

## Chapter 1 : SCOTLAND & SLAVERY - Daily Record

*Scotland and Slavery. Scots proudly played their part in the abolition of the trade. But for a time we misted over our role as perpetrators of this barbarism.*

But for a time we misted over our role as perpetrators of this barbarism. Many of Scottish industries, schools and churches were founded from the profits of African slavery. Written by Ian Thomas 13 comments Scots proudly played their part in the abolition of the trade. Even Robert Burns was considering a position as a book-keeper in a plantation before poetry revived his fortunes. In , Scots owned nearly 30 per cent of the estates in Jamaica and by , a staggering 32 per cent of the slaves. At any given time there were only about 70 or 80 slaves in Scotland but the country reaped the fruits of their labour in the colonies in the sugar, cotton and tobacco plantations. Many Scots masters were considered among the most brutal, with life expectancy on their plantations averaging a mere four years. Iain Whyte, author of *Scotland and the Abolition of Slavery*, insists we have at times ignored our guilty past. However, Scotland also punched above its weight in the abolition movement. The MP for Hull, William Wilberforce, and his great influence, abolitionist Thomas Clarkson, are heralded as the heroes who outlawed slavery. But Scots too played a huge role in winning the slaves their freedom. In , the year that produced the most petitions for abolition, there were from Britain a third of which came from Scotland. There were many ordinary Scots who gave a lot of time, effort and sacrifice in the cause of seeking freedom. This followed the case of James Knight, a slave who won his freedom when the Court of Session in Edinburgh ruled Scotland could not support slavery. Slave sales were banned in Scotland although at times Scots had profited from bringing slaves in to the country. In , the slave trade in British Colonies became illegal and British ships were no longer allowed to carry slaves. However, complete abolition of slavery did not come until The Glasgow Anti-Slavery Society was formed in and the city was known as one of the staunchest abolitionist cities in Britain. Macaulay was repulsed by what he saw while working as an overseer in a West Indies plantation. He founded the *Anti-Slavery Reporter* and eventually became governor of Sierra Leone, a colony founded by freed slaves. There were familiar names such as Scot Lyle of Tate and Lyle fame whose fortune was built on slavery. Ewing from Glasgow was the richest sugar producer in Jamaica. The stunning Inveresk Lodge in Edinburgh, now open to the public, was bought by James Wedderburn with money earned from 27 years in Jamaica as a notorious slaver. The Wee Free Church was founded using profits and donations from the slave trade. Even our schools have a dark history. Bathgate Academy was built from money willed by John Newland, a renowned slave master and Dollar Academy has a similar foundation. For many years, the goods and profits from West Indian slavery were unloaded at Kingston docks in Glasgow. Leith in Edinburgh and Glasgow were popular ports from which ambitious Scottish men sailed to make their fortunes as slave masters. But Scotland was also home to slaves who were great instigators in winning their freedom. In his book, Mr Whyte chronicles the efforts of three black slaves who took their cases for emancipation to the Court of Session in Edinburgh. One was Knight, another was David Spens, who in was baptised in Wemyss Church in Fife and claimed he should be freed since he was now a Christian. Lawyers acted for him for free and his case became a cause celebre among ordinary miners and slaters in the area. Sadly, his master died before a legal judgement could be made. He is our brother, and he is a man. In one case in Glasgow in the s, slave Ned Johnson was brought from Virginia and then saved by neighbours when he was hung up and whipped by his master in a barn. It was only when economists like the Scot Adam Smith suggested slavery hampered freedom of enterprise that the argument took hold that it was no longer financially viable. However, Mr Whyte argues:

### Chapter 2 : BBC Two - Slavery: Scotland's Hidden Shame, Series 1, Episode 1

*The role played by Scots in the slave trade and in its abolition has only recently been recognised. We hold both printed and manuscript resources recording Scotland's links with slavery.*

Atlantic slave trade and Slave Coast of West Africa The best-known triangular trading system is the transatlantic slave trade , that operated from the late 16th to early 19th centuries, carrying slaves, cash crops, and manufactured goods between West Africa , Caribbean or American colonies and the European colonial powers, with the northern colonies of British North America , especially New England , sometimes taking over the role of Europe. European goods, in turn, were used to purchase African slaves, who were then brought on the sea lane west from Africa to the Americas, the so-called Middle Passage. In , for instance, Pope Nicholas V , in the *Dum Diversas* , granted to the kings of Spain and Portugal "full and free permission to invade, search out, capture, and subjugate the Saracens [Muslims] and pagans and any other unbelievers A classic example is the colonial molasses trade. Merchants purchased raw sugar often in its liquid form, molasses from plantations in the Caribbean and shipped it to New England and Europe, where it was sold to distillery companies that produced rum. The profits from the sale of sugar were used to purchase rum, furs, and lumber in New England which merchants shipped to Europe. Then the merchants shipped those manufactured goods, along with the American sugar and rum, to West Africa where they were bartered for slaves. The slaves were then brought back to the Caribbean to be sold to sugar planters. The profits from the sale of slaves in Brazil, the Caribbean islands, and the American South were then used to buy more sugar, restarting the cycle. The trip itself took five to twelve weeks. The loss of the slaver *Luxborough Galley* in "I. North Atlantic Gyre The first leg of the triangle was from a European port to Africa, in which ships carried supplies for sale and trade, such as copper , cloth , trinkets, slave beads , guns and ammunition. Many slaves died of disease in the crowded holds of the slave ships. Once the ship reached the New World, enslaved survivors were sold in the Caribbean or the American colonies. The ships were then prepared to get them thoroughly cleaned, drained, and loaded with export goods for a return voyage, the third leg, to their home port, [5] from the West Indies the main export cargoes were sugar, rum, and molasses; from Virginia , tobacco and hemp. The ship then returned to Europe to complete the triangle. Graph depicting the number of slaves imported from Africa from to However, because of several disadvantages that slave ships faced compared to other trade ships, they often returned to their home port carrying whatever goods were readily available in the Americas and filled up a large part or all of their capacity with ballast. Other disadvantages include the different form of the ships to carry as many humans as possible, but not ideal to carry a maximum amount of produce and the variations in the duration of a slave voyage, making it practically impossible to pre-schedule appointments in the Americas, which meant that slave ships often arrived in the Americas out-of-season. Due to the slaves being transported in tight, confined spaces, a significant percentage of the group that started perished on board or shortly after arrival due to disease and lack of nourishment. No New England traders are known to have completed a sequential circuit of the full triangle, which took a calendar year on average, according to historian Clifford Shipton. Moore, was picked up in by historian George C. Mason, and reached full consideration from a lecture in by American businessman and historian William B. Other triangular trades[ edit ] The term "triangular trade" also refers to a variety of other trades. This typically involved exporting raw resources, such as fish especially salt cod , agricultural produce or lumber , from British North American colonies to slaves and planters in the West Indies ; sugar and molasses from the Caribbean; and various manufactured commodities from Great Britain. A new "sugar triangle" developed in the s and s whereby American ships took local produce to Cuba , then brought sugar or coffee from Cuba to the Baltic coast Russian Empire and Sweden , then bar iron and hemp back to New England.

### Chapter 3 : Scotland's role in slave trade told in graphic novel - The Scotsman

*Investigate how Scotland benefitted from the slave trade. Produce lists of direct benefits, secondary trades and industries, and broader social and economic changes that resulted from profits of.*

Few people in Scotland know of the island, but no-one in Sierra Leone is unaware of it. It looms in the national consciousness. In the 18th and 19th century, tens of thousands of Africans' ancestors to the men and women who now live in the capital of Freetown' were held captive there in appalling conditions by Scottish slavers, before being shipped across the sea to plantations in the Caribbean and the Americas. Bunce Island was turned into a little oasis of all things Scottish by slavers. It had its own castle. It was leased from the local king who once a year would turn up to collect his commission dressed in a kilt. Isatu Smith, the head of museums and relics in Sierra Leone, describes how the Scottish slavers even built their own golf course on the island and dressed their slave caddies in tartan so they could be reminded of home. It is very important that the Scottish people know about this' whether they accept it or not is another question. Slavery museum to be set up in Glasgow This week, Scotland will finally learn of the horrors of Bunce Island and be confronted by its forgotten role in the slave trade. David Hayman, the Scottish actor and director, has produced a new two-part documentary which begins on Tuesday night. In it, Hayman, through interviews with experts like Smith, lays bare just how central a role Scotland played in the slave trade. The country was "up to its armpits in slavery", Hayman says, even though the nation has always presented itself not just as having little to do with the trade in human lives, but also a country which was a leading light when it came to abolition. It is a false history and one that Hayman is hell bent on correcting. Scottish slavers ran Bunce Island from to They imported ice from Europe to keep food and wine cool in larders and enjoyed strolls in a private garden just metres away from pens where hundreds of human beings were kept like cattle before making the deadly Atlantic crossing. An estimated 50 per cent of slaves died on the journey. Eric Graham, a maritime historian, says that the dead were thrown overboard every morning. These slaves were then sold in America. The American cash was used to buy tobacco, sugar, cotton, rum and indigo which were then brought back to Britain. It was a trade that made merchants into millionaires. Scotland in the 18th century was built on slavery. The Merchant City in Glasgow would not exist without the money that poured into the coffers of tobacco lords and cotton kings' who now have city streets named after them. These men were made rich beyond their wildest dreams by the profits of slavery. For the human beings traded as slaves existence was a living hell. Rape, murder, torture, abuse, humiliation and degradation almost beyond imagination, were the stuff of daily life. At least 12 million slaves survived being shipped across the Atlantic' with around 3. Scots were plantation owners, slave owners, merchant ship owners. There is also a campaign to establish a museum to slavery in Scotland, and for memorials and plaques to go up across the country on statues, streets and homes linked to slavery' such as the Gallery of Modern Art in Glasgow which was once the mansion of tobacco lord William Cunningham, a man made rich on the backs of slaves in the Americas. He believes historians have a "sacred duty" to tell the truth about it, just as they have with "that other horror, the Holocaust". Adebusola Debora Ramsay, of the Glasgow Slavery Legacy Tour which takes visitors around sites in the city linked to the trade, says that whenever the history of slavery is discussed in Scotland the nation appears to suffer from a "collective amnesia". The plantation owner never wears a kilt and Glasgow does not readily admit its history in a way that other cities have done. One major export from Scotland to the Americas was "slave cloth" to make cheap clothes for Africans on plantations. Salted herring from the Highlands had its main market in the islands of the West Indies as food for slaves. Now that we are waking up to the part we did play, it is very difficult for us as we have this mythology we tell ourselves that we are less racist people than other European nations, specifically England. That is not true. Therefore to wake up and find we are involved in slavery as much as other parts of Europe is difficult. In a record from he lists his horses' Jack, Beauty, Trooper, Duke' and a few pages later, his slaves: One of the reasons that it has become easy to forget the past is that we helped destroy it. When Sierra Leone achieved its independence in the s, the departing British took all records of slavery with them. Joannes Caulker, an historic archivist in Freetown, says: They only let

us know what they wanted us to know. Millions of young men and women were taken away, robbing the country of human potential, and forced to slave for white masters. He speaks of an inferiority complex in nations subjected to slavery. Slavery museum to be set up in Glasgow Hayman also journeyed to Jamaica with Graham Campbell, a well known figure in Glasgow with his rasta dreadlocks, and now an SNP councillor in the city. Speaking of the rape of African women by white masters he says that is what "created people with Scottish names like me". In the Jamaican phone book there are literally thousands of Campbells "page after page of them" all named after the plantation owner who once bought their ancestors. Scotland and its trade in slaves shaped the modern island. The plantation was called Hampden. It had more than slaves. The national costume of Jamaica, the quadrille dress, is tartan. Further south, in British Guyana, a run of coastal towns is testament to how entrenched Scots were in the slave trade there. The list goes on and on. A legacy in blood, bricks and mortar: The house was built by Richard Oswald, a merchant slave trader who was an investor in Bunce Island. He and his two brothers had the slave trade sown up. Goods would go from Robert in Glasgow to a brother in Africa to be exchanged for slaves, and then another brother with a plantation in Virginia would pick up the slaves and send tobacco back to Scotland. It was a money machine, with human lives oiling the engines. When Britain finally abolished slavery in slave owners received millions in compensation which they went on to invest in industries like banking, mills, mining, and railways. Once every fortnight the donor posts a Scottish ten pound note to the museum with an apology on behalf of the nation. What I see today is that anti-black racism has its origins in the slave trade. How does Scotland confront its past? So how does Scotland deal with the dreadful legacy of slavery? Historian David Alston says, "acknowledging the past is the first step" it is only after that can you get on to the questions of reparations". Geoff Palmer says that what would repair the wrongs of the past is a "country which is wealthier contributing to a country that helped make that wealth". Graham Campbell wants to see schools and colleges in Scotland and Jamaica link up through student exchanges, for business connections to be forged "real concrete steps that will help improve education and lives in Jamaica, a country still living with the effects of slavery nearly years after abolition. For Hayman there is no going back and no hiding place. Scots are loved the world over, but less than five generations ago our ancestors helped create and sustain crimes against humanity on an industrial scale simply to get stinking rich. This is an uncomfortable truth, but hopefully we can now find the courage and dignity to say we are sorry.

### Chapter 4 : BBC Bitesize - National 4 History - Scotland and the slave trade

*The National Trust for Scotland Scotland and the Slave Trade For more information, visit [theinnatdunvilla.com](http://theinnatdunvilla.com) The National Trust for Scotland for Places of Historic Interest or Natural Beauty is a charity.*

Scots proudly played their part in the abolition of the trade. But for a time we misted over our role as perpetrators of this barbarism. Many of our industries, our schools and our churches were founded from the profits of African slavery. Even Robert Burns was considering a position as a book-keeper in a plantation before poetry revived his fortunes. In 1783, Scots owned nearly 30 per cent of the estates in Jamaica and by 1800, a staggering 32 per cent of the slaves. At any given time there were only about 70 or 80 slaves in Scotland but the country reaped the fruits of their labour in the colonies in the sugar, cotton and tobacco plantations. Many Scots masters were considered among the most brutal, with life expectancy on their plantations averaging a mere four years. Iain Whyte, author of *Scotland and the Abolition of Slavery*, insists we have at times ignored our guilty past. However, Scotland also punched above its weight in the abolition movement. The MP for Hull, William Wilberforce, and his great influence, abolitionist Thomas Clarkson, are heralded as the heroes who outlawed slavery. But Scots too played a huge role in winning the slaves their freedom. In 1789, the year that produced the most petitions for abolition, there were 100 from Britain - a third of which came from Scotland. There were many ordinary Scots who gave a lot of time, effort and sacrifice in the cause of seeking freedom. This followed the case of James Knight, a slave who won his freedom when the Court of Session in Edinburgh ruled Scotland could not support slavery. Slave sales were banned in Scotland although at times Scots had profited from bringing slaves in to the country. In 1807, the slave trade in British Colonies became illegal and British ships were no longer allowed to carry slaves. However, complete abolition of slavery did not come until 1833. The Glasgow Anti-Slavery Society was formed in 1789 and the city was known as one of the staunchest abolitionist cities in Britain. Macaulay was repulsed by what he saw while working as an overseer in a West Indies plantation. He founded the *Anti-Slavery Reporter* and eventually became governor of Sierra Leone, a colony founded by freed slaves. There were familiar names such as Scot Lyle of Tate and Lyle fame whose fortune was built on slavery. Ewing from Glasgow was the richest sugar producer in Jamaica. The stunning Inveresk Lodge in Edinburgh, now open to the public, was bought by James Wedderburn with money earned from 27 years in Jamaica as a notorious slaver. The Wee Free Church was founded using profits and donations from the slave trade. Even our schools have a dark history. Bathgate Academy was built from money willed by John Newland, a renowned slave master and Dollar Academy has a similar foundation. For many years, the goods and profits from West Indian slavery were unloaded at Kingston docks in Glasgow. Leith in Edinburgh and Glasgow were popular ports from which ambitious Scottish men sailed to make their fortunes as slave masters. But Scotland was also home to slaves who were great instigators in winning their freedom. In his book, Mr Whyte chronicles the efforts of three black slaves who took their cases for emancipation to the Court of Session in Edinburgh. One was Knight, another was David Spens, who in 1783 was baptised in Wemyss Church in Fife and claimed he should be freed since he was now a Christian. Lawyers acted for him for free and his case became a cause celebre among ordinary miners and slaters in the area. Sadly, his master died before a legal judgement could be made. He is our brother, and he is a man. In one case in Glasgow in the 1780s, slave Ned Johnson was brought from Virginia and then saved by neighbours when he was hung up and whipped by his master in a barn. It was only when economists like the Scot Adam Smith suggested slavery hampered freedom of enterprise that the argument took hold that it was no longer financially viable. However, Mr Whyte argues:

### Chapter 5 : Secret shame: The Scots who made a fortune from abolition of slavery | HeraldScotland

*Scotland and the Slave Trade: Bicentenary of the Abolition of the Slave Trade Act Description Historical review of Scotland's role in the slave trade and its abolition.*

Tuesday, 4 February Glasgow and the Slave Trade. In Glasgow the part of the city nearest to the old medieval centre is branded as the Merchant City, celebrating the merchants and tobacco lords whose wealth led to the rapid growth of the city. Watching the film "12 Years a Slave" at the cinema recently I was struck by the fact that whilst the characters in the film were labouring away in the sugar fields and cotton plantations, their produce was then traded to the great and the good of my city. We have streets named in honour of the tobacco lords, but I struggled to find any mention of the role of the slaves in creating this wealth. I decided to try to write down here what I have found out on the subject, which seems so absent from the city history as to almost amount to a denial that it happened. At the end of the 17th century Glasgow was not a large place. It was centred on the High Street where a cathedral had by then stood for years. The nearby University of Glasgow, founded in 1450, was already 200 years old. However over the next years the wealth and importance of the city would explode. Firstly driven by trans-Atlantic trade then manufacturing, invention and engineering. The medieval heart of the city, from Glasgow Cathedral down to the banks of the River Clyde would come to represent the shabby, ramshackle past and a new town would be built westwards by the wealthy merchants, laying out new streets running down from their mansions. Eventually as industrialisation encroached further into the old town even the University would up sticks in 1845, whilst Lord Kelvin was still teaching there, and follow the growth of the city west to Gilmorehill where it still stands. In the 18th and 19th century Glasgow was supplying doctors, soldiers, engineers and innovation to all corners of the Empire. Firstly with sugar, then tobacco, cotton, linen and locally manufactured goods. When you look at that list it all seems quite innocuous, until you reflect on where the sugar, tobacco and cotton came from that generated the vast fortunes for the merchants. Trade, initially using the satellite ports of Greenock and Port Glasgow and then later with the deepening of the Clyde, the Broomielaw in Glasgow itself, built the city. In Glasgow we have large signs marking our Merchant City, but nary a word about what these merchants traded. Robert Burns had already put down his nine guineas deposit for passage on the Nancy in 1761 as a job awaited him, a 3 year contract as bookkeeper on an estate in Jamaica. But for the success of the poetry of his Kilmarnock edition that autumn, our national bard would have earned his crust on a plantation in the West Indies. Site of the Easter House sugar refinery, Gallowgate, Glasgow Until the Union with England in 1707, Scotland was theoretically banned from trading with the English colonies. However covert trading links were established, especially to Virginia, New Jersey and Carolina. Forced emigration, many of them Covenanters, in the 17th and 18th centuries led to many Scots moving to Virginia and Maryland and family connections played an important role in the growing trade links. The level of trade at this time led to four sugar refineries being built in Glasgow between 1760 and 1770. Two of these were soon producing rum from the molasses they produced, others specialised in sweets, candy, treacle and syrups. One part of this was the "Triangular Trade" between Britain, Africa and the colonies where each of the three stages of the route could turn a profit. Until the 18th century the workers on tobacco and sugar plantations were largely people in indentured servitude, usually working for a fixed number of years to pay for their passage. Often convicted criminals, political prisoners or religious nonconformists would be sent to the colonies as a workforce too. The increased demand for workers was met firstly in Jamaica and Barbados and later in the Americas by bringing in slaves from Africa. Ships left Britain with goods such as iron wares, textiles, copper and iron bars. This was then traded for captured Africans. In horrific conditions they were transported across the Atlantic. The slaves were traded in the Caribbean and American colonies for rum, sugar and tobacco which was taken back to Britain and traded on again for a profit. Estimating the number of ships participating in the "Triangular Trade" from Glasgow is complicated by these ships often heading to Rotterdam first on their "out" trip. Even this seemingly small number of trips accounts for about 1.5 million slaves. Between 1700 and 1800 British ships transported around 1.5 million slaves. Many more of these ships may have departed from Glasgow as the Port Books from before have not survived. As a result, Scots emigrated to the Caribbean between 1700 and 1800 they worked at every level of the slave trade, as overseers,

financiers, suppliers, bookkeepers and as slave and plantation owners. This resulted in almost half of the tobacco coming into Europe being distributed through Glasgow. It was then exported on to England, France, Holland and Germany. The increase in slave labour transformed the scale of the tobacco trade. However the Clyde was poorly equipped to deal with this increased trade, which largely came via Ayr, Dumbarton and Irvine. A deep water harbour and warehouses were created at Port Glasgow and a new harbour built at the Broomielaw to where smaller boats transferred the goods to Glasgow warehouses here. In the river was deepened and further docks developed. The goods traded back meant that when Jamaica Street was planned out in it soon had a custom house, shipping office, sail-cloth company. Leather works, glass works, breweries, potteries, producers of ropes and sails sprung up about the Trongate area too with the increased trade. Cotton was coming into Scotland too, supplying new industries all over the west of Scotland, with the goods produced here then sold all over the world. The new Glasgow infrastructure was financed by these merchants, and their growing international trade links. Jamaica Street, Glasgow today The merchants new found wealth was frequently put on display for all to see, often commissioning new churches or building the most fashionable, conspicuous mansions. Here they showed off their wealth with its extravagant spire, imported Spanish mahogany furnishings and delicate plasterwork inside. The square laid out around it became a fashionable place to live. It was built in the style of the villas of the time. The Oswald family were involved in the construction of this church. They made their money from tobacco, sugar and wine traded in Virginia, the West Indies and Madeira. Richard Oswald was in the second generation of family members in the business. He purchased plantations and traded in tobacco, sugar, horses and slaves. He was one of the owners of Bance Island, off the coast of Sierra Leone, one of the busiest trading forts for slaves. This market place allowed merchants to bypass the local African slave traders. One ludicrous feature of Bance Island was a two hole golf course where captured Africans were clad in tartan and made to act as caddies. They in fact are the only merchant family given the honour of a burial spot within Glasgow Cathedral. Ironically a later member of the Oswald family, James Oswald, a nephew of Richard Oswald, was an MP for Glasgow and a key supporter of the abolitionist cause. A statue of him stands in George Square. This was a street stretching between the Gallowgate and Glasgow Green that was once home to the "father of the cotton industry", David Dale. This street was laid out in The last 18th century villa on Charlotte Street One of the earliest mansions built by the wealthy merchants in Glasgow was Shawfield Mansion at the top of what is now Glassford Street. This set the template that later grew into the city centre grid street layout, with these mansions facing a street that ran straight down towards the Clyde, with premises being developed down the street to generate more income. Shawfield Mansion no longer exists, but was built in by Daniel Campbell, an early slave trader in Virginia who owned several sugar warehouses. This was built by Andrew Buchanan of Drumpellier, a tobacco importer who also laid out Virginia Street. A plaque on Virginia Street marks the spot of the Tobacco Exchange where sugar and tobacco were traded in the 18th century. Top end of Virginia Street, site of Virginia Mansion Andrew Buchanan, the nephew of Andrew Buchanan of Drumpellier, bought the land for the street that took his name and Buchanan Street would have been on the periphery of the city at that time. With the continued westward growth of Glasgow Buchanan Street is now the central shopping street in Glasgow. Like many other families much of their money had been re-invested in land speculation and estates. Buchanan family plot outside Glasgow Cathedral Andrew Buchanan himself was buried amongst many other merchants in the most fashionable and expensive graveyard of 18th century Glasgow at the Ramshorn Kirk, although since the road was widened, his burial plot now lies under Ingram Street. Research has shown a black servant in one corner of the picture, who appears to have been painted out at a later date. It has been estimated that about 70 black slaves were brought back to Scotland by families involved with the plantations, usually working as personal servants. He too is buried in the graveyard of the Ramshorn Kirk. I went in to try to find his grave, which lies in the south west corner of the graveyard and was amazed at how big it is. Despite passing the front of the church on Ingram Street a hundred times I had never looked in behind it before. Many merchants are buried in the graveyard behind the Ramshorn Church The next street west from Virginia Street is Miller Street, laid out in It is now home to the Glasgow Building Preservation Trust. In it was sold to Robert Findlay, a tobacco importer, who lived there until he died in He bought the Virginia Mansion in and despite his business being

founded on the work of slaves is remembered with a stained glass window in Glasgow Cathedral. Window in Glasgow Cathedral commemorating Alexander Speirs However, surely the prize for the most ostentatious mansion goes to William Cunningham, who died in 1792. From Ayrshire he had interests in tobacco and in sugar, owning a plantation in Jamaica and slaves. He built Cunningham mansion, which later became the Royal Exchange. I quite liked the fact that when I tried to take a photograph of it earlier today a bus got in my way, emblazoned with a Pepsi advert proclaiming "Maximum Taste, No Sugar". Cunningham Mansion in Glasgow, built on the profits of sugar The nature of the slave produced goods traded through Glasgow was changing. The trade in sugar with the West Indies became increasingly important to Glasgow after the problems with the tobacco trade. The West Indies was also a growing market for Scottish exports. There was also a growing disdain for the principles and practices of slavery. In 1807 parliament passed the Abolition of the Slave Trade Act and in 1833 the Slavery Abolition Act although slaves in British territories were still indentured under the apprenticeship system to their former owners until 1848. Much is made in articles on Scottish links to slavery on the important work of those Scots campaigned for its abolition. Many Quakers and those in the church were outspoken on the subject and frequent petitions to parliament were organised in Scotland, a way for the many people of the time who could not vote to express their opinion. However there were also those arguing for the continuation of slavery in the plantations. Glasgow merchants who traded in the area in 1792 formed the Glasgow West India Association. In the 1790s they complained about the way the British public had been "excited and deluded on the subject of slavery". Analysis of the wills of Glasgow merchants with interests in the West Indies shows that they were investing some of their money in Scotland in railways and cotton manufacturing. After emancipation sugar imports dipped for a while, but soon picked up again as the merchants sought sugar from other sources. Cuban and Brazilian sources were becoming increasingly important. Of the twenty sugar refineries in Scotland in 1833, fourteen were in Greenock, one in Port Glasgow and three in Glasgow.

### Chapter 6 : Scotland and the slave trade - National Library of Scotland

*Recovering Scotland's Slavery Past (The Caribbean Connection)*, is a collection of essays by academics who have studied and analysed Scotland's part in the African slave trade and why the country has been in denial about it since slavery was abolished in

The full extent to which this nation was involved in the most brutal form of human trafficking has been laid bare in one of the most important books to be published in Scotland this century. To cover our tracks more securely, we have insisted on celebrating our part in abolishing slavery. We deemed this sufficient to be an act of mass atonement for hundreds of years of the most inhumane behaviour to our fellow human beings and justification for never bringing the subject up again. Well, now it has been brought up again in this collection edited by Professor Sir Tom Devine, in which he excoriates the academic community, including himself, for not digging more deeply in an area that is not lacking in documented evidence. In the two centuries until, the British slave trade processed almost 3. Scots were assiduous in it from the outset, helping to administer it at every level and often growing rich on the proceeds. Devine and his colleagues analyse and outline the collective amnesia about our involvement in slavery and ask why only in the past 15 years or so has serious study begun on this long and dark period of Scottish history. Devine is unequivocal on the reason why: And when abolition did come, we spent the next 40 or so years arranging extravagant compensation for the slave drivers who had lost their livelihood. Not only did Scotland fill its boots on the proceeds of this trade, we have been celebrating it ever since. In Glasgow, our part in the slave trade, especially in the Caribbean, is inescapable: The civic leaders of Glasgow, a city that prides itself on leading the world in equality and fairness, even renamed its most fashionable quarter, just east of the city centre, as the Merchant City. It has never occurred to them " or to the rest of us " to ask just how they became rich on their mercantile excellence. Well, a lot more of us ought to know now and we ought also to be demanding that we quietly take down the grotesque Merchant City signage and simply desist from using the term. What possibly can be gained by bringing up the bones of a period more than two centuries ago? It matters to the African people who, for hundreds of years, were considered to worthy of less regard than sewer rats. Such a prolonged period of wickedness desensitised, and continues to do so, many of us to racist attitudes and ideology. By beginning to consider our racist past, we are better able to demonstrate to our children why racism, which dehumanises those whom we consider to be inferior, is intrinsically evil. It addresses the complacency that suffuses the recent social and cultural narrative we Scots have begun to construct about ourselves: That our widespread role in the conduct of evil happened relatively recently in our history means we must be vigilant in ensuring there can be no repeat. The ugly and vindictive voices of those Scots who are already beginning to resent the presence of a few oppressed Syrian families in our midst echo the mindset that allowed the slave trade to flourish under our noses. It is a timely reminder, too, to any Christian who believes the church has a monopoly on truth and wisdom. They said nothing when slavery was occurring and precious little about it since. Devine and his academic cohort all acknowledge that a lot more research and study in this is required. The Scottish government of this enlightened wee nation ought to be listening.

### Chapter 7 : We Scots must face up to our slave trading past | Kevin McKenna | Opinion | The Guardian

*The Caribbean countries that our forefathers so ruthlessly exploited are asking for financial reparations. Let's not deepen our shame by refusing them.*

We hold some correspondence of the famous abolitionist William Wilberforce spread through various collections. Some major manuscript collections contain correspondence dealing with the establishment of anti-slavery patrols in the Caribbean. There are full references to these collections in the thematic list on slavery available in the Special Collections Reading Room. Scots who supported freedom for enslaved people

Quite a number of the major personalities in the abolition movement were Scots, including: Zachary Macaulay from Inveraray, saw how slavery operated in Jamaica, when he worked as a bookkeeper on a sugar plantation. A few years later he became Governor of Sierra Leone, where people in slavery had been freed in He played a key role in the abolition of the slave trade in William Dickson from Moffat was a former secretary to the Governor of Barbados for 13 years. There he witnessed slaves being brutally treated. From January to March he toured Scotland from Kirkcudbright to Nairn presenting evidence of the evils of the slave trade. Scots who defended the slave trade There were also a number of Scots who defended the slave trade, such as: Archibald Dalzel circa of Kirkliston, ran a number of slaving depots in West Africa. James MacQueen was manager of a sugar plantation in Grenada around This paper favoured West Indian merchant interests and opposed any rights for slaves. In other countries, most notably the United States of America, slavery remained in place. The American Civil War from to officially ended slavery in the northern hemisphere. Many Scots campaigned for the abolition of slavery in the USA. Some of the most important personalities were: She was also prominent in the temperance, suffrage and peace movements in the late 19th century. In the late s he wrote many of the publications of the Anti-Slavery Society in London. He played an important part in an act passed in to free slaves working in British colonies. In around , women signed a petition in Edinburgh calling for an end to slavery. We have the annual reports for and of the Glasgow Emancipation Society [Shelfmarks: Also available are the annual reports of the Edinburgh Ladies Auxiliary Emancipation Society for the s and s [Shelfmarks: American anti-slavery campaigners in Scotland There were also many prominent American anti-slavery campaigners who visited Scotland seeking support. Frederick Douglass Frederick Douglass from Maryland escaped from slavery in He went on to become a famous politician, campaigning for the abolition of slavery. In during a tour of Britain and Ireland he visited Scotland. This played a major part in persuading ordinary people that slavery was wrong. Some of her papers are in the manuscripts collections. We hold her correspondence with the scientist George Combe, [Manuscripts reference:

**Chapter 8 : Glasgow Punter: Glasgow and the Slave Trade. A Secret History?**

*Slavery and the Slave Trade* This guide deals primarily with aspects of the transatlantic slave trade and records in the National Records of Scotland (NRS). It also mentions some other Scottish archives relating to Scotland's involvement in the trade and its abolition.

Amongst the audience were academic historians, postgraduate research students, academic publishers and journalists: Firstly, the gentleman asked Devine and the authors how much money they had made from the book. Nothing, was the reply. This historical denial and whataboutery is nothing new. Similarly, in a letter sent claiming the Jacobites were white slaves, I was informed: Such inaccurate ad hominem attacks are based on myths. The authors were not professional historians. Allen was a writer and activist. Jordan is a television director and Walsh a journalist, which perhaps explains the sensationalist interpretations of White Cargo. So, I had a look. Chapter sixteen concerns the Jacobites forcibly transported from Scotland after the uprisings in and who, according to the authors, were sometimes enslaved: There is no question that Jacobites were harshly dealt with in what was a concerted attack on the Highland way of life " but they were never regarded or treated as chattel slaves. Ironically, the White Cargo bibliography includes two books written by the late Anglo-Canadian journalist, John Prebble. Modern academics have added more nuance. For example, Darien was indeed a disaster for Scotland and deliberate lack of support from the English in the Caribbean contributed to the death of many Scots. Indeed, one scheme proposed by the Duke of Hamilton at Darien sought to import slaves to be worked to death in the gold mines of Panama. This was not some romantic quest to establish a new society based upon utopian socialist principles. Liam Hogan has written articles on the myth of the Irish slaves, a myth which has been hijacked in America by right wing groups and white supremacists to deflect from the legacy of black racialised chattel slavery and the ongoing quest for reparations in America. The Scottish white slaves strand differs from the Irish version in one important way. Whilst the Irish slaves myth has been used to cultivate white victimhood in America, the Scottish version is used mainly to deflect from the wider historical narrative of Scots involvement with British imperialism and specifically Caribbean slavery. It wisnae us " white Scots were slaves first. It wisnae us " it was the English. It wisnae us " it was the rich landowners. It wisnae us " it happened years ago. Some are born free, others as slaves An English concept, chattel slavery was established by the Barbados Slave Act of which ratified enslaved African peoples as property with no right to life. Prof Simon Newman has recently traced the transition from indentured servitude to chattel slavery in Barbados, arguing that the early development of the plantation economy depended on exportation of vagrants and the poor as well as criminals and political and religious exiles. Thus, the labour force of the embryonic tobacco and sugar plantations was created by forced and voluntary emigration from Scotland, England and Ireland. White indentured servitude was eventually superseded by African slavery from the s which became entrenched in the colonial legal system after Chattel slavery developed into a hierarchical system of exploitation based on class and subsequently race which evolved into the most lethal form of slavery known to mankind. Mutilation as a punishment was permitted as was murder by hanging, slow burning and starvation in gibbets. In the colonial period, Scots were both forcibly transported and voluntarily emigrated to the New World. Only small numbers were transported as criminals. Of prosecuted in Edinburgh High Court between and , nearly one half were transported to America. Many Jacobites were also banished and transported after uprisings in and In Banishment in the Early Atlantic World: Of prisoners taken in Scotland after the uprising, more than Jacobites were sent to North America and to the Caribbean. Many Jacobites refused to sign the seven-year indentures offered by the British Government. Yet, in the eyes of the law, they were prisoners to be transported to the colonies under indenture, not chattel slaves. In fact, many who did sign indentures bought the contracts from ship captains and freed themselves from their term of labour. Eric Graham has recreated one such journey. On arrival at Sandy Point on the James River, he was released as a free man, presumably after purchasing his indenture from the captain. In , he inherited the family estate of Bishopmiln near Elgin. Many other Jacobites transported to South Carolina remained. In some cases, their indenture was bought by the Governor and they were instantly recruited to fight Yamassee Indians on the

frontier. Others, according to Morgan and Rushton, survived their indenture, such as William Cumming, who served in Public Office as a member of the House of Assembly which slaves could not do. Even more revealing, on his decease, Cumming bequeathed his property – including forty slaves and three servants – to his son. Slaves were not allowed to own property and definitely not other enslaved people. After the uprising and defeat at Culloden a year later, punishment was even harsher. Of Jacobite prisoners, were transported and banished. Some were intercepted by the French. Even then, their children would have been free in contrast to the children of chattel slaves. The crucial point about Dunbar and Cumming is that they were able to progress in a matter of years from unfree labourers to free persons: This was only possible because they were white and therefore legally regarded in the colonies as human beings. Adherents of the white slaves myth commit the cardinal sin that those striving to be historians avoid: Yes, indentured servitude is illegal in many countries today. But at the time, the indentured system in England and Scotland was not considered oppressive bond labour. There were significant differences between servitude in England and Scotland and indentured servitude in the Anglo-Caribbean in the early seventeenth century, but the indentured servants, banished exiles or transported convicts were neither de jure or de facto enslaved. The forms of labour were different not just in law but also in practice. Lives of indentured servants were undeniably grim but they were not chattel slaves. No triangulation, just a straight line There was another crucial difference: The Atlantic slave trade was the largest coerced migration in history. It is generally regarded that million Africans were shipped to the New World. Over 3m were transported in British ships. Scottish indentured numbers are miniscule compared to many millions of Africans forcibly transported to chattel slavery in the New World. Indeed, there are only 31 recorded Scottish slave voyages, carrying perhaps slaves. By comparison, over voyages cleared the port of Liverpool in a ten year period after Many were, of course. However, for Scotland at least, the much wider story is one of voluntary emigration to the Caribbean, or more accurately a phenomenon known as sojourning. These young men travelled to the slave economies intending to make as much money in as short a time as possible in order to return to invest in a landed estate, thus improving their status. A Bristol slave ship: For the period, it is estimated that around 17, Scots went voluntarily to the Caribbean. My doctoral research on Clyde-Caribbean connections suggests these numbers increased By the s, the indentured system was no longer as widespread although waves of Scottish adventurers still flooded into the West Indies in the hope of profiteering from the labour of chattel slaves. There is a growing body of evidence delineating the lives of Scots profiteers who made the journey to, for example, St Kitts, Jamaica, Grenada and British Guiana. So, even if judged on its own terms ie. Scots represented 10 percent of the British population, yet collected around percent of all absentee awards claimed in Great Britain many slaveowners were resident in the colonies. Individuals in Glasgow were amongst the most concentrated groups of claimants in Great Britain. Contemporary estimates suggest this total is worth c. There is no question that Scots had sustained involvement as profiteers in the plantation economy from the c. Who were the real victims? If this annoys some misinformed critics, then so be it. Historians have a duty to explain – without fear or favour – in a clear, concise manner based on empirical research of verifiable sources. Analysis should be undertaken in an unbiased fashion or at least in the knowledge of said bias. Conclusions should be based upon reasoned and judicious interpretation of representative material and appropriately contextualised. If serious historians demolish myths and challenge the preconceived ideas of many, they are simply doing their job.

**Chapter 9 : The Scottish Slavery Map: Plotting out Scotland's past | CommonSpace**

*Recovering Scotland's Slavery Past (The Caribbean Connection)* is a collection of essays by academics who have begun properly to study and analyse Scotland's part in the African slave trade and.

Before [ edit ] From before Roman times, slavery was normal in Britannia , with slaves being routinely exported. Brigit , a patron saint of Ireland, was herself the daughter of Brocca, a Christian Brythonic Pict and slave in Ireland who had been baptised by Saint Patrick. A female slave cumal was often used as a unit of value, e. Vikings traded with the Gaelic , Pictish, Brythonic and Saxon kingdoms in between raiding them for slaves. Anglo-Saxon opinion turned against the sale of English abroad: The influence of the new Norman aristocracy led to the decline of slavery in England. Contemporary writers noted that the Scottish and Welsh took captives as slaves during raids, a practice which was no longer common in England by the 12th century. However, by the start of the 13th century references to people being taken as slave stopped. While there was no legislation against slavery in Ireland and Wales, [19] William the Conqueror introduced a law preventing the sale of slaves overseas. Penal transportation Transportation to the colonies as a criminal or an indentured servant served as punishment for both genuine and petty crimes in England and Ireland from the 17th century until well into the 19th century. A sentence could be for life or a specific period. The penal system required convicts to work on government projects such as road construction, building works and mining, or be assigned to free individuals as unpaid labour. Women were expected to work as domestic servants and farm labourers. Similar to slaves, indentured servants could be bought and sold, could not marry without the permission of their owner, were subject to physical punishment, and saw their obligation to labour enforced by the courts. However, they did retain certain heavily restricted rights this contrasts with slaves who had none A convict who had served part of his time might apply for a "ticket of leave" permitting some prescribed freedoms. This enabled some convicts to resume a more normal life, to marry and raise a family, and a few to develop the colonies while removing them from the society. Exile was an essential component and thought to be a major deterrent to crime. Transportation was also seen as a humane and productive alternative to execution , which would most likely have been the sentence for many if transportation had not been introduced. The transportation of British subjects overseas can be traced back to the English Vagabonds Act During the reign of Henry VIII , it has been estimated that approximately 72, people were put to death for a variety of crimes. Transportation of criminals to North America was undertaken from to When the American revolution made it unfeasible to carry out transportation to the thirteen colonies, those sentenced to it were typically punished with imprisonment or hard labour instead. From to , criminals convicted and sentenced under the Act were transported to the colonies in Australia. Following the Irish uprising in and subsequent Cromwellian invasion, the English Parliament passed the Act for the Settlement of Ireland which classified the Irish population into one of several categories according to their degree of involvement in the uprising and subsequent war. Those who had participated in the uprising or assisted the rebels in any way were sentenced to be hanged and to have their property confiscated. Other categories were sentenced to banishment with whole or partial confiscation of their estates. While the majority of the resettlement took place within Ireland to the province of Connaught , perhaps as many as 50, were transported to the colonies in the West Indies and in North America. Cromwell shipped Romanichal Gypsies as slaves to the southern plantations and there is documentation of Gypsies being owned by former black slaves in Jamaica. His goal was to alleviate over-population and lack of food resources in his glens. Numerous Highland Jacobite supporters, captured in the aftermath of Culloden and rigorous Government sweeps of the Highlands, were imprisoned on ships on the River Thames. Some were sentenced to transportation to the Carolinas as indentured servants. Few could afford this, until a further law in established their freedom and made this slavery and bondage illegal. Workhouse From the 17th century to the 19th century, workhouses took in people whose poverty left them no other alternative. They were employed under forced labour conditions. Workhouses took in abandoned babies, usually presumed to be illegitimate. When they grew old enough, they were used as child labour. Charles Dickens represented such issues in his fiction. A life example was Henry Morton Stanley. This was a time when many children worked; if families

were poor, everyone worked. Only in and were the first general protective laws against child labour, the Factory Acts , passed in Britain. Arab slave trade and Barbary corsairs Five Englishmen escaping slavery from Algiers , Barbary Coast, From the 16th to the 19th centuries it is estimated that between 1 million and 1. Considering what the number of sailors who were taken with each ship was likely to have been, these examples translate into a probable 7, to 9, able-bodied British men and women taken into slavery in those years. The pirates killed two villagers and captured almost the whole population of over people, who were put in irons and taken to a life of slavery in North Africa. Villagers along the south coast of England petitioned the king to protect them from abduction by Barbary pirates. Item 20 of The Grand Remonstrance, [32] a list of grievances against Charles I and presented to him in , contains the following complaint about Barbary pirates of the Ottoman Empire abducting English people into slavery: