


23. Asian people in Haringey



Hindoo Tract Seller. Mayhew's London Labour and the London Poor.

Tottenham Baptism Register, Greater London Records Office:


"John Manners, an adult, a native of the East Indies, was baptised 18th February, 1801." 

At the end of the eighteenth century there were many Lascar sailors in London. Navigation Acts were passed in the eighteenth century stating that all ships coming in and out from English ports must have a crew 75% English. Due to the shortage of English sailors during the Napoleonic Wars, sailors were press-ganged in the Indian Ocean as well as in England, the rules were changed. A law was passed in 1803 stating that only a quarter of the crew need to be English on merchant ships.

Asian sailors were used for the homeward journey of East India Company ships. The ships docked in London, from August to December, and then departed again from January until May. Chinese and Indian sailors were lodged in special boarding houses in the East End of London, while awaiting a passage home as steerage. Conditions in these boarding houses were appalling: as many as fifty men were crowded into one room with only hammocks to sleep on. The men were poorly fed and often maltreated. Although many Indian sailors made the voyage home, many stayed and settled in the Radcliffe Highway district.


The Royal Asiatic Society started a campaign about the living conditions of the Lascars in 1814 and that pressure brought a Parliamentary Enquiry, which issued no recommendations.

The end of the Napoleonic Wars put an end to the problem. In 1823 laws were passed re-establishing a high English quota in crews.

 Documentary evidence from the India Office Library and Records, Blackfriars Road, London.

"January 13th, 1814. W. Wilberforce called a short time since, and stated that he had been informed that the Lascars and Chinese kept at Ratcliffe had been very ill used, that they had not sufficient provision, and that several of them had been unmercifully flogged; that some humane persons in the neighbourhood had collected a good deal of evidence on the subject, and he wished T. Clarkson and me to consider what could be done.

"I concluded it best to confer with one of the directors of the East India Company, which we did, and I proposed that he should procure an order for us to visit and inspect the Barracks. He desired us to call upon him again, at the India House, which we did, and were advised to address a memorial to the committee on shipping. A Lascar cook was brought to us who had been flogged about a fortnight before; the offence appeared to be the food not holding out for the parties it was designed for; the marks on his back showed that the lacerations must have been very deep. An order arrived from the shipping committee for "Wm Allen, T. Clarkson and a friend, to visit the Barracks at all seasonable hours." Previous to this, all access had been refused to strangers."

 *Life of William Allen*, 3 Volumes. Friends House, Euston.

William Allen was a friend of Luke Howard and a frequent visitor to Tottenham.

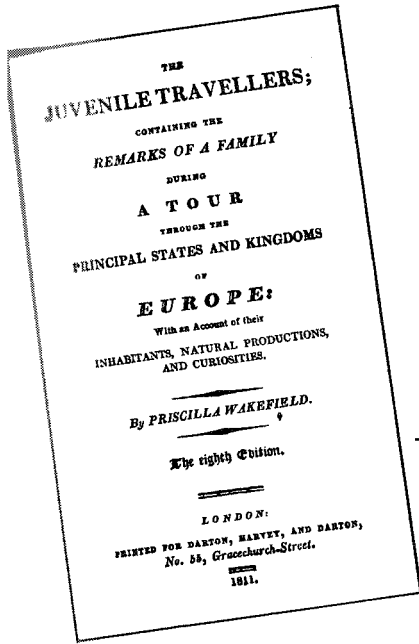


William Allen. Friends House Library.

24. A wider world for children



Priscilla Wakefield by J. Thomson. National Portrait Gallery.



Title page of *Juvenile Travellers* by Priscilla Wakefield. Friends House Library.

Priscilla Wakefield published a book, in 1811, called *Juvenile Travellers, containing the remarks of a family during a Tour through the Principal States and Kingdoms of Europe*. It was written without mentioning that Europe was convulsed in war and that Napoleon was marching on Moscow!

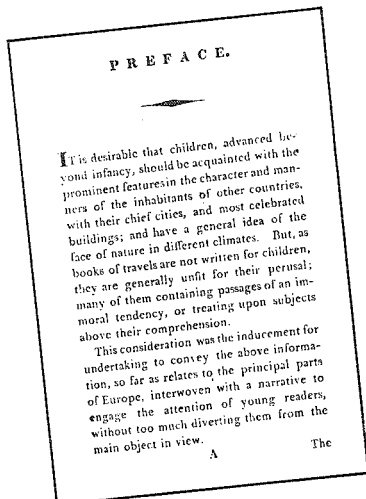
Priscilla Wakefield never travelled in Europe herself. She was tied to a demanding family. Her information must have come from books she read and anecdotes told her by travelling friends. This was a time when the book-reading public yearned to know about foreign travel.

"The Magnificence of the Ottoman Court can scarcely be exceeded especially in everything belonging to the grand seigneur; his bed chamber is lined with the finest China ware and the floors spread with carpets of silk and gold; the posts of the bed are silver, and the canopy, bolsters, mattresses and counterpane are all made of cloth of gold. His attendants are extremely numerous; many thousands of them reside in the seraglio (palace). Those officers who preside over the stables and the gardens are of the very rank."

Juvenile Travellers, 1811, p.390.

Greece: "After passing several islands, that appear like naked rocks, and are supposed to have been produced by volcanoes, we reached the Piraeon port, whence we soon came to Athens, once the seat of genius, learning and philosophy. Many beautiful ruins show a specimen of its former magnificence."

Juvenile Travellers, 1811, p.396.



Priscilla Wakefield (1751-1832) was born in Tottenham, the daughter of a successful coal merchant, Mr Bell, with a small wharf on the River Lea at Cravens Park Road for the delivery of coals from London. Priscilla married Edward Wakefield in 1771 and raised three sons and one daughter.

Although she was rarely free of domestic duties, she earned a national reputation as a writer of children's books on botany, entomology and travel as well as a local reputation as a philanthropist and a devout Quaker. She founded the first Penny Bank in England (using Eardley-Wilmot's bank account). She founded the Green School. She also set up a Women's Club in Tottenham against much opposition. Priscilla recorded in her diary on October 3rd 1798, "Time will open the eyes of the public to the advantages of a benefit club for women. How slow is the progress of human reason."

Exhausted by the demand of her family, often in poor health, she eventually moved to Ipswich, where she died in 1832.

Biography File, Friends House Library.
 Transcript of Priscilla Wakefield's Dairy, Friends House Library.

In 1847 there was a campaign to raise a monument in Tottenham in memory of Priscilla Wakefield, the founder of the Penny Black. The monument was never built.

Unidentified press cutting. *Hazel Mews papers*. Friends House Library.

"Priscilla Wakefield lived most of her life in what has been called the 'age of improvement' and by her own exertions in many fields she made a contribution to that improvement as a writer of children's books, as author of sensible *Reflections on Women* only eight years after Mary Wolstonecraft's *Vindication of their Rights*, an encourager of the young Constable and as originator of practical schemes for helping the poor by the establishment of thrift banks, Laying-In Hospitals and schools. She bore the burden of her own family with a husband given to fits of hysteria in times of crisis; she encouraged and assisted and prodded her rather trying sons and their even more trying wives and she frequently had to take charge of the grandchildren. She read with serious attention the books that were discussed in her circle and she kept abreast of the current periodical press, writing to it with sensible and practical solutions. Her concern was also with the wider issues of the day that particularly engaged the Society of Friends, Slavery and Prison Reform."


Hazel Mews, *Unpublished writing on Priscilla Wakefield*, Friends House Library.

Left: Preface to *Juvenile Travellers*. Priscilla wrote a number of travel and science books for children. Friends House Library.

Letter from Priscilla Wakefield to her grandson William Wakefield, May 20th 1814:

"Dear William,


I admire the forbearance and magnanimity of Caesar in returning his enemies letters unopened. It is such self denial that constitutes the essence of virtue. I will give you a still more noble instance of the same quality that happened in our own times. In the early stage of the Revolution, the island of St Domingo threw off the yoke and the blacks asserted their natural rights to freedom. Amongst their leaders was a negro named Toussaint L'Ouverture, whose great qualities raised him from the condition of a slave to be chief of the republic; this here relying on the false faith of the French government sent his two eldest sons to France to be educated, the perfidious Bonaparte took the advantage of this sacred pledge, and quipped an armed fleet to St Domingo with those youths on board, having ordered that they should be detained as hostages unless their father would abandon the cause of his brethren. The tears of his wife and the entreaties of his sons uniting with his parental feelings occasioned a violent conflict, but humanity and honour, or rather a sense of duty prevailed for he was a pious Christian. He refused and never saw his sons again, nor is it known what became of them. Toussaint himself was afterwards carried to France as a traitor and is supposed to have died in prison. The author of this tragedy may repent of his crime at leisure on the isle of Elba."

 Hazel Mews Collection, Friends House Library.

The French sugar island of St Domingo was the world's chief producer of cane sugar. A great financial asset to France. Following the French Revolution, the National Assembly gave equal political rights to free negroes, mulattoes and French colonials. The French planters found this quite unpalatable and planned to break with France. They were further angered when slavery was abolished in the French dominions, 1794.

The slave population of St Domingo, fearing the loss of their new-found rights, rebelled against both the French planters and British troops. They were undefeated. A treaty was made with the British that they would leave St Domingo alone if Jamaica was not attacked. There was great fear that rebellion would spread.

The leader of the slave revolt was Toussaint L'Ouverture. In 1801 he set up a new constitution making St Domingo self governing. Napoleon, who wished to reintroduce slavery, attacked the island. Although the Republic was secure, Toussaint was captured and taken as a prisoner to the French Alps where he died in April 1803.

 Eric Williams, *From Columbus to Castro, The History of the Caribbean*. Deutsche, 1970.

The Feminist Movement did not become organised until the nineteenth century. Ardent feminists of the eighteenth century stood in isolation. Philosophers of the Age of Reason had begun to address the issue of women's rights; Women's Clubs were formed in the early excitement of the French Revolution, though equally rapidly dissolved. Feminism developed out of the Liberalism of the day and was able to thrive in Protestant countries where women were accorded equal status as believers.

Priscilla Wakefield, as a Quaker, was an example of a woman brought up in the Liberal tradition. In close contact with other "blue stockings" of her day (as men laughingly labelled intellectual women) she still knew moments of despair about the position of women in society. She wrote to young Catherine, June 17th 1812, "pray take care to avoid the reputation of a learned lady."

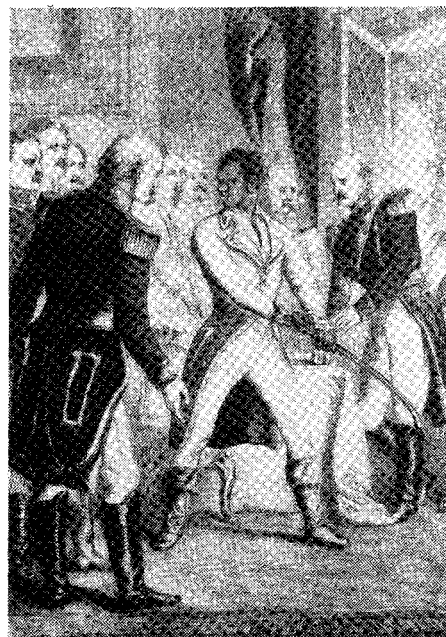
A letter written by Priscilla Wakefield, Friends House Library.

Priscilla Wakefield's home in Tottenham. The site now of the Congregational Church on Tottenham High Road. Bruce Castle Museum.



Spewick - Aug 20 1814
 Dear William I admire the forbearance and magnanimity of Caesar in not opening his letters unopened. It is such self denial that constitutes the essence of virtue. I will give you a still more noble instance of the same quality that happened in our own times. In the early days of the Revolution, the island of St Domingo threw off the yoke, & the Blacks asserted their natural rights to freedom amongst their leaders was a negro named Toussaint L'Ouverture, whose great qualities raised him from the condition of a slave.


Letter written by Priscilla Wakefield to her grandson William. Hazel Mews Collection, Friends House Library.



Toussaint L'Ouverture. By permission of Longman Caribbean.

Priscilla described a visit from two intellectual friends in th diary entry for 7th September, 1796:

"Mrs Reeve and Mrs Cobbold joined our company at tea. In such company, scandal and small talk sank away dismayed and gave place to science, imaginations and useful conversation. Such society forms one of the most balmy enjoyments of th mortal state."

 Priscilla Wakefield's Diaries. Hazel Mews Collection Friends House Library.

There is no evidence to show that Priscilla was a member of a Woman's Anti-Slavery group, but it is highly likely she was. One third of the Anti-Slavery Movement was made up of Women's Groups. Women were advised not to eat slave-grown sugar or wear slave-grown cotton.

25. The spread of scientific ideas



Portrait of Luke Howard. Friends House Library. A half-tone illustration in Howard and Sons supplement to *The Chemist and Druggist*, 29th January 1898.

Luke Howard (1772-1864) is known as the Father of Meteorology. In 1803 he gave a scientific paper to the Akesian Society entitled 'On the Modification of Clouds'. Howard had spent many years studying the formation of clouds and sought to understand the climatic conditions that caused those formations. He was also the first meteorologist to examine lunar influence on the weather. A year later, in 1804, Howard published his paper. He identified cloud strata with his own labels: cirrus, cumulus, stratus, cirro-cumulus, cirro-stratus, cumulo-stratus and cumulo-cirro-stratus (nimbus). The paper was read by scholars both in England and abroad. Howard's terminology is now used by weather scientists the world over.

Luke Howard and his family came to Tottenham in 1813. They lived in a large house, now demolished, that stood on the corner of Phillip Lane and Arnold Road East. Howard continued his weather studies in his Tottenham garden where he kept his meteorological instruments. As Howard was frequently away on Quaker or business trips, his wife Mariabella, an educated woman in her own right, would read and record the instruments.

"8th October 1813, L.H. Pontefract.

I intend to do my best respecting the Rain Gauge and Thermometer, the Barometer I have already attended to. We have had very changeable weather, third day very fine and lightning in the night, yesterday very wet, fine this morning, now very wet."

So wrote Mariabella when Luke was visiting Pontefract.


Luke Howard published *The Climate of London* in 1817, a day by day account of the weather over many years. It was an influential book. The painter Constable was fascinated and made a series of cloud studies and the German poet, Goethe, was so impressed that he wrote a poem specially dedicated to Howard.

Howard was made a Fellow of the Royal Society in 1821 and he published a further weather book in 1842, *A Cycle of 18 Years in the Seasons of Britain from 1824-41*.

The Howard family moved to Ackworth, Yorkshire in 1828 only to return to live with a son at Bruce Grove in 1837. Mariabella died in 1852 and Luke in 1864, both buried in Tottenham Cemetery.

Howard had been an active Quaker most of his life. He eventually left the Friends and became a Plymouth Brethren. A philanthropist, Howard was an active anti-slaver, a committee member of the Society Against Capital Punishment and the Society against Cruelty to Animals. He was also a committee member of the African Institution and of Lancaster's school at Borough Road. He was an active member of the British and Foreign Bible Society.

Howard regularly travelled across England visiting Quaker meetings. He also made trips to Europe on behalf of refugees; he helped raise money to help German refugees of the Napoleonic Wars, earning himself a medal from the King of Prussia, and he helped Greeks fighting in the War of Independence.


 Douglas Scott, *Luke Howard 1772-1864*, William Sessions Ltd York, 1976.

Elizabeth Howard, *Downstream*, Friends Home Service Committee 1955.

Bernard Howard, *A Luke Howard Miscellany*, typescript, Friends House Library.

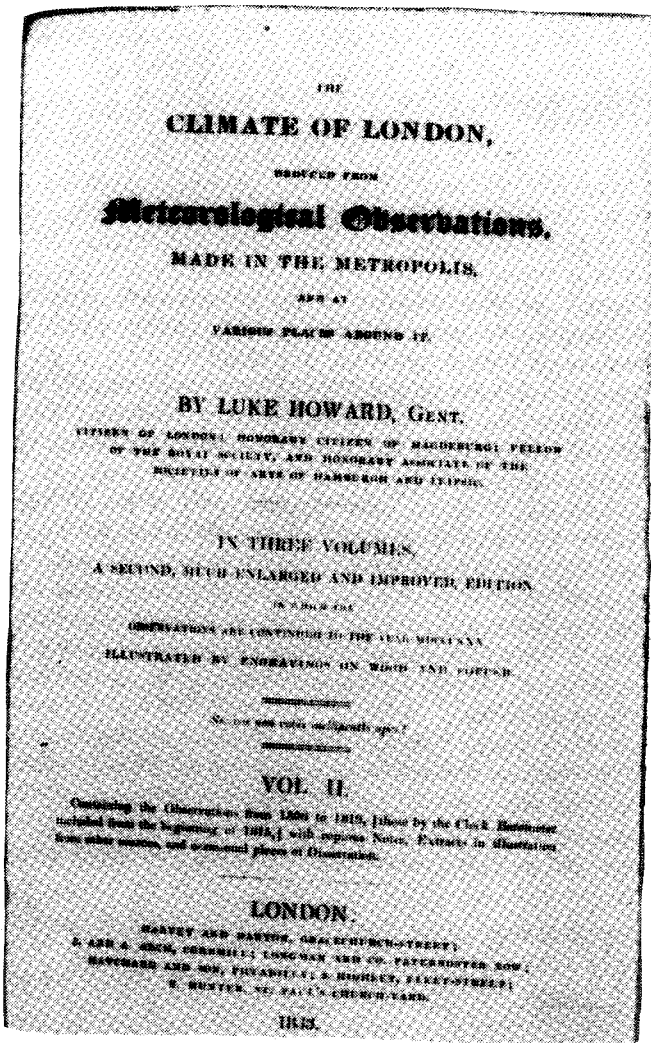
R. Collie, *The Quakers of Tottenham*, Edmonton Hundred Historical Society, Occasional Paper No.37, 1978.

"But Howard gives us with his clever mind
The gain of lessons new to all mankind;
That which no hand can reach, no hand can clasp,
He first has gain'd first held with mental grasp.
Defin'd the doubtful, fix'd its limit-line,
And named it fitly. Be the honour thine!
As clouds ascend, are folded, scatter, fall,
Let the world think of thee who taught it all."

 Translated passage from Goethe's poem dedicated to Luke Howard. Douglas Scott, *Luke Howard 1772-1864*, William Sessions Ltd, York, 1976.


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The Abolition of Slavery was a long fought-for campaign. The Quakers petitioned Lord North in 1793 to end slavery, a request that was refused, yet within four years the politician Pitt was urging Wilberforce to sponsor a bill for abolition. Adam Smith, the economist, had looked at the decline in production of West Indian sugar and argued that free labour was cheaper than slave labour. The West Indian sugar industry was at risk anyway, for sugar was being produced in India at competitive prices, France had a sugar beet industry and America a maple sugar industry.

Abolitionists did not just argue on economic terms. They spoke of the inhumanity of the trade, the diversion of English sailors from the Royal Navy, small profits in West Africa and a sufficient population existing in the Caribbean. However economic reasons had more sway than humanitarian ones; for example, Wilberforce was happy to introduce a bill against the slave trade but would not introduce a bill to emancipate slaves for fear of offending the West Indian lobby. Gradually reforms were passed: women slaves were not to be flogged, no whipping in the fields, all punishments to be recorded.



Title page of Luke Howard's Book, The Climate of London. Friends House Library.

Emancipation was granted in 1833. It was granted just in time, for if Parliament had not acted freedom would have been won by rebellion. Even then emancipation was not granted immediately, instead there was to be a seven year apprenticeship, leading to freedom in 1840. The apprenticeship scheme was abolished in 1838 as unworkable.


 Eric Williams, *Capitalism and Slavery*, third impression, 1972.

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The 1831-32 Rebellion in Jamaica was organised by a slave, Sam Sharpe, well educated and thirty one years old and was a lay preacher. The Rev. Bleby said of him, "I had the opportunity of observing that he had intellectual and oratorical powers above the common order; and this was the secret of the extensive influence which he exercised."

Sam Sharpe planned a General Strike against slavery in the western parishes. Slaves were asked not to return to work on Christmas. Although he knew the planters would take harsh steps against the strike, Sharpe decided not to train fighting men in case that alerted the suspicions of the slave owner. Inevitably meant that the slaves were a poorly organised force. 200,000 slaves took part in the strike. Much property was destroyed but few white people were killed or hurt. The Rebellion was put down with great brutality. Many slaves were hanged and many more heavily flogged. Sam Sharpe was executed on May 23rd 1832 in the gaol at Montenegro Bay.

A breakdown on the occupation of the slaves who were convicted of rebelling (the evidence lies at the Public Record Office), show that the entire slave population had taken part. "The slave-owning establishment could no longer rely on the loyalty of even those in positions of authority over their fellows."

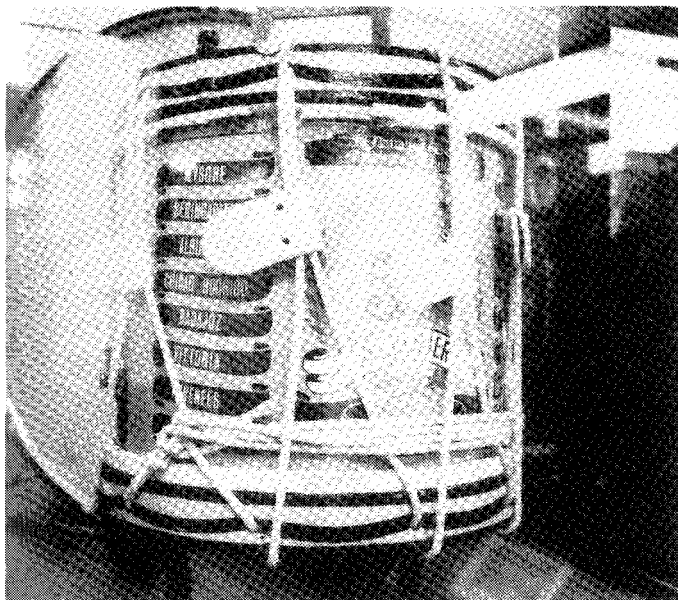
 Richard Hart, *Black Jamaicans Struggle against Slave* Community Education Trust, 6 Manor Gardens, London N7 6LS, 1979.

26. The Napoleonic Wars: British supremacy over the French

Both the 57th and the 77th Regiment fought in the Peninsular Wars. The 57th Regiment landed at Lisbon in 1809, 430 of the 570 men were to die in the fighting. The 77th Regiment returned from India to be involved in the Walcheren Expedition in the Scheldt Estuary. Then the regiment moved on to Portugal too. The 55th Regiment earned its nickname "The Die-Hards" in the Battle of Albuhera.

"The Battle of Albuhera lacked skill on both sides. In a muddled way the two armies lurched into one another and slogged it out bloodily. The British losses were their heaviest in the peninsula, a quarter of Beresford's force. Both sides lost between 7,000 and 8,000 men."

 J. Steven-Watson, *The Reign of George III, 1760-1815*, The Oxford History of England, Oxford, 1960 p. 488.




The drum used at the Battle of Albuhera. The Regimental Museum of the Middlesex Regiment, Bruce Castle Museum.

Napoleon was crowned French Emperor in 1804. In the following year, after a successful campaign, he became King of Italy. Napoleon then turned his attention to an invasion of England, which he was never able to organise because of British superiority at sea. Instead the Emperor turned to Germany and Austria where he fought and won the great battles of Ulm and Austerlitz. The Treaty of Tilsit, 1807, brought peace in Eastern Europe.

Napoleon still schemed to defeat England and he devised the Continental System, which aimed to set up an economic blockade of English goods in Europe. To have complete control of Europe's sea ports Napoleon needed the co-operation of Spain and Portugal. Such co-operation was not forthcoming; the Braganza family fled when Napoleon invaded Portugal in 1807 and the Bourbon family of Spain was sent into exile in 1809. A large army of occupation was set up.

Little as the Spanish people respected their own royal family, they rose in resistance against the French, fighting in guerilla groups. The Spanish appealed to the British for help. So British troops arrived in Portugal in August 1808. In the battles of Vimeiro and Corunna, the French army was repulsed. With the help of the Portuguese people, a huge network of defences, called Torres Vefras, were built and the French army was held back.

The soldiers' fighting conditions were poor. There were problems of supply and Wellesley adopted the strategy of keeping on the move. Gradually Wellesley, in a series of victories, was able to defeat the French both in Portugal and Spain.

 *The Peninsular War, 1808-1813*, Jackdaw Publications, 30 Bedford Square, London.

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The Napoleonic Wars were not fought just in Europe. There was colonial conflict too. The 57th Regiment went to Barbados in 1795 to capture the French colonies in the West Indies. The regiment attacked St Lucia and were then sent to Granada. Within a short time, 698 of the men had died of disease. The Regiment took part in the capture of Trinidad and was garrisoned there from 1797-1807.


27. Links with West Africa



Silhouette of Hannah Kilham,
Friends House Library.

In February, 1820, Hannah Kilham, a remarkable woman, a Quaker by conviction, persuaded a group of friends from Tottenham to go with her down to the River Thames where a ship with a complement of African sailors had arrived from the Gambian coast. She intended, if possible, to discover by talking with them whether there were any who might be prepared to remain in England and help her to transcribe their own languages for the first time.

Some of the sailors may have been free men, others were certainly slaves. Hannah Kilham herself was not very sanguine about her chances of finding suitable students, but, temporarily thwarted in her endeavours to visit Sierra Leone where the plight of children originally sold into slavery, recaptured on the high seas and liberated at Freetown, exercised a powerful and increasing fascination on her mind, she saw this as at least an opportunity to come closer to the linguistic problems which were the focus of her interest."

 Mora Dickson, *The Powerful Bond, Hannah Kilham, 1774-1832*, Dennis Dobson. 1980.

Hannah Kilham wrote in her diary of that outing
"From a few we saw, we selected two who were willing and apparently intelligent, and, although not natives of the same district, spoke the same language. These were taken under the protection of a young man who was engaged to teach them."

"Technically, Sandanee and Mahmadee, the two young Africans, were the property of 'persons of Goree', a French owned island of Cape Verde, and at a later date negotiations were opened by the Quakers and forty-six pounds and seven shillings paid over to secure their emancipation. Sandanee was a Walof, Mahmadee a Mandingo. They spoke a little broken English from dealing with the traders on the African coast."

 Mora Dickson, *The Powerful Bond*, p. 14.

The Quakers in Tottenham raised £53.14.6½d for board and lodgings for the two young men, who stayed in Tottenham from the 28th February until the 19th of June. The plan was for Hannah to teach Sandanee and Mahmadee English and for the men to teach her Walof and Mandingo. Hannah wished to write the languages down for the first time and then produce dictionaries, grammar books and school books in those languages. The ultimate plan was for the two men to set up schools in Gambia.

In June the lessons were continued at William Singleton's school in Sheffield. Hannah was well pleased with their progress. "Sandanee and Mahmadee were proceeding satisfactorily in their learning. They could now read and write, both in English and Walof, and had made some progress in 'Arithmetick'."

Hannah was back in Tottenham in lodgings with the two scholars in June 1822. At the same time she was busy transcribing the Scriptures into Arabic. Hannah was a formidable linguist! The time was ready for the plan to be put into operation. In the Autumn of 1823 the three sailed for the Gambia. Mahmadee and Sandanee had signed a three year indenture with the Committee for African Instruction.

With some teething troubles, the party settled in Bathurst, Gambia. Mahmadee and Sandanee were unsettled by their return to Africa. When Mahmadee came home at nearly midnight he incurred the wrath of John Smith, a Quaker teacher. There were other difficulties; Hannah had done much work on the Walof language while the local language was Mandingo.

Hannah was back in London within a year. While in London she learnt some more languages – she had incredible linguistic flair – and then sailed for Sierra Leone, where, although she was often sick, she set up many schools. She died on a sea voyage to Sierra Leone, after a visit to Liberia, in March 1832, at the age of 58.

In 1786 the Committee for the Relief of the Black Poor was so overwhelmed with demands for assistance that a decision was made to establish a settlement on the West

ليهم وما هم من الخازنين • فانهم لك وانهم
ليه يرجعون • والذين كفروا بالله وغدروا
باخوتهم اولايك اصحاب النار هم فيها خالدون

تم الكتاب
بعون
الملك الوهاب



This pamphlet was written by Hannah Kilham in Arabic in 1822. A Word to the Sons of Africa. Friends House Library. 

Coast of Africa at Sierra Leone. The Black Poor of London were to be resettled. Africans were reluctant to take part in the scheme for they feared that it was a trick to lure them back into slavery. Eventually, as few people applied to join the scheme, the Lord Mayor of London ordered that Black beggars were to be picked up off the streets of London and forcibly put on board ship. The settlement was not a great success. There was lack of funds, lack of proper organisation and lack of cooperation between the Londoners and the Africans. Two Black men, Ottobah Cugoano and Olaudah Equiano, protested about the inadequacy of the whole project.



Portrait of Equiano. Frontispiece of original edition of *The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa, the African*.

The Quakers were involved in maintaining the settlement and met regularly at the African Institution to send help and money to people there.

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The Quakers had been fierce anti-slavers. They had been the driving force behind the Movement in the very early days. However, much of the Quaker interest changed after the ending of the Slave Trade in 1807. The Quakers felt their immediate objectives had been achieved and that the next step was to remedy the evil effects that slavery had produced. To this end, a group of Quakers, including William Allen and Luke Howard, formed the African Institution. Recognising that slavery had destroyed the whole basis of African society, the Institution sought to improve the lives of African people both with Christianity and education.

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Olaudah Equiano was born about 1745 in Eastern Nigeria. He was captured and taken into slavery at the age of ten. He lost his African name and was re-named by his new master, Lieutenant Pascal, as Gustavus Vassa. Equiano followed his master in the campaigns of General Wolfe in Canada and also in the Mediterranean during the Seven Years War. Hoping to earn his freedom, Equiano was bitterly disappointed when he was sold to a Quaker, Robert King, in Philadelphia. However he managed to learn to read and write very well and to speak English fluently. Eventually Equiano won his freedom in 1766 by paying his master, King, forty pounds.

He continued his travels firstly in the Mediterranean, then to the Arctic and South America. He also played a part in the first expedition of freed slaves to Sierra Leone. He was publicly critical of the organisation of the scheme and as a consequence was sacked as Commissary for Stores. He was in close contact with the leaders of the Anti-Slavery Movement, writing his autobiography *The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa, the African, written by Himself*. In the years from 1787 until 1793, Equiano toured England giving talks and lectures to promote the book and the ideas of the Anti-Slavery Movement. He must have passed through Tottenham many times in his journeys north. Equiano died in April 1797.

Edited by Paul Edwards, *Equiano's Travels*, Heinemann African Writers Series, 1967.