - the indexes are not comprehensive.

A. S. Bigge. Member of Northern Counties Lodge, No. 406, Newcastle, visited Westminster and Keystone Lodge, No. 10 (see J W Sleight Godding, *A history of the Westminster and Keystone Lodge, No. 10, 1722 - 1905*, Plymouth, 1907, p.244 L&M ref: BE 166 (10) GOD).

Charles Selby Bigge. Member of Apollo University Lodge, No. 357, Oxford. Then joined Westminster and Keystone Lodge, No. 10 in 1855, resigned or died before 1864.

Charles William Bigge. Provincial Grand Steward for Northumberland 1818.

Not really much help but perhaps a step in the right direction. I know that the Society of Friends (Quakers) have added details for all anti-slavery societies' pamphlets etc on their catalogue with details available on-line from their Library web site - detailed research using these resources may prove a link between individuals if they attended the same meetings in London.'

MISCELLANEOUS

A Sailors's Trials. 'At the request of the bearer Joan, wife of John Browne, mariner of Wapping, they certify that about 12 years past her husband was master and three-quarters part-owner of the Jones of Newcastle when she was laden with salt and coal from Newcastle when she was cast away in foul weather in Yarmouth road to his great loss. About 9 years ago he was master's mate of the Chantry of Portsmouth, William Jackis master, when she was taken in the West Indies by Spanish galleys. Browne remained captive in the galley for 19 months. About 6 years ago he was master's mate of the God Keepe of London, Richard Boyer master, when she was surprised by Turks on her return from 'Pharrow' [Faro] in Spain and he lost all that he had in her. Finally, he was master's mate of the Mathew and Judeth, Henry Taaton master, when the ship. was taken by Turks on 17 Nov. last carrying from Faro. He and the rest of the crew were carried to Algiers where they remain in great misery and cannot be redeemed without charitable aid.' - 27 March 1624. Certificate by Trinity House. (*Trinity House of Deptford Transactions 1609-35* e.d. G. G. Harris. London Record Society 1983. entry 216, p. 59; see also on: www.british-history.ac.uk/report.aspx?compid=63920).

Legacy of American Civil War. Susan-Mary Grant. Reader in American History at the University of Newcastle-upon-Tyne, is the editor of *Legacy of Disunion: the Enduring Significance of the American Civil War*. For details see www.thefreelibrary.com/Legacy+of+Disunion:+the+Enduring+Significance+of+the+American+Civil+War+of+1861-1865+-a0120908734.

George Marshall's Verses. George (?) Marshall had been a Chief Officer in the Honorable East India Company's Sea Service. He wrote Epistles in verse, between Cynthio and Leonora, in three cantos, descriptive of a voyage to and from the East Indies. With several occasional pieces. The book was printed in Newcastle for the author by Preston & Eaton in 1812. The list of subscribers is dominated by people from Northumberland, Tynside and the Sunderland area. See: www.archive.org/stream/epistlesinverseb00marsuoft/epistlesinverseb00marsuoft_djvu.txt

William Holmes (1779-1851). He was Tory MP for Berwick elected in 1837.

Matthew Surtees. Son of Aubone Surtees of Newcastle-on-Tyne. Went to University College, Oxford. Matric. 17 Dec 1773 aged 17; BA. 1777, fellow, MA. 1780. 1793 rector of North Cerney, County Gloucester. 1803 prebendary of Canterbury. 1809 vicar of Swindon 1809. 1825 Rector of Kirkby Underdale, Yorkshire. He married Harriet Allen, 6th daughter of John Bartlett Allen of Cresselly. Died 18 Feb 1827. (www.dyfedfhs.org.uk/copi.htm)

Wilmot Vaughan. Became 4th Viscount Lisburne 5 July 1759 (son of Wilmot 3rd Viscount). MP for Cardiganshire 1755-61 and 1768-96 and 1760 Lord Lieutenant. MP for Berwick upon Tweed 1765-8. Lord of Trade 1768 and of the Admiralty 1770-82. Created Earl of Lisburne 18 July 1776. Died 6 January 1800. (www.dyfedfhs.org.uk/copi.htm)

Ryce Wellington Lloyd Jones. Born Wales. Went to Jesus College Oxford: matric. 12 December 1833 aged 19; BA. 1837. Attached to All Saints, Newcastle-on-Tyne 1847 until his death in April 1853. (www.dyfedfhs.org.uk/copi.htm)

A Gateshead Link with the United States. Russeville in Arkansas was founded by Dr. Thomas Russell who had been born in Gateshead on 13 June 1801. His parents were John and Hannah Russell. He trained as a doctor surgeon graduating in 1826. After traveling in Europe, he joined his brothers James, Edward and John in Illinois in 1829. In 1832 he married an American Mary Ann

Graham. In 1835 they moved to the Arkansas River Valley. A year later it became a State. They had eleven children. One of them Lawrence (b. August 1855) in the new town qualified as a lawyer and became a political representative. In 1861 Thomas acquired property, but lost most of it during the Civil War. He died on 13 April 1866. (Goodspeed's Biographical & Historical Memoirs of Western Arkansas, 1891
Pope County. <http://freepages.genealogy.rootsweb.ancestry.com/~jblaney/gdspd8.html>)

Edward Ward Witness To Purchase of Slaves 1800. Buckinghamshire County Council's website contains an 'account by Edward Ward, naval chaplain, of a planter buying slaves from the "Lord Thurlow" a ship in the harbour of Kingston, Jamaica, 16th December 1800 (D/X 1388/1/2). Edward Ward was born 13 July 1772 at Stannington Bridge, Northumberland. After his ordination he served in the West Indies as a naval chaplain under Admiral Lord Hugh Seymour. On his return to England he became vicar of Iver in May 1803 and remained there until his death in March 1835.' (www.buckscc.gov.uk:80/bcc/new_maps/index.jsp?contentid=-837694161). This opens up a potential enquiry into his education, ancestry, whether he kept links with parents, siblings and friends before returning in 1803, whether he came back to Stannington before he went to Iver and where else he served with Seymour.

James Watkins, Black Abolitionist in Berwick. Valerie Glass found the following from the Berwick Advertiser of 3 March 1865 (p.3 - Local News): 'Slavery - On Sunday afternoon and evening, Mr J. Watkins, an escaped slave from the Southern States of America, delivered addresses in the Primitive Methodist chapel. On Tuesday and Wednesday evenings he also lectured in the same chapel. The attendance was large. His subjects on each occasion had reference to slavery in America, the influence of Christianity among the slave population, his sufferings and escape from bondage, and the life of the slaves in general.'
LORD MORPETH

George Howard, Lord Morpeth, became MP for Morpeth in 1826, which his family controlled, and in 1830 switched to Yorkshire. He accepted the Presidency of the Morpeth Anti-Slavery Society in 1830. He presented petitions from the Doncaster area against slavery in 1830. (<http://hansard.millbanksystems.com/commons/1830/nov/17/minutes>). He was an important figure in the abolition movement of the 1840s and 1850s. He chaired the 1843 Anti-Slavery Convention. He lectured on his trip to the United States. He was an aristocratic Whig reformer and in Governments in 1840s. He became 7th Earl of Carlisle in 1848. He kept influence on Morpeth constituency through his land holdings. Have a look at: www.spartacus.schoolnet.co.uk/PRhoward.htm. He met with Frederick Douglass. He is quoted as expressing concern about the racism of the Irish in the USA. Frederick Douglass talks about him in 1853: www.iath.virginia.edu/utc/africam/afar03jt.html. Harriet Beecher Stowe, the author of Uncle Tom's Cabin wrote to him in 1853. Northumberland Collections has some of the records of the Earl's Morpeth, Stannington and Netherton Estates, in the Parishes of Morpeth, Bedlington, Stannington and Mitford. There is an 1824 letter from James Losh to A. R. Fenwick relating to appointment as agent to Lord Morpeth.

Royal Navy Against The Slave Trade. Patricia Hix writes:

I have just finished reading a book by Sian Rees *Sweet Water and Bitter: The Ships that Stopped the Slave Trade*. It is available at the Lit and Phil and is very detailed. Particularly it gives a lot of detail about Fernando Po, the Northern Baptist supported missionary work there.

The book also put the human side of the Parliamentary report on the British naval action to stop the slave trade which I wrote up during the Project and all the twists and turns of treaties made and broken, the unforeseen consequences for slaves, seamen, slavers and the resistance by the Africans themselves to putting and end to what had become their source of wealth at the expense of other Africans. I have copied the index as the names of the British Naval ships are given and their captains. When I have time I will do some internet searches to see if any are linked to the North East.

COAL SHIPS FOR WAR

On 26 November 1623 'John Come Quicke, a blacke-moore so named, servant to Thomas Love, a

Captaine' was buried at St Botolph's Church, Aldgate. G. E. Manwaring's *The Life and Works of Sir Henry Mainwaring Vol.1.* (Navy Records Society. 1920) records that a Captain Thomas Love appears to have been in the service of the East India Company prior to 1620, when he took part in Mansell's expedition to Algiers. He was Cecil's flag-captain in the Cadiz expedition in 1624. He wrote to Buckingham in 1624 pointing out the poor state of Navy ships. In 1626 he was appointed to the enquiry into the Navy.

(www.archive.org/stream/lifeworksofsirhe01mainuoft/lifeworksofsirhe01mainuoft_djvu.txt)

Financial and other dealings concerned with Love's activities are detailed in the manuscripts of the Earl Cowper, preserved at Melbourne Hall, Derbyshire. (V ol. 1. Historical Manuscripts Commission. *Twelfth Report*, Appendix, Part 1. HMSO. 1888)

(www.archive.org/stream/manuscriptsofear01greaiala/manuscriptsofear01greaiala_djvu.txt)

On 13 July 1624 a warrant was 'approved to pay Captain Thomas Love £1,029 2s. 0d. for fitting of twenty ships (trading to Newcastle for coals), and making them capable to take in ordnance.'

(House of Lords Parliamentary Archives. HL/PO/JO/10/1/27 30 Jun 1624 - 24 Mar 1625.

www.nationalarchives.gov.uk/A2A/records.aspx?cat=061-hlpojo_1-1&cid=-1&Gsm=2008-06-18#-1)

A Captain Thomas Love is recorded in the Transactions of Trinity House; No 215. 6 March 1624. It issued a certificate by Trinity House. 'At the request of the bearer, Thomas Melvin, Scotsman, and on sight of a letter from George Hatch, master of the Barbara of London bound for Spain, presented to them by Captain Thomas Love and dated last November from Portland road near Weymouth, they certify that Melvin, being one of 9 christians, brought a small ship into Portland road. They had been taken by men-of-war of Algiers but had overcome 29 Turks who had held them captive and who had been using the ship as a man-of-war. Whether Melvin was master or pilot they cannot tell. Messrs Salmon, Best, Geere, Bower, Cooke, Vassall, Whitinge, Bennet.' (G.G. Harris (ed). *Trinity House Deptford Transactions. 1609-35.* London Royal Record Society 19. 1983. www.british-history.ac.uk/report.aspx?compid=63920)

On the Newcastle link have any of the naval/shipping historians written about the way Newcastle ships were commandeered for war service?

THE HEDLEYS IN THE WEST INDIES

David Richardson writes:

You will remember that I have been searching for the birth of a relative Andrew Duncan Bennett Hedley who said he was born in Jamaica in about 1813 see NESAG 5). In the last four years I have spent considerable efforts searching for Hedleys in Jamaica and my efforts have been somewhat rewarding as I have found Hedleys but not "mine". In the process I have learned a lot about slavery etc. but am no nearer my family goal.

Ancestry.co.uk carries a searchable copy of the slave registers compiled between 1812 and 1834 in British colonies and this confirms that there were Hedleys in Jamaica. It also showed that there was a John Hedley in Dominica who had one slave in 1817. A trip to the Latter Day Saints' Hyde Park facility showed that they had a series of wills of Dominican people but there were no Hedley testators. However there were two Bennetts and one, Celeste Bennett - "a free woman of colour" - had a daughter Elizabeth and her son was Andrew Hedley who in 1822 was back in England! So, Andrew Duncan Bennett Hedley was born illegitimately and no wonder Andrew never wrote his name including Bennett. He also laboured on the census returns to tell us that he was a British Subject, born in the West Indies, Jamaica, wherever. I say "wherever" because the word Jamaica was only used once but the "West Indies" was used more often. Did the enumerators in Heworth not know the difference between Jamaica and Dominica? Well, they both ended in ".ca"! John was the name of one of the sons of a James Hedley of Ellingham and Eglingham who left money of 1826 to some of his sons and daughters and grandson Andrew Duncan Hedley, but not son John. Perhaps John had died in Dominica.

The Dominican records office is rather slow in replying to requests and I guess their range of

records is limited.

The above is all a lead up to asking what you know about Dominica. The NESAG CD refers to Dominica in lists of surveys of neighbouring countries and Sir John Orde was Governor in the 1780s. Do you know anything more about North East connections to Dominica? I've not yet been up to Woodhorn to search through the Orde papers.

Going back to the Ancestry.co.uk slaves register facility we find that there were many slaves in Barbados called Headley, inc. variants, and a couple of slave owners by that name too. One of them was a "free negro". The Bajan Museum says there are no records of Hedleys being there but as there are dozens of Bajan Hedley/Headley slaves it begs the question how that name was given to so many slaves.

Again, any NE connections that you know of with Dominica and Barbados would be very interesting.

J. CLARK PRINTER

J. Clark, the Newcastle printer at 11 Newgate St, was an abolition supporter, printing broadsides and tracts. In 1824 he printed:

- *The Speech of the Right Hon. Charles James Fox, in the House of Commons, June 10th, 1806: on a motion preparatory to the introduction of a bill for the abolition of the slave trade.*
- *James Losh's speech delivered in the Guildhall, Newcastle, on Tuesday, April 29 1823: 'to petition Parliament for a mitigation of the state of slavery and the gradual abolition of slavery itself in the British Dominions.'*

During the 1826 Election he printed:

- A letter to the electors of the counties of Northumberland and Newcastle upon Tyne signed by 'A Free Born Briton'. (LITPHIL Bolbec Local. N324/12 (v.4 no.1)
- An attack on one of the candidates Bell's views on slavery by Mr Bell and Slavery by 'Las Casas', 9 May. (NRO 3948/65).
- A ballad song supporting another candidate Liddell's Canvas (Tune. The bowing heather) (NRO 2948/159), which includes the following:

By freedoms side he'll stand or fall,
His eloquence wakes all with wonder
Corruption quakes, oppression flies
And friends to slavery must fall under
Chorus
From deathless name they knew his fame,
They left their flocks and met together,
With hearts delight for red and white
Did guard him through the crags and heather

He printed several handbills and broadsides in 1830 particularly related to the suppression of the revolt in Demerera:

- *To the Raffling Medley Maker and his Associates.* Pro-Hodgson handbill. 28 June 1830
- *Good Member.* Handbill by A Newcastle Freeholder. Printed Clark. Nd. Attacking Ridley inc for voting against Brougham's resolution about the treatment of Rev John Smith, a missionary in Demerara
- *Letter Addressed to Sir, M. W. Ridley, Bart, MP. In reply to his challenge for an investigation into his conduct, as the representative of Newcastle upon Tyne.* Handbill by A Brother Burgess. 19 July 1830. Contains section re-his voting on Rev Smith.
- *Testimonies against Slavery.* Handbill. 9 August 1830.

In April 1831 on behalf of John Fenwick, an activist in the Newcastle anti-slavery organisation he printed The Address To The People Of Great Britain and Ireland Unanimously adopted at a

General Meeting of the London Anti-Slavery Society, held , April 23rd, 1831 and Resolutions, Unanimously adopted at a General Meeting of Anti-Slavery Society, held at Exeter Hall, London, April 23rd, 1831: the Right Hon. Lord Suffield, in the Chair.

In May 1833 he printed the Ladies Petition for the Immediate Abolition of West India Slavery.

Research into the various collections held locally of ephemera and broadsides especially for elections will enable a bigger picture to be built up of what other kind of material Clark printed supporting other causes. It would also be interesting to try and work out why some abolition material was published by him, while other material was published by the Hodgsons. In 1824 they were responsible, for example, for the reprint of William Pitt's 1792 abolition speech.

There was also another printer called J. Clark, in South Shields, who described himself as Junior, suggesting he may have the Newcastle printer's son. He was based in Market Place in 1825 and 1826. He printed the pamphlet *A Voice from The Coal Mines or a Plain Statement of the Various Grievances of the Pitmen of the Tyne and Wear*. (1825 - NRO 3410/For/1/18/79 - www.mininginstitute.org.uk/library/forster/2.htm). It appears he did not make a success of the business because the shop was up for let in September 1826. (TWA DX1151/2)

THE ANTISLAVERY LITERATURE PROJECT

[<http://antislavery.eserver.org>]

The Antislavery Literature Project, established in 2003, provides free, accessible digital editions of the literatures of slavery and the antislavery movement in the United States. It has the following collections:

Legacies - exploring the intellectual and political contributions of the abolitionist movement until World War I and historical appreciations of abolitionists. A video by Zoe Trodd links these abolitionist memories to the emergence of the mid-twentieth-century Civil Rights Movement. [<http://antislavery.eserver.org/legacies>]

John Brown Poetry - presenting an annotated selection of the hundreds of poems published between 1859-1920 that provide representations of John Brown and Harpers Ferry. [<http://antislavery.eserver.org/john-brown-poetry>]

Frederick Douglass Translations - examining the translation history of the writings of Frederick Douglass in the context of early African American literature translations. [<http://antislavery.eserver.org/narratives/douglasstranslations>]