



English Martyrs GCSE History
Migrant to Britain, c800-present
Knowledge Organiser

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1) Viking invasions of Britain c.800-1100

Viking raids

The Vikings came to England initially as raiders searching for treasure. The Vikings were expert shipbuilders and their long ships could sail the open seas and up rivers. England was attractive because of its long coastline, many rivers, wealthy monasteries and large settlements. The Viking religion encouraged this by the idea that Odin and Thor, the most important Viking gods, would reward Viking warriors in Valhalla after their death. The first raid, recorded by the Anglo-Saxon Chronicle, took place in 789 on the kingdom of Wessex. In 793 a band of Norwegian Vikings attacked the monastery in Lindisfarne.

Why did the Vikings settle in Britain?

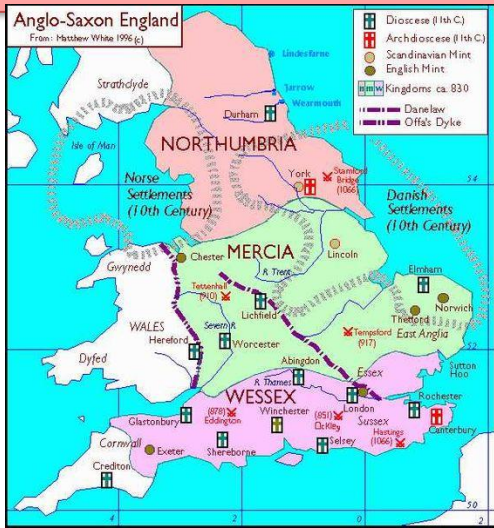
From the 830s, Vikings begin to settle rather than raid. Land in Norway was in short supply, and the land in eastern England was rich and fertile. Many of the English towns were important trading centres, and taking these over could have made the Vikings wealthy. In 865-6, the 'Great Heathen Army', led by the brothers Ivar the Boneless and Halfdan, landed in Northumberland and attacked the city of York, conquering it in 866 and using it as a base to conquer most of Eastern England. By 878, they had taken over East Anglia, Northumbria and Mercia. The Vikings brought with them their families and settled as farmers, traders, manufacturers and craftsmen. This area was known as the Danelaw, and was governed according to the laws and traditions of the Danish settlers, but they did not impose any changes on religion in their territories. Only the last Anglo-Saxon kingdom of Wessex remained, ruled by King Alfred.

Religious conversion

The Vikings conquered the kingdom of Mercia in 784 with the Great Heathen Army, led by the Viking Guthrum. In 878 The Vikings made a surprise attack at Chippenham, forcing Alfred to retreat into the marshes at Athelney in Somerset. Most of Wiltshire and Hampshire surrendered. Alfred was able rally the remaining English leaders and defeated the Vikings at the Battle of Eddington. In the following peace Treaty of Wedmore, Guthrum agreed to convert to Christianity in exchange for being able to rule as king in the Danelaw. Guthrum settled in East Anglia and many Vikings followed him and converted to Christianity, assimilating with the English. However, many kept their traditional Scandinavian religion and cultures alongside Christianity, mixing with Anglo-Saxon culture. For example, the days of the week Wednesday, named after Woden, the god of war, magic and poetry, and Thursday, named for Thor, god of thunder and sky.

Culture

In the area of the Danelaw, there are still signs of the Viking influence. Vikings spoke a language we now call *Old Norse*. Many towns and villages have names that end with letters of Scandinavian origins, e.g. 'by' means village, as in Grimsby; -thorpe means 'new village', as in Scunthorpe, -beck means 'stream' as in Holbeck. Dialects in Northern England still use Scandinavian words, such as dale (for valley) and fell (for hill). There are also common words in the English language that originate from Scandinavia, such as club, ransack, muck, snub, dollop and glove.



St Brice's Day, 1002

Alfred's descendants continued struggling against Denmark. In 937 Alfred's son, Aethelstan, won a tremendous victory over the Danes at the Battle of Brunanburh and England was brought under the control of Saxon Kings. By 954 the Danish forces had left England. However, Viking raids began again around 980 to regain the Danelaw, and in 990 the English king Aethelred II tried to pay large sums of gold and silver to the Danish settlers to get them to return home (called the Danegeld). Aethelred worried that the Danes living in England might decide to join the Viking raiders, and so on St Brice's Day, 13 November 1002, Aethelred ordered the massacre of all Danish people living in English territory. This provoked renewed, fierce Viking raids. By 1013, Ethelred and his sons had been driven out of England.



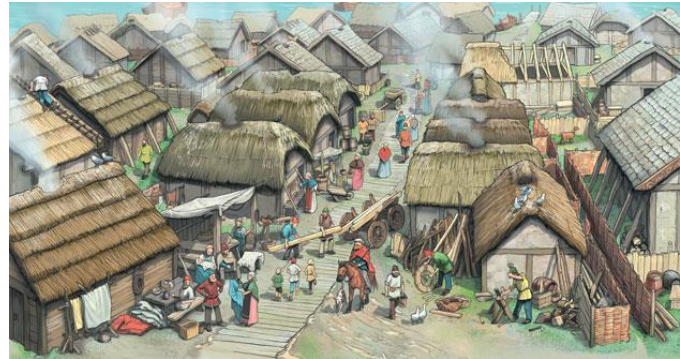
2) Viking York

The Viking City of Jorvik

York has been a significant settlement since the Roman times. The Anglo-Saxons made it the capital of the northern kingdom of Northumbria. It was the largest town in Northern Britain and the centre of Anglo-Saxon government in the North. Its church, York Minster, was one of the largest in the country. York also had the only mint in the north of England. It was an integral port town on the River Ouse, which was deep enough for sea-going ships to sail right up to it, even though York was over 50 miles from the Humber estuary. It was an ideal centre for Viking raids, and in 866 the Viking Great Heathen Army, led by Halfdan, took control of it and changed its name to Jorvik. It was very important as its roads and rivers made it easier to move around Northumbria and control it. It was connected to much of the known world and became an important trading city. The rivers also meant there was lots of rich, fertile soil that could be used for farming.

The Vikings in York

Archaeological digs have shown the impact of the Vikings in York, especially in the area of Coppergate. Excavation revealed the layout of Jorvik's streets and the work of its traders. They found wooden bowls and cups, and items made from metals and animal bones. These items would have been raided from other parts of the British Isles as well as Europe; tin from Cornwall, gold and silver from Europe and Ireland, and amber from Scandinavia. They also found objects including combs, rings and pins which were carved from reindeer antlers from the Arctic, and silk from Asia. Vikings started using coins, melting down their silver from trade and raiding. The kings of York used the mint to make coins with their names on them.



Dividing the Danelaw

Vikings divided the area of the Danelaw into three administrative areas. The Old Norse name for a third was *thrithjungr*. This gradually changed into the name 'riding'. In Yorkshire, the East Riding, West Riding and North Riding were the names of these administrative areas.

Living in the Danelaw

Villages and towns had workshops for a range of different craftworkers such as coppersmiths and blacksmiths, jewellery makers and silversmiths, woodworkers and weavers. Villagers and townspeople bought and sold goods locally, nationally and overseas.

Most families lived in longhouses that were roughly 12m x 5m, with a central fire. They had thatched roofs and wattle walls. Later buildings were made from timber.

Danes told long stories, called sagas. These were a mixture of history and imagination. They played chess and draughts, and made music with harps, fiddles, pipes and flutes.

Regional and local meetings and assemblies, called *Things*, were held. These were public meetings of free men where laws were decided by voting. Here they made laws and held court, tried people accused of crimes and decided on punishments for the guilty. The basis of Viking law-making was 'do not kill' and 'do not steal'. Women had almost equal rights with men – they could inherit land and could speak at *Things*.

Assimilation in York

The Anglo-Saxons were not driven away from York following the Viking invasion. York grew under the Vikings. It is estimated that 10,000 -15,000 people may have migrated to York between 866 and 900. Before the Vikings, York's population may only have been about 1,000. York became a multicultural city. Many Northumbrian people still lived there, alongside Vikings, migrants from Germany, Holland, Ireland and Scotland. There is evidence that the Vikings accepted the Christian religion of the local people, showing some signs of assimilation into the wider society. The city of York also has place names which are connected to the Viking town, e.g. Coppergate. 'Gate' was the Norse (Viking) word for a street which remains in many parts of York, and 'copper' came from 'panmaker', which was the job of many people on that street.

3) Viking York and the wider world

Trade

The Vikings were great sailors, and they turned York into a rich trading port. The Vikings travelled as far as the Black Sea, Caspian Sea, Iceland, Greenland and Newfoundland. Imports to York included walrus, ivory, amber, German wine, and Arabic spices, oils and perfumes. Furs from Russia and silk from Byzantium were imported to create clothing. York also had excellent road connections to the rest of England, with strong links to the Viking-controlled areas in the Pennines, Chester and the west coast (allowing travel to Viking Ireland). Timber, wool, iron ore and deer antlers were all brought into the city on roads. They were used to create craftwork from the city's port. Food, such as wheat, barley, oats, fruit and meat was also bought into the city for trading.

Vikings and the Church

The Church was an important landowner in York and the Vikings had to work with it.

The Church had influence: The Church was active in Viking York and other churches appeared in Viking settlements outside York. Many Viking kings converted to Christianity, e.g. King Guthrum was buried in York Minster (895). Archbishops such as Wulfstan I (Archbishop 931-56) were involved in negotiations with other kingdoms and may even have helped choose Viking kings. Most of the coins created in York after 900 carried Christian symbols on them.

However, the Church's influence was also limited: The Church in York was financially poor. It lost land to the Vikings. There is no record of an Archbishop in York from 904-928. Even if there was, he can't have been important. Many coins with Christian symbols had Latin spelling errors, and some also showed pagan symbols on the other side. This would not have happened if the Church was very influential.

Viking York and Anglo-Saxon England

Viking coins have been found across England, suggesting there was trade between York and the rest of England. However, there was often fighting too. In 927, Athelstan, the grandson of Alfred the Great, conquered large parts of the Viking kingdom of York, including the city. It was ruled by the Saxons until 939. However, life in Viking York did not change much as Athelstan was willing to work with the Viking landowners and traders.

After Athelstan's death in 939, the Northumbrians wanted a 'northern' leader. After almost 60 years of living in the Danelaw, many felt the Vikings were more northern than Athelstan's heirs. In 939, an agreement to set a border point between Viking controlled land and Anglo-Saxon land was made, negotiated by Archbishop Wulfstan of York. However, wars continued for the next 15 years until the last Viking king of York was driven out by the Anglo-Saxons. Following this, even though York was often ruled by Anglo-Saxon lords, it continued to have a strong Danish influence.



4) King Cnut and Emma of Normandy

Emma of Normandy

Emma, sister of the Duke of Normandy, came to England in 1002. She was to have an arranged marriage with the Saxon king of England, Aethelred II, who was over twice her age. The Normans had migrated to northern France as Viking raiders, but settled down to create a French duchy in the 10th century. The Normans had been helping the Viking raiders of England with supplies, and Aethelred wanted that to stop. His marriage to Emma was designed to help, so she was called a 'peaceweaver'. However, Aethelred could not stop the Viking raids, and they invaded again in 1013.

King Cnut

Cnut came to England with his father, Sweyn Forkbeard, in 1013. Following his victory over Aethelred, Sweyn briefly became king, but died before his coronation. Cnut returned to Denmark but invaded England again in 1016, beating the Saxons to become King of England. In 1017 he married Emma, Aethelred's widow. Viking pillaging of the country now stopped, and most of Cnut's Danish warriors were paid off with the Danegeld and returned to Denmark in 1020. Cnut created four earldoms, Mercia, Northumberland, East Anglia and Wessex, putting Saxons in charge of each one.

Religion

Both Emma and Cnut were Christian monarchs who supported the English Church. Cnut visited the Pope and other rulers in Rome in 1027 to work with him in creating new English archbishops. He negotiated reduced payments for English travellers to Rome.

Emma had connections to leading priests, such as Aelfsige, who was Bishop of Winchester, and Stigand, who went on to be Archbishop of Canterbury under her son, Edward the Confessor.

Cnut also maintained good relations with the Saxon Archbishop of York, Wulfstand, who helped the king draw up new codes of laws for England based on the Saxon laws of King Edgar.

Cnut's Empire

Cnut became both King of Denmark in 1018, and of Norway in 1028. Cnut therefore created an Empire across the North Sea with England at its centre. This meant that trade between England, Norway and Denmark across the North Sea increased, leading to greater economic prosperity.



Right: An 11th Century picture of Cnut and Emma presenting a gold cross to the new church at Westminster

5) The Norman takeover

The succession problem

On 5th January 1066, Edward the Confessor, the son of Emma, died. He had no children to inherit the throne, and had the right to say who should succeed him. Edward had promised the throne to Harold Godwinson, the most powerful noble in England. The Witan agreed, crowning Harold on 6th January. However, William, Duke of Normandy, the descendant of Viking raiders who settled in Northern France, and great-nephew of Queen Emma, believed he had been promised the throne by both Edward and Harold.

In 1051, the Archbishop of Canterbury told William that Edward had made him his heir, for his help in putting down a rebellion in Dover.

In 1064, Harold Godwinson made a promise to William that he should be King of England. The Pope also supported William because he believed Harold had broken this promise.

William was related to Emma of Normandy, she was his great-aunt, so there was a slight blood connection.

The Norman invasion

The Normans who followed William were attracted by opportunities for new land and wealth in England. His army was battle-ready and well equipped. He ordered 700 ships built to take his army across to England. He also brought castles with him, prepared in sections so that they could be put together quickly.

On 14th October Harold Godwinson led the Saxon army against William at the Battle of Hastings. The battle lasted all day, and left Harold and his brothers killed. William went to Hastings and waited for the English nobles to come and surrender to him. They didn't. Therefore William sent troops to Winchester, to seize the royal treasury. He marched to London, burning farms and villages and destroying crops on the way. The terrified people in the towns and villages surrendered to the Normans. At Berkhamsted, north-west of London, England's leading nobles submitted to William and swore him oaths of loyalty. He was crowned king of England in Westminster Abbey on Christmas Day, 1066. During his coronation there were fights between Normans and the Saxons in the streets around the Abbey.



The Harrying of the North

William's first statements and proclamations were made in English, as had those of Saxon kings before him. William believed he was the rightful successor of Edward the Confessor, so initially tried to continue their ways. However, between 1067-1071 the English began to rebel against him.

In 1068 English rebels captured the city of Exeter and held out for 18 days, but the Normans laid siege to them and regained control.

In 1069, the Saxons seized the city of York with the help of some Danes. In retaliation, William's army slaughtered thousands of men, women and children. They burned their crops and killed their animals so that the survivors would die of hunger. This became known as the Harrying of the North. The Danegeld was used to pay the Danes to leave.

There was one final attempt at Saxon resistance in 1071, in East Anglia. Hereward the Wake, with Danish support, launched an attack on Norman forces in Ely in East Anglia. However, William marched an army towards the island, frightening the monks there into betraying the rebels. The Danes were again paid off with the Danegeld. After 1070 William began to rely less on the English for support and instead more on his Norman advisors. Norman culture now dominated English society.

6) The Norman transformation of England

The Norman Conquest

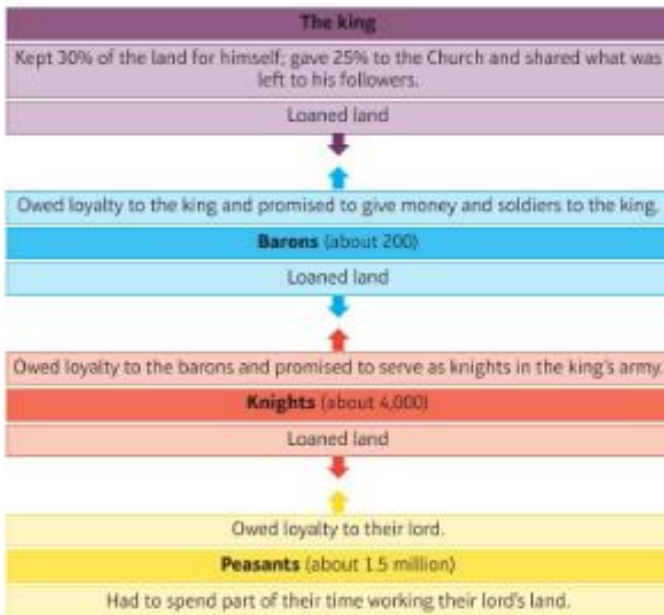
The number of Norman settlers after 1066 was quite small, less than 10,000 and mostly men. The largest change to take place was the replacement of Saxon landowners with Norman ones. William introduced the **feudal system** in order to manage his new territory, claiming that all of the land in England now belonged to him. Land that had been owned by 4000 Saxons was seized by William and given to only 200 Norman nobles (barons), bishops and monasteries. William kept 30% of the land for himself, gave 25% to the Church and shared what was left with his followers. He gave out part of it to nobles who swore to supply him with a certain number of knights, depending on the size of their estate. This system gave William far more control over England than previous Saxon kings.

Building castles

The Anglo-Saxons had built walls around towns and cities to defend them against invaders. One of the first things the Normans did when they arrived was to build castles. They built 65 major motte and bailey castles between 1066 and 1100. These were used to frighten the local population, reminding them of who was in charge. They were also a useful refuge for soldiers and a storage place for weapons and ammunition. Castles help control the surrounding area, in the countryside, in the middle of a town or at a border. Over time, these were replaced by stone castles, which were more resistant to attack. Castles were defensive structures, but they also became associated with authority in local attitudes. They were important centres of administration and local government. Tax collectors, officers of the court and market traders could all be found within the walls of a castle. They were also home to large garrisons of soldiers, and eventually became the centre of local activity. Their presence created a sense of security for the town or village.

Churches

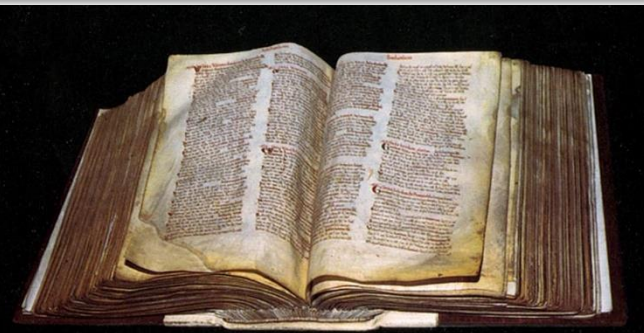
Anglo-Saxon churches were usually small wooden buildings in villages. In towns it was more common to have lots a small churches for small district communities, rather than large structures. The Normans wanted to show that they had authority in religion which matched their military authority. They build larger stone churches and constructed basilicas in major towns, like London, York and Durham, which could hold hundreds of people worshipping at the same time. One of the key features of these Norman basilicas was the rounded arches. They were also painted inside with religious art. This gave a clear message about the power of the Church in people's lives, and the leaders of the Church were usually Norman. William replaced all but one of the 16 Saxon bishops with Norman ones. A hierarchy of the Church was introduced with archbishop at the top and the parish priests at the bottom. By 1200, all the wooded Saxon churches had been replaced by stone ones. Links with Christendom grew and members of religious orders migrated to England to found monasteries and abbeys.



7) Norman changes to England

Language and culture

Norman French became the language of government following the Norman Conquest. The Normans became the new aristocracy of England and the words they introduced reflected the new power structure. Many French words relating to government entered the English language, like crown, authority, minister and government. The Normans brought new words for everyday things like food, which became part of the English language. Norman French names for cooked meats such as beef, mutton, veal and venison were introduced, whilst the animal names retained their Anglo-Saxon names of cow, sheep, calf and deer. Norman first names such as Robert, Richard and William began to be used for children. For 200 years after the Norman Conquest, French remained the language of ordinary conversation among the upper classes in England. The language of the ordinary working people remained English.



Commercial changes

The Normans brought new people into the trade and finance of England. Breton and Norman merchants set up businesses in English towns, particularly in areas where they paid less tax, such as in London, Southampton and Nottingham. New trade across the English Channel included English wool exports to Flanders and wine imported from France.

The Domesday Book

By 1085, some Norman landowners began arguing about who owned what and where the boundaries were between their lands. In December 1085, William decided to hold a survey that would give an accurate record of the state of his land. In 1086, royal commissioners travelled the country, questioning all the landowners, both great and small. Their findings were written in the Domesday Book. All landowners and their tenants were listed, as well as the other people who lived on the land. The commissioners recorded buildings such as mills and barns; they noted how the land was used and they even counted the animals. Importantly they also asked how much tax was paid in the time of Edward the Confessor. William wanted to raise money, but also to show that he was carrying things on in the same way as in Saxon times.

Flemings in Wales

Flanders had long been politically and economically close to the English Crown. After 1066, these ties grew as William I was married to the daughter of the Count of Flanders, and the invading Norman army included many Flemings. Those Flemings could be found throughout England and some acquired great wealth. In an attempt to limit their growing influence, William's son, Henry I, moved the Flemings to live in South Wales. The region of Flanders was devastated by floods during this time and the refugees who escaped to England were also sent to Pembrokeshire, South Wales. So many Flemings settled there that the Welsh language, for a time, disappeared in the area in place of Flemish and Normand French, and later, English.

Laws

Forest laws were introduced which protected William's hunting. Many English forests were made 'royal forests'. William created the 'New Forest' in Hampshire, destroying several villages to do so. Only the king and his friends could hunt in these forests. Ordinary people could not and there were severe punishments for poaching. **Murdrum** was a fine enforced by law. It was imposed on any hundred where a Norman was killed and the murderer had not been caught.

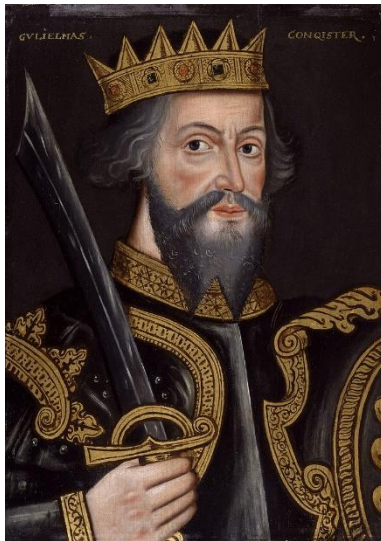
8) Continuity in the Norman Conquest

Continuity in government

William wanted to show that he was the true heir to Edward the Confessor, and therefore couldn't be seen changing too much. He had to make sure there was more continuity than change in how the Normans governed England. By trying to balance continuity and change, William aimed to bring peace and stability to the land the Normans had taken and occupied by force.

Chancery and the chancellor

Clerks worked in the chancery writing up official documents. The chancellor was in charge. William took over this arrangement but appointed Norman chancellors.



Shires and sheriffs

England was divided into shires for the purpose of running the country. A sheriff was in charge of each shire. William kept the arrangement but appointed Norman sheriffs.

Shire courts and hundreds

Shire courts heard the most serious criminal cases. Each shire was divided into areas of land called a 'hundred'. Hundred courts dealt with day-to-day disputes. Landowners made decisions in all the courts. Before long all the landowners were Norman, so William didn't need to make any changes.

The geld and taxation

Every year Edward and his advisors met to decide how much geld each shire should pay in taxation. The system worked, so William didn't change it. But he did use the findings of the Domesday Book to help increase taxes.



9) Jewish migration to England

Jewish migration before the Normans

Before the Norman Conquest there are no records of Jewish people living in England. From about 70CE, the Romans drove the Jews out of their traditional homelands in the Middle East. Jewish people migrated far and wide, but mostly settled in the land around the Mediterranean Sea. This scattering of the Jewish population is called the Jewish diaspora.

Jewish migration to England

In 1070, William invited a group of Jewish merchants from his Norman capital in Rouen, to England. He believed their commercial skills would help him to make England prosperous. The Jewish merchants would then share in this prosperity. William first asked the merchants to lend him money, which they did. The first Jews from Rouen were followed by others. They did not settle outside London until after about 1135. But gradually, as towns and trade grew, they migrated until there were many Jewish communities in many English towns a hundred years later.

Jewish settlement in England

Jewish immigrants were clearly different from English people, in terms of their religion and language (they spoke French and Hebrew). Jewish traders loaned money to businesses and trade flourished. For the monarch, the successful Jewish people were a source of credit to borrow money for warfare or construction projects like castles, and also a group who could be taxed more heavily. For many years, Jews were accepted as members of society. Jews settled in towns and cities. Some became rich as moneylenders and financiers. Others made a living as traders, like cheesemongers and fishmongers. Some were poor, just like many Saxons and Normans. Jewish families often lived together in separate parts of towns and villages, called Jewries. They weren't forced to do so, but it was natural for them to live close to their friends and families, who shared their beliefs and customs. Jews set up their own kehalim (councils), mikvehs (bath houses), kosher butchers (food that is prepared according to Jewish laws) and synagogues.

Reasons for Jewish migration

William planned to build stone castles and cathedrals to help establish control over England. This would be very expensive, and William needed to borrow large sums of money. He could only do this from the Jews. England was a Christian, Catholic country. In medieval times, the Pope forbade Christians from charging interest on any loans, which was called usury (a sin). As the Jews were not Christians, they did not follow the rules made by the Pope. Many Jews became moneylenders. They could lend people money while also making money themselves by charging interest on these loans. This made the Jews very useful members of medieval society. William realised that these Jewish moneylenders could help him fund his castle-building plans.



The Jews House in Lincoln, built in 1170-80.

Anti-Semitism

Jewish people were given a special status because they had been invited to England by William I and were useful to the Crown. In a crisis, Jews could pay to shelter in royal castles. However, many had to cover this cost by charging higher interest rates, causing resentment from people who borrowed money from them. Jews were also regarded with suspicion as the only non-Christian group of people living in England, especially as the church taught that Jewish leaders had put Jesus Christ to death. This caused tensions between Jews and Christians. The crusades against Muslims started in 1095. The Church said that Muslims were 'unbelievers' and should be persecuted because they didn't believe in Christian teaching. Jews were also 'unbelievers', so this persecution spread to the Jews. On 3rd September 1189, during the coronation of Richard I, mobs attacked the Jewish quarter of London, killing 30 Jews. More attacks followed over the next year, with hundreds of Jews killed.

10) The Jews of York and the riots of 1189-1190

The London riots of 1189

Aaron of Lincoln was probably the wealthiest of England's Jewish people at this time. He was involved in financing building works at three cathedrals and nine Cistercian abbeys. In the 1170s he helped a group of Jewish people from Lincoln migrate to York and set up in business. Their leaders were Josce and Benedict. When the King Henry II died in 1189, they went to the coronation of his son Richard I. Anti-Jewish riots broke out in London at the ceremonies, and Benedict was attacked and forcibly baptised by the mob. He recanted his conversion the next day, in front of the King, but died of his injuries on his return home. Similar riots took place in other towns like Lincoln, where the Jewish people took refuge in the castle, and in Bury St. Edmunds, where 57 were killed. The anti-Jewish hysteria was stirred up because King Richard was about to embark on the Third Crusade.

The massacre at Clifford's Tower, York.

A group of York's landowners, included Richard Malebisse and William Percy, took advantage of the general hostility against the Jewish people to see if they could destroy the records of their debts to Aaron of Lincoln, which had actually passed to the King when Aaron died. In March 1190, they stirred up a mob to attack Benedict's family house, killing his widow and family, and went on an anti-Jewish rampage. Josce gathered the Jewish community together and took them to York castle, demanding royal protection from its constable. Local forces got involved and they besieged the Jewish people in the castle's Clifford's Tower for several days, eventually setting fire to it. A visiting French rabbi, Yom Tov of Joigny, and Josce, persuaded most of the Jewish people to commit suicide rather than be forcibly baptised by the mob and possibly killed. The few who did surrender to the mob were killed a few hours later. About 150 Jewish people died that night. Meanwhile, Malebisse and the others went to York Minster to destroy their debt records.

Consequences of the 1190 massacre

Richard I was outraged by the riot, and 59 leading citizens of York were fined, whether they had been involved or not. All debts to Jewish people were automatically transferred to the Crown on the moneylender's death, so there would be no more advantage in killing Jewish creditors. Malebisse fled York and his lands were confiscated. Jewish people only felt safe to return to York after 15 years. Malebisse returned after a decade as a royal official, and is later recorded as borrowing again from the Jewish people of York.



Blood Libel

This is the name given to false stories that Jews murdered Christian children to use their blood in Jewish rituals. The libels started in England in 1144, when Norwich Jews were falsely accused of killing a boy called William of Norwich. Encouraged by the Church, pilgrims visited his grave and he became a martyr. Rumours of other blood libels spread throughout England, leading to greater anti-Jewish hostility.

11) Jewish persecution under Henry III

Increasing persecution

Henry III wanted the Jewish people in England to serve the purposes of the Crown and increased tax demands. However, he also responded to anti-Jewish hostility, especially from the Church, by introducing more restrictions on how Jewish people could function in England. A special badge was introduced in 1218 that all Jewish people had to wear: an image of the tablets of the Ten Commandments in yellow felt, called a tabula, but it was not rigidly enforced.

Licoricia of Winchester

Licoricia was one of the wealthiest Jewish people in England at the time. She became well known as a moneylender to England's nobility after the death of her first husband in the 1230s. In 1542 she appealed to Henry III to authorise her second marriage to David of Oxford, another wealthy Jewish financier, who wanted a divorce from his first wife. Two years after the marriage, David died and King Henry imprisoned Licoricia in the Tower of London until she paid him about 5,000 marks in death duties. This money, along with other sums taken from Jewish people, was used to rebuild Westminster Abbey.



A scene alleging to depict William of Norwich's murder, c.12th century

Social mixing and distancing

Henry III did allow social mixing between Jews and Christians. There is evidence that English Jews and Christians drank beer together, which shocked other Europeans, especially clergy. In the 1230s, Jews were expelled from many towns (e.g. Leicester, Bury St. Edmund's and Newcastle) and, in others, were not allowed to own anything except their own houses. Then in 1253, Henry III issued a new order banning all social interaction with Jewish people and enforcing the tabula. When the King demanded more funds from them in 1254, the English Jewish people asked to leave the country, but Henry refused to give them permission. In 1255 Henry III ordered the arrest of about 90 Jews and the hanging of those who protested, because he believed they were involved in the ritual killing of a boy in Lincoln. Rumours of this 'blood libel' story had been going on for over 100 years.

Persecution and expulsion from England

In 1572, Edward I, son of Henry III, became King. By now there were new foreign sources available for royal finance, as in 1265 the Pope allowed Italian bankers to charge interest on loans. Henry, nor anyone else, no longer had to borrow money from Jewish lenders. Once the Italian bankers migrated to England, Edward could expect the Jewish people and put an end to mob riots. As the English kings became less dependant on Jewish support to their royal income, they also became less willing to protect them.

The Statute of Jewry

In 1275, Edward I made a new law, the Statute of Jewry, which ordered Jewish people to stop charging interest on loans in England. This made many Jews almost penniless overnight. Financial ruin forced some Jewish people to engage in illegal coin-clipping (cutting the edges of coins and melting the metal down to be sold). In 1278 hundreds of Jews were arrested in London and accused of this, and 293 were hanged in 1279. Archbishop Peckham of Canterbury led a major attack on Jewish people in 1287, and most of them ended up in prison for failing to pay new tax demands.



The expulsion of the Jews

Finally in 1290 Edward I ordered all Jews to convert to Christianity or leave England. Some converted, but most (possibly about 3,000) refused, and chose to go. They were forced to walk to the south coast where they were shipped to Europe as refugees. Edward's decision was very popular with members of the upper classes who had been indebted to Jewish people. It was nearly 400 years before Jews were allowed back into England.

12) Impact of Jewish migrants

Money to the monarchy

From William I onwards, medieval English monarchs often borrowed money from Jews. This meant that they didn't have to raise taxes or demand money from the barons to get the money they needed for day-to-day living or special projects or events.

Not all the money was willingly loaned – sometimes there were threats if the loans were not granted and sometimes they were never repaid.

Jews were taxed heavily by the monarchs. The war with France from 1202-1204 bankrupted the country and King John imposed huge taxes on Jews. Penalties for non-payment of loans or taxes were severe: confiscation of goods, heavy fines and the imprisonment of whole communities.

By the end of the 12th century, the Jewish community made up less than 0.25% of the total population, but was providing 8% of the total income of the royal treasury.

Examples of Jewish money supporting the monarchy

William I (1066-87) used Jewish money to help build 84 castles, including the Tower of London and the castles at York, Durham, Dover and Chepstow. Jewish money also paid soldiers' wages.

William II (1087-1100) used Jewish money to build Norwich cathedral.

Stephen (1135-54) used Jewish money during his civil war with Matilda, as did Matilda. The money was used for weapons and to reward supporters.

Richard I (1189-99) was kidnapped on his way home from the third crusade in 1192. Jewish money was used to pay his ransom as well as to help fund the crusade.

John (1199-2216) used Jewish money to provide a royal dowry for his daughter, Joan.

Henry III (1216-72) used Jewish money to rebuild Westminster Abbey.

Supporting communities and creating wealth

As businessmen who could read and write, and understood how money worked, Jews played a vital role in England's economy.

In towns and cities, Jews lent money to local people to help them get their business started.

Jews lent money to merchants to expand their trading overseas. Many Jews also became merchants, creating wealth for themselves and the people they bought from. Aaron of Lincoln was so wealthy that when he died in 1186, a special royal department had to be set up to sort out his financial affairs.

The Jewish community in York lent a lot of money to Cistercian monks to build Fountains Abbey.

Education

One of the oldest Jewish communities was in Oxford, and Jews played a significant part in establishing the university there. Merton College was founded in 1260 with the help of money from a wealthy local Jew, Jacob of Oxford. Poor students pawned their books to Jewish pawnbrokers to cover their expenses. Jews worked as tutors to students studying Hebrew texts.



13) Why were migrants attracted to medieval England?

England and the British Isles

Most of the medieval migrants to England came from Wales, Scotland and Ireland. These nations' rulers all battled against English attempts to conquer them, but they never conquered England. Henry II (1154-89) established Anglo-Norman forces in the east of Ireland in a region known as 'the Pale'. Edward I (1272-1307) ended the threat from Wales by conquering it between 1277-83, but he failed to gain control of Scotland. The borderlands between these kingdoms would see the most mingling of peoples, but some Welsh and Scots migrated as far as London.



England and the Crusades

The Crusades were military expeditions sent by the Catholic Church to defeat non-Christian Muslims and Christian heretics, especially in the Holy Land of Palestine near Jerusalem. As Christian warriors, English kings were keen to join. Richard I went on the Third Crusade against Saladin. His great-nephew, Edward, went on Crusade from 1270 to 1274. As King, Edward spent his whole reign planning to return to the Holy Land, but never managed to do so. Funding the Crusades meant higher taxes on trade and immigrants. In the climate of the Crusades there was also open hostility towards non-Christian immigrants, particularly Jewish people.



Richard I, 'the lionheart'

England and foreign royals

Royal marriages were an important way of creating and maintaining good relations with European nations. For 400 years following the Norman Conquest, nearly all queen consorts were from France or Spain. These brides often brought large numbers of immigrant courtiers with them. When Eleanor of Provence married Henry III in 1236, she brought a lot of family with her. These powerful immigrants became integrated into the English establishment, e.g. Eleanor's uncle, Boniface, became Archbishop of Canterbury (1249-70). But they upset many English nobles, especially in London.



England and Europe

Medieval English kings had lands in France that they saw as highly important for their authority and prosperity. English power in France was at its height in the period 1154-1204, when the Angevin kings of England ruled over the western half of the kingdom of France. In 1204, King John lost Normandy, but his successors clung on to Gascony in the south-west. His great-great grandson, Edward III (1327-77) staked a claim for the French throne itself in 1340 and started the Hundred Years' War to secure it. England's continental connections opened up opportunities for alliances and migration. However, wars could make life difficult at times, especially for French immigrants in England.

14) Economic reasons for European migration

English fairs

England was a prosperous trading centre, and foreign merchants regularly traded in it. Some left to return to their homeland when their work was finished, some settled in England. From the twelfth century, England's rulers decided to encourage trade by issuing charters to towns that allowed them to hold an annual fair, or open market. Between 1200 and 1270, over 2,200 such charters were issued. Some fairs became famous internationally and lasted several weeks, taking place in a sequence within the country. E.g. Stamford Fair in Lent, St Ives at Easter, Boston in July and Northampton in November. This meant that foreign merchants could visit all the fairs in turn. English wool was the most important commodity being traded.

England's wool trade

Sheep farming was the most profitable activity for most of the English population, mainly for the wool trade. The cloth-makers of Flanders, the Low Countries and Italy thought very highly of English wool and so exports increased dramatically in the late 13th century. Monks, especially the Cistercians from France, became directly involved in sheep farming and wool production. There were opportunities for migrants from Wales and Scotland to work as labourers on English sheep farms, or to spin wool, for example Alice Spynner from Ireland who spun wool in Leicestershire in 1440. English monarchs used taxes on wool as a major source of revenue, and it was often foreign merchants who were taxed most heavily. The height of the wool trade was in 1250-1350: In 1280, c.25,000 sacks of wool were exported from England. It peaked at c.45,000 in around 1305.



The Low Countries and the wool trade

The Low Countries is the name given to modern Belgium, Luxembourg and the Netherlands. Each was a small independent state with its own ruler.

Most migrants from the Low Countries found work in south-east England, although many established themselves beyond. Many migrants were skilled craftsmen and the growing number of towns gave them many opportunities to work. Many saddlers, tailors, brewers and shoemakers either found work or set up their own companies. Flemish weavers were particularly important. Excellent sheep produced excellent wool which was exported to the Low Countries and woven into high-quality cloth. Although English kings taxed every woolsack exported, they realised that they would make more money if the weavers from the Low Countries were invited to weave cloth in England. In 1270, King Henry III was the first monarch to invite weavers from the Low Countries to work in England. In the 1330s large numbers of weavers emigrated to England. They did so because King Edward III allowed them to set up their own guild, and also because he temporarily banned the export of English wool, so that Flemish weavers would have to come to England if they wanted to carry on high-weaving cloth. In 1351, the ruler of Flanders ordered the expulsion of hundreds of citizens of the major Flemish towns of Ghent and Bruges, because they had sided with England in the war with France. King Edward III immediately offered protection for any of the exiles who wanted to immigrate to England, and many of them were weavers.

London Guilds

London was the largest and most commercially active of England's towns. From the twelfth century, London's many trades and craft industries became organised into guilds. Guilds supervised the quality of goods traded or manufactured, and also strictly controlled membership of trades, operating apprenticeships and collecting fees from all members. The most prestigious guilds, including the grocers, fishmongers and goldsmiths, became known as 'livery companies'.

As the population of England was drastically reduced, by up to half, by the Black Death of 1348-51, immigration was welcomed as skilled labour was in high demand. But by the fifteenth century, population numbers were recovering, and there were frequent complaints from the guilds about the 'aliens' who were competing for jobs in London's trades. Nonetheless, some guilds recognised the value of immigrants who brought skills to the crafts. The Goldsmith's Guild regularly admitted alien craftsmen, although one regulation said that newly registered alien goldsmiths had to take on English-born apprentices.

15) The medieval Church and migrants

Role of religion

Religion united people across Europe. Medieval Christians all belonged to the Catholic Church under the Pope in Rome. William of Normandy was a proud Christian leader when he took the throne of England, and he brought migrant French religious reformers to tighten the organisation and life of the English Church. England became an attractive place to French monks who wanted English Christians to live their lives more strictly in their devotion to God and service of others.

'Alien' Clergy

William key migrant church leader was Lanfranc, an Italian-born Benedictine monk who had earlier migrated to Normandy. He led William's new abbey at Caen in 1066. William made him the Archbishop of Canterbury in 1070. Lanfranc didn't despise the English, but he did prefer appointing Normans to senior positions as bishops in the English Church. There was only one Englishman chosen to be a bishop in England between 1070 and 1140. Even Thomas Becket, the famous archbishop of Canterbury under Henry II, was born in London to Norman parents. Some English people were not happy about having so many 'alien' clergy.



The Cistercians

The Cistercians were an even stricter monastic order formed under St Bernard at Citeaux, north of Cluny. They did all the work of the monastery themselves in the early years, rather than paying local workers to do some of it for them. They searched for land that would be isolated from communities, usually in remote valleys, but they still served the poor and sick in their local areas. The first Cistercian abbey in England was founded in 1128 when the French bishop of Winchester, William Giffard, recruited thirteen Cistercians from Normandy to come over to Waverley in Surrey. The North of England and parts of Yorkshire had also still not recovered from the Harrying of the North, so they were deserted enough for the immigrant monks. Rievaulx, one of the most famous of the Cistercian abbeys, was founded in the North York Moors in 1132.



The Cluniacs

A monastery was a religious community of men (monks) or women (nuns) who devoted themselves to the service of God. Some were totalled isolated from the communities around them, others were fully involved in education, health care and business. King William and Lanfranc were keen to recruit some of the new monks from the Abbey of Cluny in France, because they knew that Cluniac monasteries were much stricter in the way they followed God.

In 1089, Lanfranc brought four Cluniac brothers from the Loire area of France to transform a monastery at Bermondsey, just outside the City of London, at the Priory of St Saviour. The monks were still governed by the leaders at Cluny, and all the Bermondsey priors were French immigrants until 1380. In 1268, Bermondsey was granted permission to host a Monday market at Charlton, and a three-day annual fair around Trinity Sunday. Cluniac monasteries were established all over England, and the ruling monarchs came to see them as a source of revenue. In 1294, Edward I temporarily seized all the alien priories and took their income for an emergency war with the French.

Rievaulx Abbey

The first Cistercian abbot of Rievaulx was William, who was born in Yorkshire, but left for France as a young man to become a monk under St Bernard. Scottish immigrants then served as abbots for the rest of the twelfth century. The Cistercians here became heavily involved in wool production as their remote valley was an area of moorland where sheep could graze, and the monks became skilled in breeding techniques. The monks used the profits from their wool trading to expand their buildings to glorify God, and to offer free hospitality to any visitors. The wool crop at Rievaulx, and other Cistercian abbeys, attracted Flemish, French and Italian merchants by the thirteenth century. The Riccardi house was dealing with Rievaulx directly by the 1370s.

16) Aliens and the law in medieval England

Immigrants as 'aliens'

Both national and local authorities were often concerned about foreigners living in their lands. There was a clear distinction made between subjects of the monarch, who belonged to English families and who owed their allegiance to the monarch, and 'aliens' whose loyalty could lie with the place of their birth in a different land. English subjects of the monarchs were sometimes termed denizens and they enjoyed particular rights in relation to property ownership and representation in courts of law, which aliens did not. New immigrants were aliens, and they could be taxed differently, often more heavily, than native English.

Concern over 'aliens'

Worries about national security could make English monarchs wary of aliens, and so expulsions of foreigners often occurred at times of war. In 1270, Henry II had a dispute with Flanders, and so he ordered the arrest of all Flemings in England. But the monarchs also wanted to protect particular loyal merchants who brought in a lot of public revenue. So in 1271 Peter Bonyn, a Flemish wool merchant and friend of Queen Eleanor, Henry's wife, was given letters of protection by Henry III which said he was to be 'reputed as a denizen and [the King's] merchant.'

Tension between monarch and merchants

English merchants and craftsmen in parliament often saw immigrants as competitors who should be restricted, whereas the monarch often saw them as a source of prosperity and new ideas. In 1303, Edward I introduced the *Carta Mercatoria* (Charter of Merchants) that granted rights to foreign merchants, including freedom to trade and legal protection for any contracts and orders that they made. Later in 1334, Edward III replaced this general agreement with a specific one for the rights of the German merchants of the Hanseatic League.



Denization

Denization was introduced in 1378 and enabled an immigrant in England to become fully accepted as a subject if the English ruling monarch. This was prompted by a wartime crisis, when England was doing particularly badly in the Hundred Years' War. The young King Richard II ordered the removal of all foreigners in England. But his main concern was with foreign churchmen, not merchants. Denization allowed particular favoured aliens to swear an oath of allegiance to the monarch and secure the same rights in English law as English-born subjects. New denizens had to deny any rights they had in their native land. After the war crisis of 1377-78 was over, the Chancery decided to keep this process going, because the fees raised much needed cash. Denization was exclusively for wealthy aliens, and only 334 letters of denization were issued throughout the whole of the fifteenth century.

17) Migrants from the Low Countries and Lombardy

Migrants from the Low Countries

Migrants from the Low Countries settled quickly in England, first in the south-east then across most of England. They had skills people needed and were ready to pay for. They played a valuable role in helping England develop its trade and industry. Some migrants worked with English people, teaching them new techniques and helping them earn money. E.g. Flemish brickmakers taught English brickmakers their way of making bricks and how to set them in a different way when building a wall. Dutch brewers showed English brewers how to make beer with hops instead of barley.

Bankers from Lombardy

Rich banking families from Lombardy began arriving in England in the 1220s with their families. As towns and cities were growing in size, many businesses needed money to help them grow. This created excellent opportunities for bankers. Henry III sent letters to important banking families in Lombardy promising them royal protection if they moved to England. It worked. In the 1220s powerful families such as the Bardi family from Florence and the Riccadi family from Lucca moved to London. They had heard about the success of Jewish moneylenders, so they planned to take over from them, lending money to kings and businesses. In so doing, they intended to make huge profits because of the interest they would charge. There was a problem though as the Lollards were Christian and medieval popes banned usury. The bankers used a loophole in the ruling that allowed them to pay a fine for charging interest on loans. The fine was far less than the interest they charged. Then, in 1265, the Pope allowed Christians to charge interest. Lombardy bankers and their families could now lead very prosperous lives. Edward III did stop repaying loans from the Lombardy bankers in the 1300s, but they stayed on and worked hard. They helped make London an important financial centre.

Weavers

Weavers were the most successful migrants from the Low Countries. They were welcomed by the king because they were skilled workers who made the cloth industry more profitable. In 1331, Edward III invited Flemish weavers to settle and work in London. More shepherds and sheep-shearers were needed as the size of flocks increased because of increased demand for wool. More spinners and dyers were needed to prepare the wool for weaving. Towns like Lavenham and Long Melford in Suffolk and Colchester in Essex became wealthy by selling cloth. Some wealthy migrants organised cloth production as businesses, controlling everything from buying raw wool through to selling finished cloth.

Merchants

Merchants belonging to the German trading group, the Hanseatic League (which dominated trade in Northern Europe), were called Hansa merchants. They established a base in central London called the Steelyard. This was a large, walled, self-contained community containing warehouses with direct access to the river Thames, offices, a chapel, a wine cellar, kitchens and houses for the merchants. Edward I gave the League the right to trade as merchants in 1303. They traded in timber, furs and certain foods like honey and wheat. They were given royal protection as well as paying lower tax rates and customs tariffs than other merchants. By the mid-1400s, German merchants controlled most of the English cloth industry.

18) Impact of migrants on the economy

Changing the economy

Migrants from Europe helped transform England from a primary economy, which was based on raw materials such as farming, hunting, fishing and mining, into a secondary economy. A secondary economy changes raw materials into manufactured goods, e.g. using wool to make cloth.

The Crown also grew rich because of income from taxes on the import and export of goods. The English economy prospered because of the hard work of migrants.

Lombardy bankers

Lombardy banks loaned money invested with them to help finance trade and construct buildings in English cities. Lombardy bankers financed Edward I's campaigns in Wales and helped build the castles in North Wales that subdued the Welsh people.

Loans to Edward III helped fund English forces in the Hundred Years War (1337-1453) fought in Europe.

Lombardy bankers' financial skills started to turn London into an international financial market. Words like bank, credit and debit come from Italian words.

Cloth

Cloth was exported to Europe and became world famous. Cloth-makers and merchants became wealthy and the Crown profited from the trade because of taxes on exports and imports. Cloth became England's main source of wealth as trade with Europe grew. The economy moved from a primary one based on raw materials, into a secondary, manufacturing, one.

The Hanseatic League

Hansa merchants in London and Lynn Steelyards traded mainly in woolen cloth. Trade increased with Hanseatic cities around the North and Baltic seas and onward to inland Europe. Merchants grew wealthy and invested money in the Lombardy banks; income to the Crown increased through tax on imports and exports.

English hostility

In difficult times, the English turned on immigrants.

Craft guilds believed migrants were taking their jobs and selling goods like cloth at lower prices than they did. This led to hostility between English and Flemish cloth workers. Edward III allowed Flemish weavers to set up their own guild that reached an agreement with local craft guilds.

During the Peasants' Revolt of 1381, about 150 foreign weavers and merchants were murdered. People resented the special privileges the king had given them.

During the Revolt in 1381 and again in 1492, the English attacked the Steelyard, burning buildings and destroying goods. They believed the merchants were only interested in making money for themselves.

During wars, migrants could have their goods confiscated and sometimes they were expelled. People were suspicious of foreigners and worried they could be a danger to the country. In 1325, Edward II ordered the arrest of all foreigners near the south coast when he feared a French invasion.



The establishment of Flemish weavers in Manchester AD1353. This shows the visit of Queen Philippa, the Flemish wife of King Edward III.

19) Prosperous migrants in medieval England

The Riccardi company and Edward

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The Riccardi company of bankers came from Lucca in northern Italy, and began contact with England by selling fine cloth to King Henry III. His son, Prince Edward, asked Lucasio Natale, of the Riccardi firm, to help raise the funds he needed to go on Crusade in 1270-74. When Edward became King, the Riccardi then became one of his main sources of income for his many wars. The Riccardi company set up a base in London with about a dozen staff, and smaller offices in York and Dublin.

Unfortunately, in the mid-1290s the Italians failed to meet Edward's demands for emergency funds for an unexpected French war. So, in 1294 Edward turned on the Riccardi, confiscated their property, took away their rights to collect certain customs duties, and put them under arrest. The Riccardi relationship was permanently broken but the practice of connecting royal finances with immigrant bankers reappeared in later years.

The Flemish weavers of Colchester

When King Edward III offered protection to Flemish immigrants in 1351, at least 27 Flemish weavers went to settle in Colchester in Essex. Essex had been particularly badly hit by the Black Death from 1348 onwards, but Colchester saw the size of its population of about 3000 increase to around 5500 by 1577, mainly because of immigration. These Flemish migrants provided Colchester's emerging cloth industry with manpower, expertise and financial resources.

The Flemings helped to develop a particular style of cheaper, standard quality, woollen cloth, called Colchester Russet. This cloth appealed to the Franciscan friars (Greyfriars) who wanted a humble quality cloth for their robes, and there was a Franciscan friary at Colchester. Colchester's cloth industry prospered until the mid-fifteenth century, and the town's long-term economic future was transformed. Colchester had ranked 53rd in English tax returns in 1334, but by 1524 it was 13th.



The merchants of Southampton

Southampton played a key role in the medieval economy, particularly in the export of wool and import of wine. Immigrant merchants, particularly Italians, were an important part of this. One of the most successful Italian merchants in Southampton was Gabriel Corbet, a Venetian mariner, who settled as a merchant in Southampton around 1427, trading in wheat, wine and other goods. In 1431, parliament approved Gabriel's denization. He made friends with a number of prominent Southampton officials, particularly William Soper, the keeper of the King's ships, and with their help, Corbet was given a number of positions, such as 'water bailiff' in 1443, which meant he collected trade duties. In 1453 he was elected Southampton's sheriff.

Opposition in Southampton

Some people in Southampton opposed the migrants. John Payne was the leader of the anti-Italian faction, and when he was elected Mayor in 1462 he used that authority to pick on them. Payne confiscated wine from Filippo Cini, falsely claiming he had not paid the right customs duties. Walter Fetplace led the town's pro-Italian group, and exposed Payne's fraud. Payne was removed from office on the King's orders; Fetplace took over as Mayor. Payne moved to London and died a very wealthy man in 1467, but Filippo Cini ended up in financial trouble in 1470. He tried to sell his African Moorish servant, Maria Moriana, against her will, and the matter was taken to the royal courts. Maria appears to have been helped in her case by supportive Southampton citizens, although the final outcome is not known.

The Giglis from Luca

Carlo Gigli came to England in the mid-fifteenth century as a highly successful silk merchant. He was originally from Lucca, in Italy, and then from Flanders. He took on denization for himself and his family in 1640. Carlo also taught French history and poetry in London. Eventually his trade took him back to Flanders, but his son, Giovanni, who had studied law and had become a priest, came to England in 1476 and was granted denization the following year. Giovanni Gigli was a tutor for the children of King Edward IV, and took important offices in the Church of England, including ambassador to the Pope in Rome from 1490. He was made Bishop of Worcester in 1497, but died the following year in Rome.

20) What was England like in the 16th and 17th centuries?

Changes in government

During the 1550s, Parliament was called more regularly and started to have a greater say in ruling the country. This led to power struggles between the king and Parliament in the 1600s.

Between 1642 and 1651 a civil war was fought in England between the King and Parliament over who should control the government.

Charles I was executed in 1649 and Oliver Cromwell ruled England as a republic for 11 years.

In 1660 Parliament invited Charles I's son to reign as King Charles II but limited his powers.

Charles II was followed by his brother, James II (a Catholic) in 1685. This was very unpopular in Protestant England.

Parliament invited the Protestant Duke William of Orange (1688) to 'invade' England and become joint monarch with his wife Mary, who was James' daughter.



Impact on migration

Government was closely linked to religion. Migrants were either welcomed or rejected according to the religion of the government. Protestant governments, keen for allies, often welcomed European Protestants.

Economic growth

Inspired by the success of the Hanseatic League, England developed new trading links with the rest of the world. In 1600 Elizabeth I issued a Charter to set up the East India Company. This company developed trade links with the East, especially India. They traded in cotton, silk, dyes and spices.

In 1660 Charles II issued a Charter to set up the Company of Royal Adventurers Trading to Africa. The company traded with West Africa in gold, silver, and significantly in slaves. This was the start of the slave trade that grew until, by 1730, Britain was the world's major slave trader.

Economic and trade growth led to merchants and sailors migrating from areas England had little contact with before, such as India. England's growing empire also led to an increase in forced migration, such as slavery.



Changes in religion

In 1500, England was Catholic, but Henry VIII made himself head of the Church of England in 1534 after the Break from Rome. Under his son, Edward VI (1547-53), laws were passed that made England a Protestant country. Edward's sister, Mary I, briefly returned England to Catholicism, after his death, but she also died in 1558. Under Queen Elizabeth I, England became a fully Protestant country. However, religion remained a dangerous issue. Parliament had fears Charles I was a secret Catholic (his French wife was Catholic); and it later removed the Catholic James II.



Impact on migration

European Protestants, like the Huguenots, migrated to England to avoid persecution. As one of the few Protestant powers in Europe, England was seen as a place of safety.

21) The impact of the Renaissance and Reformation

Renaissance thought and Erasmus

The Renaissance was a time of cultural changes in art, architecture, literature and music that flourished in Italy in the fifteenth century. Previously, the Church was been the single source of thought and belief during the Middle Ages. In the Renaissance, fresh ideas were gathered by scholars who went back to the texts of ancient Greece and Rome. These ideas celebrated the potential for humans to be creative and improve their own lives, which became known as humanism – an idea at the centre of the Renaissance. One of the leading humanists was a Dutch scholar and priest called Erasmus, who was a temporary migrant in England, working at both Oxford and Cambridge University, where he produced a version of the New Testament in Greek and Latin. This was used by the English scholar William Tyndale to produce the first English bible in 1526.



Renaissance Art

Most of the iconic images of Tudor history were painted by a German immigrant called Hans Holbein the Younger, or by English artists who followed his style. He became Henry VIII's court painter in 1535. He painted Erasmus and Thomas More, as well as royalty and nobles. His Renaissance style portraits were much more life like than medieval religious art.

The Printing Press

The printing press, created by Johannes Guttenberg in Germany around 1440, spread the new ideas of humanism across Europe. Printing was brought to England in 1476 by William Caxton, an English merchant who travelled abroad. In 1481 he invited Wynkyn de Worde, a German immigrant, to join him in Westminster to improve his printing works. Worde got the business to print less expensive books for wider sales, such as books on Latin grammar for schools. When Caxton died, Worde took over the press and moved it to Fleet Street in London in 1500, as the first of many famous printers on that road.



Reformation

In 1517, a German monk called Martin Luther published a protest, the 95 theses, against the corruption of the Catholic Church and challenged the authority of the Pope in Rome. Humanist ideas were encouraging people to respond as individuals rather than accept papal authority without question. Luther's ideas spread through printed pamphlets and books, some of which came to England. A new branch of Christianity was being formed, known as Protestantism.

When King Henry VIII made himself Supreme Head of the Church in 1534, to divorce Catherine of Aragon, he opened up the path to the English Reformation. Under his son, Edward VI, England became fully Protestant. His archbishop, Thomas Cramner, invited migrant scholars to help him draw up a new English prayer book. Two of the most important were Martin Bucer from Germany, and Peter Vermigli from Italy. Both arrived in 1549 and became professors at Cambridge and Oxford.

England's final religious settlement

Edward VI's Protestant Church was stopped upon his death in 1553 and his Catholic sister Mary I took power. However, she also died in 1558, to be replaced by her Protestant sister Elizabeth I, who ruled a Protestant England for 45 years. In Europe, religious struggles in countries between Catholics and Protestants often became difficult and violent, sometimes causing war. Protestant refugees began arriving in England from the start of Elizabeth's reign. The Queen did not want a very rigid interpretation of Protestantism in England, and so different groups of foreign Protestants were able to set up their own churches.

22) Huguenot migrants from France

Huguenots from France

France suffered terrible religious conflict between the ruling Catholics and the minority of Protestants, known as Huguenots. Huguenots were French Protestants. From the middle of the 16th century, they saw England as a place of safety during the Protestant reigns of Edward and Elizabeth. The first arrivals came from northern France and were welcomed by the Protestant King Edward VI. On 24 July 1550 he issued a Charter allowing a French Huguenot church (the Church of the Strangers) to be founded in London. More Huguenots arrived after the St. Bartholomew's Day Massacre in 1572. The greatest number of Huguenots (around 50,000) arrived between 1670 and 1710. In 1681, King Charles II offered them denizen status, giving them the right to live in England with certain rights of citizenship.

Why did the Huguenots leave France?

The St. Bartholomew's Day Massacre In 1572, King Charles IX of France ordered the killing of Huguenot leaders in Paris celebrating the marriage of their leader, Henry of Navarre to Charles' sister Margaret. It is believed about 3,000 Huguenots were killed in Paris and about 70,000 in the rest of France. The first Huguenots arrived in England shortly afterwards.

Louis XIV and the Edict of Nantes The Edict of Nantes, of 1598, gave French Protestants religious freedom. In 1685 it was revoked (withdrawn) by King Louis XIV. Protestant (Huguenot) services were banned and Protestant businesses were attacked. Protestants were forced to become Catholics.

Why did the Huguenots migrate to England?

Huguenots migrated to England because they couldn't work at their trade and businesses in France, and because they couldn't follow their religion there. Most people welcomed them into England, especially after the Glorious Revolution of 1688. King William III and Queen Mary II raised £39,000 to help the resettlement of Huguenot refugees in 1689-93. Their official welcome was confirmed in 1709 when an Act of Parliament was passed to naturalise all Protestant aliens. Although this was reversed in 1711, 2000 Huguenots had been naturalised by then.

Many Huguenots, particularly after 1670, came to join relatives and friends who had been running successful businesses in England for years. They were skilled migrants. Others had no such connections. Churches collected money for poorer refugees and food kitchens fed them until they could settle and find work. 40,000-50,000 Huguenot refugees settled in England in the 1680s, mainly in major towns and cities like London.

The impact of the Huguenots on England

Huguenots were skilled silk weavers. Between 1650 and 1700 there was a twenty-fold increase in England's silk production, a lot of which was exported, mainly to France. Huguenots brought new techniques to England for weaving velvet, taffeta and brocade, and these were quickly learned by the English weavers of cotton, woollen and worsted cloth. The new fabrics like silk were in great demand by rich women for their dresses. Dress designers and dressmakers were kept very busy as the fashion industry was boosted. Huguenot ironworkers helped the steel industry in Sheffield and Shotton. Huguenots started the English paper industry – by 1714 there were 200 paper mills in England. The Huguenots invested heavily in the Bank of England. When it was founded in 1694, 10% of its capital (104,000 out of £1.2 million) was provided by 123 Huguenots. Seven of the 25 directors were Huguenots, as was the first governor, Sir James Houblon. The Huguenots helped establish London as a major financial centre. They knew about the importance of a National Debt (which enabled the government to borrow money). A lot of that money was used to expand the British Empire. The Huguenots were allowed their own churches. This helped make society more open to religious differences.

The experience of Huguenot migrants

Huguenots pursued skilled crafts such as textile weaving and watchmaking. Huguenot migrants settled mainly in London and the south-east of England. Soho in London was a particular centre. and by 1700 there were about 25,000 Huguenots in London out of a total population of 600,000. The main areas for settlement were just outside the city: Spitalfields in the east, and Leicester Fields and Soho in the west.

Huguenots brought much-needed skills in the production of cloth and wealth that helped to boost England's economy. In Spitalfields in East London, Huguenot silk weavers employed large numbers of poorer Huguenots as their weavers. They also introduced many other skills to England, such as feather and fan work, high-quality clock making, woodcarving, papermaking, clothing design and cutlery making.

23) Palatine migrants from Germany

Conditions in Germany

The Rhineland in western Germany had been in the middle of European wars throughout the seventeenth century and the land was devastated. One of the worst affected areas was known as the Palatine. A small group from the Palatine, led by a Lutheran minister, Joshua Kochertalk, migrated to England in 1709, planning to eventually settle in the English colonies in North America – the British-owned Carolina Company had advertised in Germany for migrants to settle in America.

Migrating to England

Kochertalk's transatlantic mission was sponsored by Queen Anne, and was so successful that Kochertalk spread the news of colonial opportunities to the rest of the Palatines. By the summer of 1709 there were 6,500 refugees from the Palatinate in London, hoping to be sponsored to settle in America. Most were poor farmers and their families who, after a run of bad harvests and a series of wars between German states, looking for a better life.

Experience in England

Between May and June 1709, almost 12,000 Palatines and other German Protestants migrated to England. A huge refugee camp appeared on the outskirts of London. Thousands of people lived in tents provided by the British government. At first, the public was generous in their support. Londoners alone raised £20,000 and MPs donated to a charitable fund opened by Queen Anne.

However, English people stopped their charitable support. Food prices were high and the war with Spain was pushing up taxes. There was no money to spare. The government were also no longer willing to fund migration to America. Most of the Palatines were agricultural labourers who worked in vineyards. In England they could only work as general farm labourers. A poor harvest in 1709 meant that extra labourers were no needed.

A few Palatines found work in Liverpool unloading ships, and others joined the army. But thousands were stuck in London with no work, no homes and nowhere to go. They faced a life of poverty and starvation as well as anger from English people who feared the Palatines would take jobs away from them.

Deportation

Around 3,000 Palatines were deported to Ireland in September 1709. The government assumed that because the Palatines were mainly agricultural labourers, they would be able to farm the land. They were wrong.

Some of the land was very poor quality and the Palatines couldn't grow enough to support their families. The Palatines were hated by the Catholic Irish majority who were suffering under English rule. The Palatines were seen as being there to strengthen English Protestantism. Almost two-thirds of those deported drifted back to England. Some landowners, for example Sir Thomas Southwell, used their own money to support the Palatines. By 1714 he had settled about 130 families on his estates in Limerick. Descendants of the original Palatine settlers still live in the area. Landowner Abel Ram settled 30 families in Wexford.

As a result, over 3,000 Palatines set sail for New York. Many died on the voyage, and hundreds died in New York from typhoid or were killed by immigrant-hating mobs. The survivors made the best living they could, and their descendants are still living in the Hudson River Valley.

The first City they took was Spire, a noble, flourishing, Town, and instantly put it under Contribution; quartering also Six Thousand Men in it, and demanding Sixty Thousand Crowns of the Inhabitants, under Pain of Burning it to the Ground; they reduced themselves almost to Beggary to pay this Sum, which the Baron de Meneir had no sooner received, but he caus'd Proclamation to be made with sound of Trumpet, that the People should all retire with their Goods, because the Town was



to be burnt the Fifth Day after; and to add to the Cruelty of their Punishment, they were not suffered to pass the Rhine, where they might have found some Assistance among their Friends and Relations, but were forced to retire to a Place among the French, who treated them like so many



The Naturalisation Act of 1709

In 1709, whilst the Palatines were journeying to England, Parliament was considering an Act that would end the costly process of Denization for Protestant immigrants who wanted to be British citizens. It stated 'the increase of people is a means of advancing the wealth and strength of a nation'. By swearing an oath of loyalty to the British government, any Protestant churchgoer could become British. The sponsors of the Act originally intended it for Huguenot migrants when it was put forward, and about 2000 Huguenots became citizens when it was passed. However, in 1711, politicians opposed to immigration took control in Parliament, and they repealed (cancelled) the Naturalisation Act in 1712.

24) Case study: Sandwich in the 16th Century

Sandwich

Sandwich, in Kent, had been an important port in the middle ages, but by the 16th century it had declined and was getting poorer. In 1561, Sandwich needed 'strangers' (Flemish weavers, who were Dutch Protestants, to boost its economy. These 'men of knowledge' could bring a new business to the town and help to build its trade and economy. The town asked Elizabeth I's council for permission to invite the Flemish weavers to live and work in Sandwich. They agreed as they believed the migrants skills would improve life in the town.

The Flemish in Sandwich

In 1561, 25 Flemish households arrived to set up textile workshops in Sandwich. Each household could be no more than 12 people. Over the next few months 407 Flemish migrants arrived in Sandwich.

The cloth trade

The Flemish were very successful. They soon were making lots of money from their high-quality cloth and helped the town's market to prosper.

- Many of the original migrants to Sandwich were master weavers, who produced high quality good.
- The Flemish weavers used raw wool to spin broadcloth, an expensive luxury item.
- Two markets were held in Sandwich every week for them to sell their goods.
- All cloth was given a 'grading' for its quality. There were fines for any cloth below the expected quality.

Successes

By 1568 a third of the population of Sandwich had been born abroad. By 1582 there were nearly 1,600 Flemish migrants in Sandwich, over half the town's population.

The Flemish were given the use of St Peter's Church in Sandwich to worship. Flemish farmers introduced new crops, such as celery and carrots in the land east of the town.

Wealthy weavers built their own homes, with Dutch features such as gable walls and ornate brickwork. In 1572 the community took part in celebrations when Elizabeth I visited the town.

The Sandwich weaver's house in Sandwich.



Problems in Sandwich

The Flemish were so successful that they started to set up businesses outside the cloth industry. In 1564, Lyven Symons opened a tailor's shop – but was told he could only employ Englishmen in it. The town started to worry about the 'strangers' taking jobs from the English people in the town. In 1569, the town ordered migrants could only work as bricklayers, masons and carpenters if Englishmen had refused the work. Migrants were also banned from making shoes.

In 1581, the town prevented migrants from running shops – they were ordered to only work in the cloth and fishing trade, as they had initially been instructed by Elizabeth I in 1561). Anyone breaking the laws would be fined. In 1582, Flemish migrants appealed to Elizabeth's council. The council agreed Flemish migrants in Sandwich should only work in cloth and trade. But the council gave them permission to find work elsewhere and protected them from being fined by the town.

In 1582 almost 45 families left Sandwich to find opportunities elsewhere in England, such as London. Over the next 100 years, some Flemish remained in Sandwich, but many more left.

25) Case study: Canterbury and the Walloons

The Walloons

The Walloons were French-speaking Protestants from the Spanish Netherlands, fleeing persecution from the Catholic Spanish rulers. In 1575 they were invited by the city of Canterbury to leave Sandwich and move there instead.

Canterbury

Canterbury was in decline by the 1570s. Before the Reformation, many pilgrims had travelled to Canterbury, but after the 1530s these pilgrimages ended, so the city had far fewer visitors and less trade. Canterbury saw that the Flemish migrants had improved trade in Sandwich. In 1575 the city received permission from Elizabeth's council to invite Walloon migrants to fill 100 empty houses in the city.

The Walloon community

Around 750 people moved into the houses. The Blackfriars monastery had been closed during the Reformation and the Walloons were allowed to use it. Part of it was converted into a church and a school. Another part became the Weavers' Hall and Market, which the Walloon weavers used to create and sell their good. It also became the heart of the community.

The Walloons created a successful cloth and weaving market. By the end of the century 800 looms were spinning fine cloth and silks. This helped create jobs in the city as well as increasing its trade. The Walloon community also developed new trades, such as silk dyeing, refining sugar and diamond cutting, that didn't previously exist in Canterbury. This meant that there was less jealousy from the other inhabitants of the city about losing their jobs and businesses to 'strangers'. The community had a group of 12 'elders' who set the rules for the community and kept order. They worked closely with the city authorities.

Success

The community grew quickly. By 1582, there were 1,600 people in the Walloon congregation, which grew to 2,700 by 1592, and nearly 3,000 by 1595 – one third of the city's population.

There were concerns that too many strangers were arriving. By 1585 new arrivals had to prove to the Walloon Congregation Elders that they had left their homes on religious grounds, They also needed to prove to the city authorities that their businesses would not compete with existing businesses in Canterbury.

The Walloon community was accepted as part of the city. In 1588, they helped prepare the defences against a possible Spanish invasion. The Walloon community continued to grow and prosper – by 1676 there were over 1,000 looms employing 2,700 migrants and non-migrants.



26) Case study: The Huguenots in Soho and Spitalfields

Arriving in England

The Huguenots arrived in England in two periods, the 1570s and then on a larger scale in the 1680s. King Charles II offered 'denizen' status to them and William III also supported them. In 1689, his Declaration, made just months after becoming king, made it clear that the Huguenots had royal support. It implied that he expected his new subjects to accept and welcome them. William III and his wife Mary II were Protestants. They had been invited by Parliament to become monarchs in place of the Catholic James II. William knew that there was still sympathy in England for James and Catholicism. He wanted to strengthen the Protestant population in his new country. William also understood that the skills and expertise of the Huguenots would help make England prosperous. This helped fund his wars with the French King Louis XIV who persecuted the Huguenots.

Settling in London

Around 50,000 Huguenots arrived in England between 1670 and 1710. About half settled in London. Some arrived directly from France, some via Amsterdam, and some had worked in Canterbury before moving to London. Two important Huguenot communities developed in Soho and Spitalfields. Many settled in Soho, although most went to Spitalfields, where food and housing were cheaper, and where there was more freedom from the controls of the London guilds. Most Huguenots brought manufacturing skills with them, particularly in silk weaving, and many brought money. Some however were refugees escaping persecution, so brought nothing, and needed help like in William III's declaration. By the end of the 17th Century, a relief committee set up as a result of the Declaration had raised £64,713 to help Huguenot resettlement. William and Mary donated about half of that amount between 1689-93. Gradually, as the silk weavers prospered, new larger houses were built. Some were workshops and others were the homes of Huguenot master weavers who controlled the silk industry.

One of James Leman's silk designs (right)



Spitalfields as a weaver town

The Huguenots had such an impact on Spitalfields that it became known as 'weaver town'. The arrival of thousands of skilled silk weavers transformed the area's small weaving community. The weavers' faith encouraged them to believe that it was their duty to work hard to be successful – what came to be known as the Protestant work ethic. A lot of workshops were established, which employed hundreds of Huguenot workers and made their owners extremely wealthy. The workshops produced a wide variety of silks, especially figured silks, taffetas, velvets and brocades. Several highly skilled Huguenot weavers, for example James Leman, were admitted to the Weavers' Company, an ancient guild that controlled weaving in the City of London (Leman was so successful that he became 'Renter Bailiff' - the second-in-command of the Weavers' Company, in 1711. The demand for the new silks was excellent, especially in London. Between 1650 and 1700 there was a twenty-fold increase in silk production, most of it due to high levels of production in Spitalfields. Much of the silk was exported.



27) Case study: The Huguenots in London, part 2

Huguenot churches and Soho

In 1550 Edward VI signed a Charter allowing the 'Church of the Strangers' to be built in London – this was the first Huguenot church in the country. It gave the earlier refugees in the 1570s a place to worship. It was originally built in Threadneedle Street, but it burned down in the Great Fire of London in 1666, and was eventually rebuilt in Soho Square. Some Huguenot migrants in the 1680-90s came to this church. There was already a small Huguenot community in Soho, and the new migrants wanted to join people whose customs, culture and religious beliefs and ceremonies were the same. The Huguenots who decided to live in Spitalfields had to ask permission to build their own churches, as there were none in 1685. By 1700, nine Huguenot churches had been built.

The Dutch Stranger Church in London.



Why were Huguenot churches important?

Huguenot churches:

- Helped in the development of a more tolerant attitude to migrants.
- Allowed the Huguenots to keep their separate identity regarding language, clothes, food and culture.
- Created a connecting thread with the new communities, providing welfare for the poor and support for new arrivals.
- Enabled the Huguenots to be accepted into society because of their church-going habits, respectability and clear Protestant work ethic, where hard work was valued.

London reaction

Londoners were traditionally anti-Catholic, and this, combined with propaganda about atrocities committed against Protestants in France, meant that the Huguenots were generally welcomed in London.

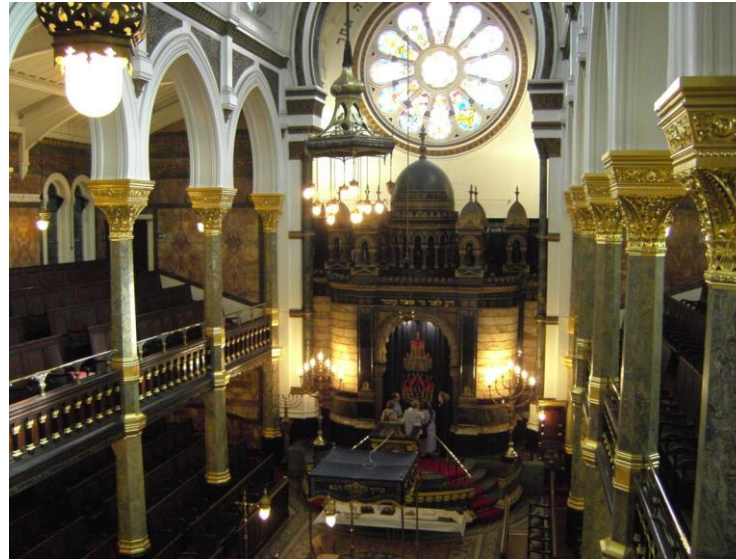
There were minor disturbances in Spitalfields towards the end of the century when English weavers complained that the Huguenots were taking work from them. However, it quickly became clear that the Huguenots were willing to teach their skills to the English, and that they were creating prosperity in the area. They taught the English weavers, for example, how to weave 'shot' silk where two colours are woven together to create a shimmering appearance.

28) The return of the Jews

A plea to return

By the 1650s, England was a Protestant country and also a Republic with Oliver Cromwell as its leader. Persecution of Jews in Europe was increasing. In 1655, a rabbi from Amsterdam, Menasseh ben Israel, visited Cromwell to argue for Jews to be allowed back into England.

The Jews had several reasons for wanting to return. The Jews were suffering from persecution in Europe. 100,000 Jews were massacred in the Ukraine - they needed a country where they would be safe. England was seen as a tolerant country with special churches for the Dutch, French and Germans, so surely synagogues would be tolerated? A few Jews had also been living quietly in England for some time and had been trusted by England's rulers, e.g., Roderigo Lopez who was a Jewish doctor to Queen Elizabeth I. A Jew, Antonio Carvajal, supplied Charles I's army with corn. Jewish migrants also believed that could help boost the English economy.



The first Jews return

In March 1656, a small groups of Jews settled in the London suburb of Aldgate. They were permitted to follow their religion privately 'in their homes for prayer'. By the end of the year Cromwell's council allowed them to build a synagogue. More Jews arrived and Aldgate became a thriving Jewish community.

Settling in England

By 1701, a larger synagogue was built that could seat 400 men and 160 women – the Bevis Marks synagogue. Every year, from 1679 to 1780, Sephardic Jews (who had come mainly from communities in Spain and Portugal) from the Bevis Marks synagogue presented the mayor of London with a beautiful silver dish filled with sweetmeats. Other minority groups like the Dutch and French Protestants, did the same as they needed to ensure the support of the mayor in times of trouble. The London Jewish community included merchants and bankers, dealers in precious stones and doctors, as well as rabbis and kosher butchers. Some did very well, e.g., in 1657 Solomon Dormido was the first Jew to trade on the Royal Exchange. The Mendes de Costa family were successful bankers with houses in Highgate, Surrey and Hertfordshire. However, some did not do as well. In 1700 half of the nearly 1,000 Jews in London depended on help from richer members of the community.

Cromwell's reaction

Cromwell was a devout Christian. He believed that Christ would only return to Earth if the Jewish people were converted to Christianity – this would be easier if they were in England. Anti-semitism had also appeared to have gone away in England, so perhaps Jewish people might be tolerated? The economy was weak following the Civil War, Jewish skills were needed to recover. Cromwell asked his council to come up with a solution. They decided that the expulsion order of 1290 had been issued by royal prerogative not passed by Parliament, therefore an Act of Parliament was not required to change the law. Edward I's law had also only applied to Jews living in England at the time, it didn't affect any Jews after this time. There was therefore no need to debates or a grand announcement, the Jews could quietly be let back if they wanted to.

29) The return of the Jews part 2

The Ashkenazi Jews

While the London community of mainly talented Sephardic Jews grew slowly, Ashkenazi Jews from central and Eastern Europe (mainly from Germany, Poland and Russia) arrived in increasing numbers. They settled in the trading ports of Hill, Liverpool, Portsmouth and Plymouth, as well as London.

Some Jews set up as dealers in the seaports, selling marine stores and supplies to shipowners and captains, or they worked as dockers and warehouse men. There was plenty of work for tailors, shopkeepers and pawnbrokers. Other Jews became pedlars, moving between towns and villages, selling lace and ribbons, pins and needles, brushes and buckets. The Jewish community, like others, had poor, hungry and sometimes destitute men, women and children.

Anti-Semitism

After 1656 English people were much more willing to accept Jews living and working in England than they had been in medieval times. However there was still evidence of anti-semitism:

- The Shakespeare play, *The Merchant of Venice* (c1598), has a character, Shylock, who is a cruel Jewish moneylender.
- Jews were forbidden to attend university, work as lawyers or serve in the army.
- Pamphlets and popular songs described Jews as scoundrels, thieves and beggars.

Jewish attempts to help their communities

Synagogues raised collections to look after Jewish people in need. There are reports that the Jewish relief system was so good that some non-Jews pretended to be Jewish just to claim help.

In 1644 the Gates of Hope, a boys' school for poor Jewish boys, was founded in London and paid for out of synagogue funds. At first, only religious and Hebrew studies were taught. Later, maths and reading and writing of English were added. Every boy had to arrive washed with combed hair and also wash his feet once a week.

In 1730 Villa Real, a similar school for education poor Jewish girls, was opened in London.



Case study: The Hart Family

Moses Hart was a Jewish merchant who migrated from Germany at the end of the 16th century. He was one of the 12 'Jew brokers' allowed to trade on the Royal Exchange, and he made a fortune. In 1692 he helped finance the first 'Great' synagogue, built in Aldgate, London, for Ashkenazi Jews. His brother Aaron was the chief Rabbi. Moses bought a huge house in Twickenham, which he filled with painting by Christian artists such as Rubens and Van Dyke. Moses felt that he had to lose some of his Jewish identity to be fully accepted by the English. He trimmed his beard and refused to wear a head covering.

Moses' daughter Bilhah married Aaron Franks, uniting two of the most important Jewish families in London. The Franks were merchants, dealing mainly in diamonds and coral. They also had government contracts to supply the British army with equipment. The married couple moved to a mansion next door to Moses. They were renowned for their lavish entertainments involving concerts and balls. The Harts and Franks lived luxurious lives, but their lifestyle provided employment for vast numbers of people such as maids, cooks and butlers, gardeners and stable boys, builders, decorators and furniture-makers, musicians and singers. Moses Hart never forgot the poorer Ashkenazi Jews who remained in Europe.

Impact of the Jews

Jews were not allowed to attend universities, serve in the army or work as lawyers. This meant their greatest impact was as financiers and merchants.

Many successful Jewish businessmen supported monarchs and noblemen:

- Lopes Suasso funded William III's Glorious Revolution (which overthrew the Catholic King James II and replaced him with the Protestant William, Duke of Orange, and his wife Mary (who was James' daughter)). Suasso encouraged several Jewish bankers to move to London. One of these was Isaac Pereira, who became Comissary-General for Shipping and Supplies, a very important post.
- Solomon de Medina financed the Duke of Marlborough's campaigns. He travelled with him and saw he had sufficient supplies and funded him with about £6,000 a year. He was rewarded with a knighthood, the first Jew to receive one.

30) Africans in England

Why were Africans in Tudor England

Portugal and Spain built up a trade in enslaved Africans who were taken to work on plantations in the Americas by about 1500. Portuguese merchants captured African people and sold them as slaves. Some had escaped to England where slavery was illegal.

Some English merchants bought slaves from Portuguese slave traders and they worked as servants and translators. Africans were in the Royal Court and worked in the households of important people such as Catherine of Aragon, the Earl of Leicester and Sir Walter Raleigh. In 1568 there was a Muslim rebellion against the Catholic Spanish government. Some Africans then came to England as refugees following the failed Morisco revolt.

Sir John Hawkins

Sir John Hawkins was a talented English admiral and the first Englishman involved in the transatlantic slave trade. In 1562 he took three ships to Guinea in West Africa, which he filled with around 300 Africans. He sailed across the Atlantic to Hispaniola (in the Caribbean) where he traded them for pearls, sugar and animal skins. He made two further voyages. English involvement in the transatlantic slave trade did not take off for another 70 years, but this pre-empted what was to come.

Black Tudors

There are references to about 350 African people living in England between 1500 and 1640.

John Blanke

John Blanke is the most famous African in Tudor England as he appears in royal documents. He probably migrated to England from Spain as one of the attendants of Catherine of Aragon, the first wife of Henry VIII. Blanke was a royal trumpeter, playing at Henry VII's funeral and the coronation of Henry VIII in 1509. He successfully requested his wages to be doubled from the King, suggesting he was valued. In 1512, John Blanke got married, presumably to an English woman. The King paid for his fine violet wedding suit as a present. Blanke's most memorable record is his image as the only black trumpeter in the celebrations marking the birth of a son to Henry and Katherine in 1511.



Mary Fillis

Mary was born in Morocco in 1577, the daughter of a basket weaver and shovel maker. The family migrated to England when Mary was just 6 or 7 years. Mary worked as a maid or cook for families in London. In 1600 she was working for a seamstress (someone who makes clothes or sews other items).

We know about Mary Fillis because historian, Miranda Kaufmann found a record of her baptism as a Christian at Saint Botolph's Church, Aldgate, London, in 1597. She probably converted from Islam. There are over 2,000 records of black migrants converting to Christianity from 1597 to 1856. Conversion made it easier for migrants to find jobs and integrate in Britain. This was not new – for example, consider Jewish converts after 1290.



African servants in England, c.1700

By 1600, it was still illegal to own slaves in Britain, however there is evidence proving black boys were sold as 'servants' in London's coffee shops (a common meeting place for rich men). Black boys, as for all child servants, were seen as a possession of their employer. By 1650, English merchants were actively involved in the transatlantic slave trade, enslaving and transporting African men, women and children to English colonies in North American and the Caribbean to work on plantations. This contributed to the fashion for black or Asian servants that emerged among the rich in the 17th century (1600s).

Black or Indian servants became the must-have exotic additions to any wealthy household. As children, these servants would have been seen as property. Many were probably 'acquired' from Spanish, Portuguese or British (after c1650) slave traders.

There is lots of evidence of this in portraits from the time, as it also became fashionable to be painted with an exotic servant. The Duchess of Portsmouth, for example, was painted with her African servant in 1682. Similarly, the young Lady Charlotte Fitzroy was painted with her Indian pageboy (a type of servant) in 1674.

31) Indians in England

India

India was a thriving, multi-faith society of about 100 million people, ruled by Mughal emperors and princes. It was rich in silk, spices and sugar.

The East India Company

In 1585 Queen Elizabeth I sent Ralph Fitch to the court of the Emperor Akbar to find out whether it was worth trying to trade with India. He reported back that it was.

In 1600 Elizabeth issued a Charter to a group of merchants allowing them to have a monopoly of trade with 'the East'. They set up the East India Company. By 1608 the first ships set sail for India. The East India Company set up trading posts called factories, in India. The most important were at Surat (1613), Chennai (1641, Mumbai (1668) and Kolkata (1690).

As the company expanded its trading activities, more officials were needed in India to run the Company's affairs. Traders and merchants, administrators and officials, officers and soldiers (belonging to the Company) went out from England to try to make their fortunes. A few settled permanently in India. The returning Englishmen made it possible for Indian people to migrate to England.

In 1662 King Charles II married Catherine of Braganza, a Portuguese princess. As part of the marriage settlement, Charles was given the city of Bombay (modern day Mumbai) which was part of the Portuguese Empire.

Reasons for Indian migration

Some worked as Ayahs (nannies) for their employers children and carried on their job when the family returned to England. However, this did not last after the children grew up. Some Indians married officers in the East India Company and moved to England with their families.

Some Indians worked as servants to Englishmen in the East India Company, and were brought with them when they returned to England. It was difficult to get such a good job had they stayed on in India.

Some Indians worked as lascars (Indian sailors who worked on East India Company ships). When they returned to England some chose to stay in London.

Experience of Indian migrants

Most of the Indians who came to England did so as either sailors (lascars), nannies (ayahs) or servants.

Some Lascars settled mainly in ports such as London, Liverpool, Glasgow and Cardiff. Some worked as sailors on different ships or picked up work as casual labourers.

Some servants were left at their arrival ports as their employers preferred English servants, others were dismissed (e.g. ayahs after the children grew up). Some Indian servants were treated as respected and useful servants, especially the Indian children.

Indian child servants were used much as African child servants, as status symbols that indicated their employers' connections with the fabulous, exotic and mysterious India.



Portrait of Lady Charlotte Fitzroy, illegitimate daughter of King Charles II, with her Indian pageboy, in 1674.

32) Impact on culture

A limited impact

In the years 1500 to 1700, cultural changes mainly affected the rich as most people lived in the countryside and were very poor. Changes in fashion and art were unknown to them. Even new words and names were only used in areas where new migrants like Jews and Huguenots lived and worked. It wasn't until communication improved that these cultural changes began to affect everyone.

Words

Huguenots brought many new words with them:- 'Brocade' and 'shot silk' described the new fabrics they were working with; road names such as Threadneedle Street, Turnagain Lane and Petticoat Lane became familiar to Londoners; and the word 'vending' came from the French 'vendre', meaning 'to sell'. Huguenot surnames such as Tyzack and Henzey became familiar, and some were anglicised: for example Andrieu became Andrews and Delacroix became Cross.

Jewish words familiar in 1290 became familiar again. As Jewish communities grew and spread, words such as synagogue, rabbi and kosher became well known.

The Printing Press

In most villages there was often only one person who could read (often the parish priest). They would read out pamphlets and show printed pictures to villagers. Following the Reformation, reading became important and more people learned how to do it.

Until the 15th century, all books were written out and copied out by monks, which were written in Latin and often beautifully illustrated. The Church therefore controlled what was read.

In 1440 Johannes Gutenberg invented the printing press which used movable type that had to be reset for different pages, with each page having to be inked separately. When skilled typesetters and printers were working the hand presses, they could print up to 3,600 pages a day. Once books began to be printed in English and other European languages, the Church lost this control and new ideas began to be shared.

In 1500 there were only five printers in England, and they were all Europeans. Henry VII appointed Peter of Savoy as his stationer (someone who supplied paper and writing materials), and for about 40 years European books brought new words and ideas to England. By 1535 about two thirds of those working in the book trade in England were Europeans. Then Henry VIII imposed restrictions on foreign printers and stationers to encourage English craftsmen and booksellers.

Fashion

The Huguenot silk industry made silk popular as a dressmaking fabric among the rich.

Silk dresses captured the light and could fold softly around the wearer. Silk was used for men's shirts to – the portrait of the young Charles II shows his tunic and breeches were made from golden silk.



A portrait of Charles I's eldest children, painted by Anthony van Dyck, 1635-6.



A portrait of Margaret Brooke, Lady Denham, painted by the migrant Peter Lely in about 1665. Lely was the most important artist at the court of Charles II.

Writing History

Polydore Vergil (1470-1555) was born in Italy and trained as a priest. The Pope sent him to England in 1502 where he held various church appointments. He wrote 26 books about English history. In 1582 the Privy Council ordered these books became compulsory reading in English schools. His books had a huge impact on later historians because they stated what he had written, believing Vergil was correct.

A lot of what he wrote however was very biased. Vergil's histories influenced William Shakespeare when he wrote his history plays, especially Richard III. Because Shakespeare was writing for the Tudors, he described Richard III as a tyrant and a monster, because Henry Tudor had defeated Richard III at the Battle of Bosworth in 1485.

33) Impact on Art and culture

Hans Holbein

Holbein was a German artist specialising in painting portraits. He visited England in 1526-28 before settling in 1532. Holbein painted pictures of Henry VIII and his wives, as well as members of the royal court and other important people, like the Hansa merchant Georg Giese from the London Steelyard.



Holbein's portrait of Georg Giese, 1532.

Anthony van Dyck

Van Dyck was born in Antwerp in the Spanish Netherlands. He worked for James I in England until 1621 and then went back to Europe, painting in Flanders and Italy. In 1632 Charles I invited him to England where he became the court portrait painter. Charles so admired van Dyck's work that he knighted him. He died in 1641 and was buried in St. Paul's Cathedral. Van Dyck's paintings were admired by the rich, and his painting of Charles I's children was copied many times. This led to the development of family portraits in the 18th and 19th centuries.



Holbein's portrait of Henry VIII, painted in 1540.

Peter Lely

Lely was born in Soest, Germany, to Dutch parents, and arrived in England in about 1643. Lely was born as Pieter van der Faes. He anglicised his name to Peter Lely. His portraits were much admired. He was soon employed by the royal court, succeeding van Dyck as the favourite court painter. He was so good that he worked for Charles I, Oliver Cromwell and Charles II.



Lely's Portrait of a Lady with a Blue Drape, circa 1660



Van Dyck's Charles I portrait, 1633.

Impact

At first, only rich people would see the portraits painted by court painters, but they had a tremendous impact. The rich and well-off began to want their own portraits painted, especially after prints were made of the royal children. Having portraits painted of your family and your animals became fashionable, developing in the 18th century.

34) The draining of the Fens

What were the Fens?

The Fens were vast areas of marsh and wetlands in East Anglia, criss-crossed by shifting ditches and streams. They were wild and dangerous places, but with some areas of solid ground like the island of Ely. In the summer the Fens were often dry, but in the winter, when the easterly winds combined with the high tides, huge areas flooded. Most people who lived there lived in isolated settlements. In the dryer summer months, some looked after the cows and sheep that grazed the fens. However, the main occupations were catching eels, fish and wild birds, cutting peat for fuel, and cutting sedge and reeds for thatching.

Opposition

There was fierce opposition from local fenmen who had lost their livelihoods. They could no longer cut reeds, catch eels and trap wildfowl. They were called the Fen Tigers. They tried to sabotage the drainage works. They smashed dams and embankments, pulled down windmills, destroyed pumps and broke up the camps where the Dutch workers lived.

Draining the Fens

In 1630 Cornelius Vermuyden, a Dutch drainage and embankment engineer, was invited by Charles I to drain the Fens in East Anglia. If the area was properly drained, vast areas of fertile farmland would be created.

For over 20 years Dutch workmen, managers and engineers, partly funded by Dutch money, worked hard in the Fens to drain it. They straightened rivers and dug ditches, built embankments and sluices, created washes and dams, and built windmills and pumps. By 1642 about 40,000 acres had been drained and turned into agricultural land.



Cornelius Vermuyden



How did draining the Fens change England?

The changes that came about as a result of the Dutch draining the Fens completely altered the ways in which the Fens were used:

The landscape changed. Straight waterways, windmills and pumps, ditches and sluices appeared.

Farming changed. The reclaimed land was used to grow oats and colseed (rapeseed). Cattle and sheep grazed there too. Flocks of geese were introduced, not only for their eggs and milk, but for their feathers, which were in high demand by the makers of quill pens.

Crops changed. Colseed was crushed to make oil for lamps and for preparing wool; the straw was made into cakes of fuel, and the leftover seed was used to feed sheep.

Oil mills were built to crush the colseed and separate the straw and the seeds.

New crops were planted: hemp for making ropes and canvas, and flax for making linen, as well as onions, mustard and woad (a plant used to make blue dye).

New lakes were created and filled with pike and eel for wealthy London who would order in advance. Their cooks could then prepare the fish, which was transported to London using large tanks on specially designed carts.

35) Changes to Britain in the 18th and 19th centuries

Changes in Parliament

Before 1832, only 5% of the population could vote and few industrial towns had an MP. The 1832 Reform Act gave the vote to more men owning property or paying higher rents, and allowed larger towns two MPs. In 1867 and 1884 more working-class men were given the right to vote. These rights made industrial towns more attractive for migrants, and attracted many European migrants, particularly liberal and socialist thinkers.

In 1829 the Catholic Emancipation Act allowed Catholics almost all the civil rights of Protestants. Restrictions on Jews were lifted in the 1830s and they could become MPs from 1858. This encouraged the growth of Jewish migrant communities and helped Irish (largely Catholic) communities to grow.

Britain's slave trade was abolished in 1807 and slavery in the British Empire was forbidden in 1833, making Britain seem attractive to African and black American migrants as a place offering greater freedoms.

Changes in Industry

Between 1750 and 1850 Britain underwent the Industrial Revolution. There was worldwide demand for British manufactured goods and factories increased production on a huge scale. Thousands of people moved from rural Britain and Europe to work in expanding factories. Many migrated to urban areas to work in factories which helped Britain produce more goods to trade. Towns and cities developed in this process of urbanisation.

Weaving and spinning machines transformed the textile industry (especially cotton), and coal was mined on a large scale to power the factories. This attracted workers, while the increased trade brought more migrants merchants and sailors.

By the mid-1800s there were large industrial towns like Glasgow, Birmingham, and Manchester. The urban population grew from 5 million in 1700 to 32.5 million in 1900. Growing towns made it easier for migrant communities to develop, e.g. Chinatown in Liverpool. New docks were built in Liverpool, London, Cardiff, Bristol, Hull and Glasgow. They became the busiest in the world. This attracted a high demand for labour, both in the docks and on ships, from migrants from across the world.

Changes in transport

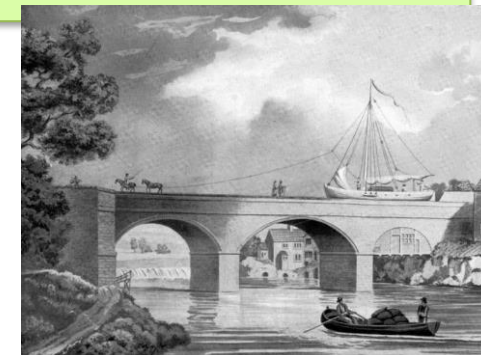
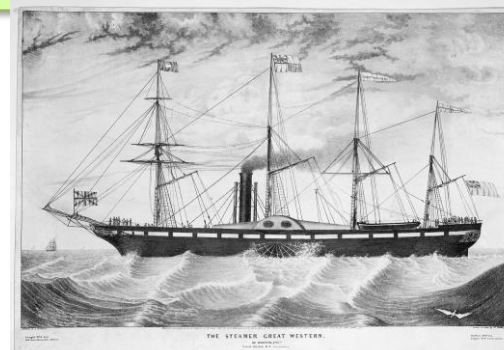
Changes in transport were essential to get raw materials to factories and goods to markets. Improved transport made it easier to travel around Britain, meaning migrants could travel to a greater range of places.

Roads were improved. By 1840 a network of roads ran from London to all major cities. Canals carried heavy good in large quantities. In 1761 the Bridgewater canal linked the Worsley coal mines and Manchester. By the 1820s a canal network linked all the main manufacturing areas and Britain's main ports.

The Liverpool to Manchester railway opened in 1830 – a faster way of transporting goods than the Bridgewater canal. By 1900 five major railway companies operated 22,000 miles of track.

Steam power transformed shipping, connecting Britain with ports around the world. In 1838 the *SS Great Western* travelled from Bristol to New York. In 1852 the *SS Great Britain* sailed from Liverpool to Australia.

All of these developments had a huge impact on migration. Modern ships made the world faster to move around, so many migrants from Asia and Africa found it easier to make their homes in Britain. Improved transport also helped encourage economic growth, creating new jobs and opportunities for migrants. It also made it easier for migrants to arrive in a port but then travel to other parts of the country to build communities.



36) Changes to Britain in the 18th and 19th centuries

Changes to the British Empire

The growth of the British Empire meant that by 1900 Britain ruled one-fifth of the world's land and a quarter of the world's population. This increased Britain's contact with the rest of the world, leading to increased migration. Britain used its Empire as a huge source of food and raw materials and as a market for its manufactured goods. This sometimes destroyed local industries, such as the Indian cotton industry. The American colonies became free in 1783.

In 1858, Britain took over control of India from the East India Company. In the years after 1885, European powers scrambled for territory in Africa. Britain acquired a lot of land, especially Southern Africa, Egypt and the Sudan. Sugar plantations in the British-owned West Indies made many merchants extremely rich and port cities (e.g. Bristol and Liverpool) very prosperous. This was based on slave labour in the colonies and the transatlantic slave trade.



Migration in Britain

People within Britain moved about a lot. They moved mainly from the countryside to the towns, in search of higher wages and a better, more exciting life.

Between 1750 and 1860, Scottish landowners introduced sheep farming in the Highlands. Sheep farming needed far fewer farm workers than arable farming and wool was very profitable. Tens of thousands of tenant farmers and their families were evicted and forced to migrate to the rocky north coast where farming was almost impossible, or further afield to Canada, New Zealand, America and Australia.

Attitudes to migration

Migrants often faced prejudice on arrival, with some treating them with suspicion or prejudice. Many were worried migrants could take jobs from them. This was often despite many migrants, such as Irish navvies, taking on manual labour jobs others did not want.

Migrants with cultures that seemed unusual to many British people were also seen suspiciously. For example, the Jewish communities in the East End of London were accused of being 'alien' or 'foreign'. Other migrants, such as lascars and ayahs, were often seen as being in Britain only 'to do a job' and expected to leave when it was completed. Attitudes changed over time, as British society integrated these new communities. But, for many migrants, facing prejudice was a fact of life.



37) Irish migrants to Britain

Why did Irish people migrate to Britain?

Irish people had often travelled to England for seasonal work, such as helping with the harvest, then returning to Ireland. Most land in Ireland was owned by wealthy English Protestants. Most of the tenants were Catholic, and they were not supported by their landlords – there were high rents for poor land and bad housing. This led to poverty, anger and resentment, particularly in the Catholic community. In 1815 there was a collapse in agricultural prices alongside a rise in population. This led to a shortage of food and high food prices. This again led to poverty and, for some, starvation. Belfast was the only industrialised city. Most of the jobs were weaving linen and enlarging the docks. There were few jobs available, and they were mostly given to Protestants. This again increased poverty, particularly among the Irish Catholic population. Most Irish worked in rural occupations like spinning and weaving, in small workshops. The English factories were much more efficient. This led to the Irish rural industries collapsing and hundreds lost their work.

The Irish potato famine

Potatoes were the main food for millions of poor people. In 1845 the Irish potato famine saw a blight destroy one-third of the crop. In 1846 the blight destroyed the whole crop. However, the British government continued to export food (e.g. grain) from Ireland, believing it would help create money to help Irish people. Food prices rose and people could no longer feed their families or pay rent. Many were evicted. About 1 million people died from starvation, and 2 million were forced to migrate to England.

Supporting the Chartists

Chartism was a mainly working-class protest movement who were disappointed with the Reform Act of 1832 and wanted the right to vote. They learned how to use posters and petitions from the impact of the anti-slave movement. Feargus O'Connor was a Protestant born in Ireland. He inherited an estate in County Cork and became its MP. As a reforming landlord, he argued for the rights of tenants. He founded a radical newspaper, the *Northern Star*, and became a Chartist leader. His inspirational speeches drew huge crowds, and his support of violent methods landed him in prison many times.

Experience of Irish migrants

Most Irish migrants were poor tenant farmers and labourers, without the specialist skills some jobs needed in British factories. Many of them took on hard labouring work in docks, mines and quarries. They worked as navvies (the men who dug the canals and built the railways), blasting through solid rock to make tunnels and climbing high to build viaducts. The work was hard and dangerous. Many were killed or injured, forcing wives and children into even deeper poverty. Many Irish migrants joined the army: by 1868 there were 55,000 Irish soldiers in the British army. Most Irish migrants settled in the industrialising cities of Britain, doing hard, manual work that was dirty and often dangerous.

Anti-Irish prejudice

The Irish were often accused of theft and stealing things like food. The Irish would often work for low wages, arguably pushing down the wages of other workers. The Irish were largely Catholic. England was Protestant. This created tension. In Ireland, the Fenians, members of the Irish Republican Brotherhood, a revolutionary nationalist organisation, had staged an unsuccessful revolt against the British in 1867 and were responsible for acts of violence against the British authorities. There was fears that the migrants could be Fenians. Some English citizens saw the Irish as lazy, blaming them for not working hard enough in Ireland, and instead fighting or drinking.

Impact of Irish migration

Irish (and Italian) migrants worked as navvies digging out canals, building locks and docks, and later, laying track for railways. The work was dirty and dangerous, but it had a huge impact on the British economy, which couldn't have developed without their work. The canal and rail networks meant raw materials and finished goods could move easily around the country. It also made it easier for migrants to settle in all parts of the country. This helped industrial towns grow more quickly. Transport improvements also improved people's lives. Holidays became easier. Fresh fruit and fish could be moved quickly around the country, improving people's diets. Newspapers could also be circulated throughout the country.

38) Living conditions in Britain's cities

Moving to the cities

Most migrants headed for Britain's cities. The arrival of large numbers of migrants put huge pressure on those cities' local government and services. Cities were used to supporting much smaller populations, and often not coping very well with that. Sometimes basic facilities broke down.

Experiences of life in the city

People crowded into existing tenement buildings (run-down and often overcrowded buildings which housed many people in poor conditions), or sub-standard newly built houses.

Diseases spread quickly. Common 'killer' diseases were cholera and typhus, TB (tuberculosis), and measles, scarlet fever and whooping cough.

Many people were desperately poor, and this put a huge strain on existing relief offered by the poor law. This relief was help given to poor people who could not support their families. It was sometimes given while they stayed in their own homes,; or, more often after 1834, inside a workhouse, where parents and children were separated, and conditions were worse than those of the poorest people living outside.

Slum housing

These houses were in the poorer part of town and were overcrowded. Most poorer houses didn't have running water. People got water from pumps or wells. Few houses had proper drainage and sewers. There was no system for getting rid of household rubbish.

Waste would be dumped, untreated, into a nearby river, which usually also supplied drinking water.

Many people kept pigs in their yards. Poorer areas often only had outside toilets – sometimes there were shared by as many as 60 people. Houses were arranged around square yards, where pools of stagnant water would form.



39) Case study: Liverpool

The growth of Liverpool

Liverpool's ports made huge profits from the slave trade. When the trade ended in 1807 its merchants needed new markets. Ships from Liverpool sailed straight into the Atlantic, meaning the city had a lot of trade with America. The city became very successful importing raw materials, especially cotton (from slave plantations in British colonies and America), for large factories in places such as Manchester. Liverpool merchants then exported the products made by the factories. The city's trading links and job opportunities in its ports made it attractive to migrants.

Liverpool's Chinese community

Liverpool has the oldest 'Chinatown' in Europe. From the late 1850s, Chinese seamen arrived in large numbers such as silk, cotton and tea were imported from Shanghai and Hong Kong. Boarding houses in Liverpool housed Chinese sailors. From the 1890s, Chinese shops and cafes became common. Chinese sailors had a reputation for working hard, not drinking, and for looking after their families. Many of them married British women.

Liverpool's growth as a trading port

Liverpool's ports grew dramatically; by 1900 Liverpool had over 7 miles of docks. During the 19th century, sailing ships were replaced by steamships. These were faster and could carry more goods. In 1850 the average ship carried 280 tons; by 1906 the average was 1,270 tons. From 1845 to 1895 Liverpool's docks went from handling 2.8 million goods a year to 10.5 million tons. By 1905 Liverpool was the second most profitable port in the world, with goods worth £237 million a year moving through it (only London was larger). Liverpool's growth as a port meant migrants from all over the world found their way to the city.

African sailors in Liverpool

As trade grew with Africa, African sailors also migrated to Liverpool. Many came from modern-day Gambia, Ghana and Sierra Leone – some migrated to be hired as sailors. Liverpool shipping companies, such as Elder Dempster recruited African sailors to work in the ship's boiler rooms. These sailors were willing to work for lower wages and in harder conditions. Some stayed, often for a short time, living in hostels in areas like Toxteth.

Jobs in the ships

Sailing ships needed people experienced in working with rigging, which took years to master. Steam ships needed skills that were quicker to learn. Stokers shovelled coal into the furnaces that kept the ship moving; greasers oiled the machinery, firemen moved coal from storage to the engine room. These less-skilled jobs made it easier to recruit labourers to work on the ships.

The cotton trade

The cotton industry involved spinning and weaving cotton into fabric. In the 1860s almost 600,000 people were directly employed in the cotton industry, with another 4 million people depending on it either as family members of workers or in industries supporting it. All raw cotton was imported from abroad. In the second half of the 19th century, England imported over 362,000 tons of cotton a year. Some 80% of this cotton came from the USA and arrived in Liverpool. From 1850 to 1900 cotton was the number one import to Britain.

Indian migrants

Throughout the 19th century, approximately 10,000 to 12,000 Indian sailors visited Britain each year, many arriving at Liverpool. Sailors were recruited from the West Coast of India (Gujarat and Malabar) and from modern-day Bangladesh. The demand for Indian sailors increased with the introduction of steam ships. It was assumed that Indians were better suited than white sailors to the hot conditions in boiler rooms. They were also paid much less than white sailors. Some migrants continued to work as sailors. Others took up different jobs, becoming street sweepers or musicians; or they set up lodging houses for other sailors, like Meer Jan who ran a lodging house with his English wife. Many Indians who migrated to Liverpool married British women; this helped them to settle in Britain. An Indian community grew in Liverpool. In 1890 a mosque for Muslim migrants opened in Liverpool.

40) Case study: Irish migrants to Liverpool

The Irish arrive in Liverpool

After the famines in Ireland, hundreds of thousands of Irish migrants travelled to Liverpool. In 1846, between January and March 90,000 people arrived in Liverpool from Ireland. Between July 1847 and July 1848 another 300,000 arrived. In 1850 over 250,000 more migrants arrived in the city – nearly 78,000 of these were described as paupers by the city authorities.

The Irish came to Liverpool because:

- It has busy ports with strong links to America.
- To migrate on to America, where there were jobs and land.
- As a result of the impact of the famines.
- Job opportunities on the docks and the ships.
- It was a short distance to Ireland, particularly Dublin.

Migrating to America

Many Irish migrants did not intend to settle in Liverpool, it was just their first stop. In 1851, 159,840 people sailed from Liverpool to America – five times more than from Le Havre, in France, the next most popular port for emigrants. Ships to America would take migrants, for a fee. In the 1860s passenger shipping companies agreed to take Irish migrants. However, the price was high; in the 1880s the cost of a third-class ticket was £5 - about half the annual earnings of an Irish labourer.

The Irish community in Liverpool

Social areas for Irish people appeared. One of the first things Irish arrivals in the 1840s would have seen was a dockside pub run by retired Dublin-born boxer Jack Langan. This offered advice and support for new arrivals. Later other pubs, such as Shenanigans (1841) opened in the city.

Local prejudice

Crime in the city was often blamed on Irish migrants – in February 1850 the *Liverpool Mercury* complained about a 'constant influx of Irish misery and crime'. In 1850 just over half of the nearly 6,000 Irish people brought before magistrates for crimes were Irish.

Illness and disease

Outbreaks of typhus (an infection spread by lice and poor hygiene that brings rash, fever, confusion, and, if untreated, death) and other disease were common. It was not helped by many of the Irish arrivals being weak and starving. In 1847, 60,000 people became ill with typhus. The Liverpool Workhouse Infirmary supported the Irish community. An Irish nurse, Agnes Jones, became its first Nursing Superintendent in 1865. She was one of the few superintendents training nurses in the country. She died of typhus aged only 35.

Staying in Liverpool

Not all Irish migrants wanted or could leave Liverpool. Some could not afford the passage to America or were cheated by people claiming to sell tickets. In 1841 there were 49,000 Irish people in Liverpool. By 1851 this had increased to 83,000 (over 20% of the city's population).

Work: There was prejudice against Irish workers. Signs saying 'No Irish need Apply' were common. Trade Unions were hostile to Irish workers. Jobs for men were mostly poorly paid manual labour jobs. They were often temporary, involving long hours, hard work and low pay. In 1881, 80% of Irish men were labourers. There were few job opportunities for women. By 1881, 84% of working women in Liverpool were maids.

Irish migrants eventually dominated jobs at the docks. Many of the new docks were built by Irish navvies. Irish dock workers (called 'lumpers', hired on a daily basis to load and unload goods from ships. By the 1870s almost 2,000 Irishmen were employed as 'lumpers' and in warehouses. Although life was hard, some Irish workers gained senior positions, such as foremen, or worked in skilled trades such as repairing ships.

The legacy of Irish migrants

Today almost 75% of people in Liverpool have Irish ancestry. The scouse accent largely comes from Irish speakers – the migrants changed the way the city sounded. Descendants of Irish migrants have been involved in the city's politics, businesses and culture – Paul McCartney and John Lennon of the Beatles both had Irish ancestors. Liverpool has several roads named after areas in Ireland, such as Ulster, Belfast and Donegal. The Anfield area, now home of Liverpool FC, was named after Anfield the home of Irish-born lord mayor of Liverpool, Samuel Robert Graves. The Irish community was so large in Liverpool that it was the only place in England to elect a member of an Irish independence party to Parliament. T.P. O'Connor was elected in 1885 as an MP for Liverpool for almost 45 years.

41) Case study: The Murphy riot, 1867

Anti-Catholic / anti-Irish protest

The British press reported on anti-Irish feeling when immigration increased around 1840. The Irish were accused of under-cutting pay by accepting lower wages than English workers. Others accused them of bringing a 'moral and social plague'. The idea of a tolerant approach to Catholics and their civil liberties led to opposition to Catholicism and Irish immigrants in cities like Birmingham, Manchester and Liverpool. In 1850, the Pope declared that Catholic bishops and cardinals would be appointed to serve in England for the first time since the Reformation. It was also a time when some ministers in the Church of England were adopting habits of worship that were strongly influenced by Catholicism. All of this caused alarm in some Protestant circles. This was made worse by the militant activities of Irish nationalist groups in England who wanted to secure independence for the Irish people. Acts of terrorism by the Fenians, including an assault on Chester Castle in February 1867, raised anti-Irish feelings significantly.

William Murphy

One of the most successful anti-Irish groups was the Orange Order. Orange Order lodges attracted lower middle- and working-class people who were hostile to 'aliens', particularly Catholic Irish immigrants. In 1867, the Orange Order in Birmingham joined other Protestant groups in inviting William Murphy to come and give his famous anti-Popery' lectures in their city. William Murphy was an Irish immigrant to England. Whilst he was born a Catholic in Limerick in 1834, he converted to Protestantism as a young man. He became a missionary for the Irish Church Missions and migrated to England in the early 1860s. He started giving a series of public lectures in 1865 which always ended with violent hate speech against the Catholics. Murphy used a notorious pamphlet called 'The Confessional Unmasked' to launch his attacks. The text alleged that Catholic priests exploited the women in the congregation by asking them sexually explicit questions in their confessions. On many occasions he would declare 'every Popish priest... a murderer and a criminal, a liar and a pick pocket,' while waving a pistol on stage.



SCENE IN THE BIRMINGHAM "NO POPERY" RIOTS.

The Murphy riot in Birmingham, 1867

The Birmingham authorities refused Murphy permission to speak at Town Hall in 1867, but the Orange Order and others built him a wooden tabernacle (temporary place for worship) on wasteland right next to the Irish district, to defy the authorities. Birmingham had the fourth largest Irish community in England. The *Birmingham Daily Post* declared that Murphy 'cast a match into a powder keg'. Before the Court of Appeal eventually ruled against Murphy's work, riots had broken out in the city. A crowd of Irishmen had tried to disrupt the first meeting of Murphy's Tabernacle Week, but the police ended up siding with Murphy's supporters. His supporters then went on the rampage in the Irish Quarter, damaging all the houses and then smashing the Moor Street Catholic church. The rioters also attacked a local synagogue. The Irish community were denied compensation for the damage that had been caused.

The aftermath of the riot

Catholic leaders appealed to the national government to curb Murphy's activities. After more riots in the Manchester area in 1868, the Home Secretary, Gathorne-Hardy, noted that 'Mr Murphy is a positive nuisance and I think ought if possible to be stopped'. But the idea of free speech was important to English liberty, and Murphy continued lecturing, still using the contents of the obscene 'Confessional' pamphlet in his inflammatory talks. In 1871, he was badly beaten up by a group of six Irish labourers in disturbances in Whitehaven, and he died a year later, aged 38.

42) Jewish migrants to Britain in the 1800s

Reasons for Jewish migration

In the 18th and 19th century, the Jewish community in Britain grew to around 65,000 and many Jews prospered. Gradually, restrictions on Jews were lifted, and despite antisemitism, the situation of Jews in Britain improved. This helped make Britain more attractive to Jewish migrants. From 1880 to 1900, over 100,000 Jews arrived in Britain. They were fleeing persecution in the Russian Empire; many had walked all the way to the coast. They were desperately poor on arrival, and many only spoke Yiddish, the traditional Jewish language. They arrived by steamboats from Libau, Bremen, Hamburg and Rotterdam.

Most went to established Jewish communities where they expected to find help and support. Many Jews in these communities were afraid the arrival of these poor refugees would damage their carefully won acceptance. The chief rabbi even wrote to Eastern European rabbis asking them to persuade Jewish refugees not to make the journey to England.

However, Jewish communities in general wanted to help, setting up soup kitchens and charities to support the poor. In London, the Poor Jews' Temporary Shelter allowed Jewish immigrants to stay for a maximum of 14 days and gave them two meals a day while they looked for housing and work.



The changing legal status of Jews

1798 Nathan Rothschild founded the London branch of Rothschild's bank.

1802 Solomon Hirschell became Britain's chief rabbi after a ten year gap.

1822 The London Jewish Free School opened with 107 pupils.

1833 Jews were allowed to serve on juries and to become lawyers.

1855 David Solomons became the first Jewish mayor of London.

1856 Jews were allowed to study at Cambridge University (and Oxford later in 1871).

1858 Lionel de Rothschild became the first Jewish MP.

1860 In London, a Jew, Joseph Malin, opened the first fish-and-chip shop.

The experience of Jewish migrants

About 9/10ths of Jewish migrants from Eastern Europe settled in London, mainly in the East End where there were already established Jewish communities. Jewish leaders urged the new immigrants to learn English and adopt the English way of life while keeping their Jewish religion and rituals. Adults were taught English in evening classes, and children attended Jewish schools. However, this was difficult and not many managed it in the early years of migration.

The London Jewish Free School, run by Moses Angel as head teacher from 1842 until 1897, was key to integrating Jewish children into English society. Between 1880 and 1900 one third of all London's Jewish children were integrated there. Moses was dedicated to helping his pupils integrate into English society while retaining their Jewish identity – the children were taught Hebrew and religious studies, but the language spoken and learned was English. Angel discouraged the children from speaking the traditional Jewish language of Yiddish, which they would have spoken in Eastern Europe, as his purpose was to educate the children at JFS for life in England and prepare them for assimilation.



43) The experience and impact of Jewish migrants to Britain in the 1800s

Living conditions

Most Jewish migrants wanted to stay in Spitalfields and Whitechapel in the East End of London, but this area was already overcrowded. In 1871 there was an average of 9 inhabitants per house, by 1901 this was 14. Many houses were multi-generational, holding parents, children and grandchildren as well as lodgers. Almost every Jewish home was cramped. It was common for eight or nine individuals to share two rooms, with children sleeping 'top to toe', three or four in the same bed.

Work

From 1881 to 1914, two thirds of Jews in England working in clothing, shoemaking and furniture-making. All of these jobs could be done in part of a house, a shed or disused buildings as no heavy, specialised equipment was needed. In Whitechapel, many Jews working in clothing sweatshops. Men and women worked long hours in terrible conditions for little money, sewing cheap clothes as fast as they could. Some of the sweatshops were set up in rooms in the grand houses once lived in by the Huguenots. In Spitalfields and Whitechapel, many sweatshops were organised and run by Jews. Those not run by Jews exploited their Jewish workers. Some of the more basic clothing was sold locally while fancier clothes were sold in shops elsewhere.

Anti-Semitism

Despite the hard work done by established Jewish communities, dislike and resentment of the Jewish migrants was evident, especially in Spitalfields and Whitechapel. Jews were accused of taking lower wages, undercutting other workers pay. The sweatshops were accused of only employing Jews. The Jewish holy day is on a Saturday, meaning Jews could work on a Sunday when Christians could not. And Jewish clothes, language and food were simply different.



Impact

Many Eastern European Jews were involved in the clothing trade. In the 1850s Moses Moss dealt in second-hand clothes. By the 20th century, the company Moss founded – **Moss Bros** – was a successful men's outfitter. Montagu Burton fled to Britain in 1900 from Lithuania, and founded **Burton's Menswear**, which, by the 20th century, was a successful chain of menswear shops. **Marks and Spencer:** Michael Marks migrated to Britain in the 1880s, as did thousands of Russian Jews, escaping persecution. In 1884 he set up a stall in Kirkgate Market in Leeds. His slogan was 'Don't ask the price – it's a penny'. And everything was. The business took off. Penny bazaars opened in Castleford and Wakefield, Warrington, Birkenhead, Bolton and Manchester. Marks was joined by Tom Spencer in 1894, and opened stores in Birmingham, Newcastle-upon-Tyne, Cardiff, Bath and London. Marks purchased goods directly from the manufacturer, cutting out the merchant middleman. Today Marks & Spencer is a successful international business.



44) Case Study: Whitechapel

Settling in London

Many of the 100,000 Jewish migrants from the 1880s landed at St Katherine's Dock, a short distance from Whitechapel and Spitalfields where there were established Jewish communities. Although less than 1% of Britain's population was Jewish, it is estimated that by 1888 over 40% of the population in Whitechapel were recent Jewish migrants. Whitechapel was a maze of tenement buildings with little or no sanitation, dark alleys and filthy courts. Many people lived in extreme poverty, lodging in cold, damp and overcrowded tenement buildings. Desperate people were forced into theft and prostitution. However, there were many in the Jewish community who worked hard to support the newly arrived immigrants, like the Board of Guardians for the Relief of the Jewish Poor.

Tension and prejudice

There was already unemployment in the East End before the influx of Jewish migrants in the 1880s. Poverty, unemployment and the arrival of thousands of Jewish migrants increased tension. The police were afraid to patrol the streets alone, especially in areas where Irish and Jewish people lived. Many English people believed Jews were taking their jobs – many Jews worked in sweatshops for long hours in poor conditions for little pay. Trade Unions had worked hard to establish basic working conditions. Sweatshop owners and workers ignored these and so were able to produce goods more cheaply than regulated factories. Whilst sweatshops were illegal in Britain, communicating this was difficult because some Jewish migrants only spoke Yiddish, which the police did not speak. Parliament was concerned about the tense situation and prejudice in Spitalfields and Whitechapel and set up two committees of enquiry. Anti-Semitic hostility grew and attacks on Jews increased.

The Jack the Ripper murders

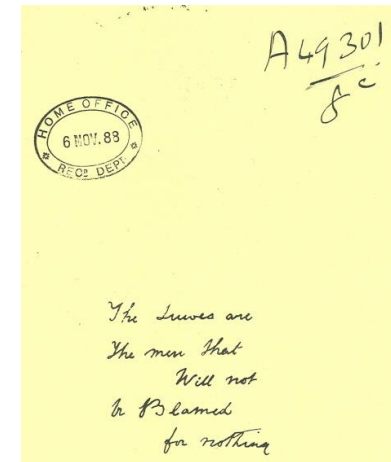
In Whitechapel, murders and beatings were common. In 1888 between 31 August and 9 November, five women were brutally murdered. Some of the women would have been known to the Jewish community – Mary Ann Nicholls lived in Thrawl Street, Elizabeth Stride in lodgings in Flower and Dean Street, and Mary Kelly in Loleworth Street – all areas where Jews lived. The police believed the murders were all carried out by one person, who was nicknamed 'Jack the Ripper'. Many believed he was a Jew.

The murders

The injuries of the women were so awful that the police believed they could only have been done by a doctor or a butcher. Suspicion fell on the shochetim (a Jew who was a ritual slaughterer, specially trained and licensed to slaughter birds and animals according to Jewish law). Two of them were arrested. However, both had strong alibis. Furthermore, when the police surgeon examined the knives used by the shochetim, he found they were not pointed, whereas the women had been killed with a pointed-blade knife.

Graffiti

Part of the bloodstained apron belonging to Catherine Eddowes, the fourth victim, was found under an archway a short distance from where her body was found. The graffiti was rubbed off on order of the Chief Commissioner of the Metropolitan Police, before it could be photographed, as he feared a riot. He did keep a copy of it though (see right).



Inquests

Inquests were held into all the deaths and statements were taken from people who had seen the victims talking to a man shortly before their bodies were found – many stated that he looked foreign or Jewish. The hunt for the Ripper highlighted the hostility that existed against Jews in Whitechapel. However, it did draw attention to a deprived area and spurred people to try to get rid of the worst slums and alleys in the East End of London.

45) African migrants to Britain in the 1700-1800s

Forced migration

The slave trade forcibly took thousands of Black Africans from Africa to work as enslaved people in the plantations of British colonies in the West Indies and North America. The Royal African Company was founded by King Charles II in 1660 and led by his brother, the future James II. From 1662 to 1731 it transported over 212,000 enslaved people. Many politicians and public figures invested in the company. Portugal, Spain, the Netherlands and Denmark also all traded slaves, but by 1750 Britain was the largest slave-trading nation. It is estimated that Britain transported 3.1 millions Africans across the Atlantic until 1807.

James Somerset

By the middle of the 18th century, there were about 10,000 black Africans living in Britain. Many were from families that had been in Britain for centuries, others were more recent. Many were forced to come by their owners and worked as servants. In theory they were free, but their legal status was unclear.

In 1771 James Somerset was forced to travel to Britain as an enslaved man by his master, an American, Charles Stewart. Somerset ran away and hid among London's Black community. Stewart tracked him down and put him in chains on a ship to Jamaica, intending to have him sold in Jamaica, treating like a slave in Britain.

Granville Sharp, a white abolitionist, worked closely with the Black community. He wanted a judge to decide whether slavery was legal in Britain. The case was heard by Lord Justice Mansfield. On 22 June 1772, he gave his judgement 'Slavery was never in use in this country, it is so odious that it cannot be supported on moral or political grounds.' James Somerset was free.



The American War of Independence

During the American War of Independence, many Black African people fought for the British. They were offered their freedom in return. Britain was defeated and the former enslaved people left America. Many came to Britain and couldn't find work, so ended up begging.

In 1786 the 'Committee for the Relief of the Black Poor' was set up to provide food and clothing to black beggars until they could find work. Later it tried sending poor black people to Africa, and to encourage this it stopped helping people who wanted to stay in England. In April 1787 a ship sailed for Sierra Leone with 401 former beggars on board. However, 1300 of them died on the journey or shortly after arrival.

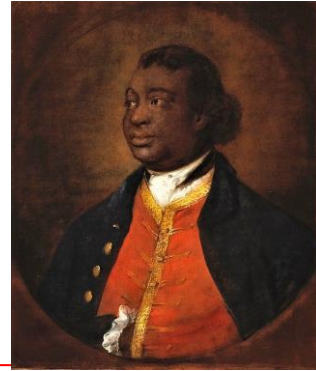
Work

By 1800, around 15,000 Africans were living in London, and Black communities began to grow in major cities such as Liverpool, Glasgow and Cardiff. Africans worked in many different occupations, some were wealthy, many were poor and had few opportunities. In 1731 the Lord Mayor of London declared that 'no Negroes shall be bound apprentice to any tradesman of this city'. This ban on skilled work forced black people to either remain as servants or live outside the law.

46) Impact of African migrants in the 1700-1800s

Impact: Abolition of the Slave Trade

In 1787 the Society for the Abolition of the Slave Trade was formed, aiming to educate the public about the horrors of the slave trade. They held meetings, organised lecture tours and published books, pamphlets and posters. Black Africans living in England were part of this and wrote about their experience. This opened people's eyes to the horrors of the slave trade, but also showed what former slaves could achieve through writing and speaking.



Ignatius Sancho was born on a slave ship crossing the Atlantic. At two years old, he was taken to London and given to three sisters as a slave until he was 18. Eventually he started his own business as a shopkeeper. Because he was a property owner, he was able to vote in the general elections of 1774 and 1780, the first African to do so. He quickly became involved with the abolitionists. His book *The Letters of Ignatius Sancho, an African*, was widely read.

The abolition of the Slave Trade

There were many factors that led to abolishing the slave trade- The Sugar Boycott saw 30,000 people refuse to buy sugar produced by slaves; the parliamentary campaign headed by William Wilberforce, the impact of black African abolitionists, the efforts of the Society for the Abolition of the Slave Trade, and fear of slave revolts in the West Indies. Finally, in 1833, Parliament passed an Act ending slavery in the British Empire, making it illegal to own or sell a slave. Former enslaved people had to stay on as employes for four more years. The plantation owners were given approximately £20 million in compensation for their 'loss of property'. No enslaved person was paid any compensation.



Olaudah Equiano was kidnapped in Nigeria when he was 11. He was sold to a Virginia planter, then a British naval officer and finally a Quaker merchant from whom he bought his freedom. He settled in Britain and published his autobiography.



Ottobah Cugoana was born on the Gold Coast and taken to Grenada on a slave ship. He was bought by a British merchant, Alexander Campbell, and given his freedom in England. He worked as a servant and was part of an abolitionist group called the 'Sons of Africa' With Equiano's help, he published *Thoughts and Sentiments on the Evil and Wicked Traffic of the Slavery and Commerce of the Human Species*, in 1787, which called for the end of slavery.

Supporting the Chartists

Chartism was a mainly working-class protest movement who were disappointed with the Reform Act of 1832 and wanted the right to vote. They learned how to use posters and petitions from the impact of the anti-slave movement. William Cuffay was born in Kent as the son of a cook who had been a slave in the Caribbean. He worked as a tailor, but in 1834 after he had been sacked for taking part in a strike, he joined the Chartists. He was elected president of the London Chartists and supported militant action. Cuffay was arrested and transported to Tasmania, where he also got involved in radical politics.

REYNOLDS'S POLITICAL INSTRUCTOR.

EDITED BY GEORGE W. M. REYNOLDS.
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MR. WILLIAM CUFFAY.

WILLIAM CUFFAY, a native of Kent, was born in 1784. He was the son of a cook who had been a slave in the Caribbean. He worked as a tailor, but in 1834 after he had been sacked for taking part in a strike, he joined the Chartists. He was elected president of the London Chartists and supported militant action. Cuffay was arrested and transported to Tasmania, where he also got involved in radical politics.

47) Asian migration to Britain

Reasons for migration

British presence in India strengthened as the East India Company increased its influence beyond the coast. The company's army defeated a combined Bengali and French army at the Battle of Plassey in 1757, and after this it became the dominant power in India. Britain formally took over control of India in 1858. Thousands of Indians, Sikhs, Hindus and Muslims travelled to Britain. Indian students attended English and Scottish universities, especially after 1857. Law was a popular subject. Some newly qualified lawyers stayed on in Britain. Education opportunities also attracted other migrants. Indian princes migrated with their riches. They had been forced out of their lands by the East India Company and then later by the British Government. They settled and never returned to India. Indian servants migrated with their colonial families. Numbers increased after 1700 as Indian servants were cheaper than English ones and seen as a status symbol. Lascars from China, Malaya, India, Somalia and Yemen were all recruited by the East India Company. Wages and working conditions were poor. Many refused offers to work on the return journey and 'disappeared' into dockland communities.

Ayahs

Ayahs were like nannies and travelled to Britain with the families they had worked for in India. They stayed with the families until the children had grown up and then found work with other English families, but some were left to fend for themselves. The Suez Canal made it easier to travel to Britain. Travelling ayahs on the new ocean liners became popular. They would be hired for the voyage and looking after the children and family in general. On arrival in Britain, their duties ended. A return ticket to India was generally part of the deal. However, some employers 'forgot' this, and ayahs were left stranded in Britain. Many became destitute. In 1855, 50 to 60 ayahs were found living in a run-down lodging house in London's East End, and a further 140 were living in dreadful conditions in a London slum. In the mid 19th century, a group of English women set up a hostel for abandoned ayahs. Supported and eventually run by a Christian organisation, the London City Mission, it tried to find the ayahs work or a passage back to India. The Mission also hoped to convert the Hindu and Muslim ayahs to Christianity.

Lascars

The East India Company and other companies recruited Indians to work as crew (lascars) on their ships. They were also recruited from Somalia and Yemen. British victory in the Opium wars in China (1839-42) opened up trade there and led to a demand for Chinese lascars. Shipping companies were responsible for their lascars while they were in Britain and for their return journey home. Some companies used lascars to work on their ships during the return journey. Others simply abandoned them in British ports. Some lascars chose to stay in Britain. Many found work in the ports, like Liverpool. Some were destitute, roaming the streets and begging or stealing. Many died from starvation or from the cold. In the 1880s, Yemeni lascars helped build the Manchester Ship Canal, settling in the Old Trafford area. Hostels were opened to help destitute lascars, providing them with food and clothing and helping them to find work. Christian missionaries worked in the hostels, hoping to convert the lascars to Christianity. The Strangers' Home for Asiatics, Africans and South Sea Islanders opened in 1856 in East London, with large donations from wealthy figures like the Prince of Wales and Indian royalty, to provide for these needy sailors.

The Suez Canal

In 1869 the Suez Canal opened, cutting 5,090 miles off the journey between India and Britain. Communications were improved by steam-powered lines and regular passenger services. This greatly increased the opportunities for people from India, Malaya and China to travel to and from Britain.



48) European migrants

Migration from Germany

King George II was German and so were many of the people at his court. By the end of his reign there were about 5,000 Germans living in Britain. Some were advisors to the king, while others worked as merchants or served in the army. In 1861 there were 28,644 Germans living in England and Wales, by 1911 this had risen to 53,324.

Germans migrated to avoid warfare between the German states as they united into one country by 1871.

In Britain there was greater freedom for thinkers and political activists to express their views without fear or punishment. The British economic strength as part of the Industrial Revolution, as well as freedom from government interference attracted skilled people.



Migration from Italy

In 1861 less than 5,000 Italians lived in England and Wales. By 1901 this had risen to 20,000. Italians migrated to avoid warfare between the Italian states as Italy united into one country by 1861. In Italy there were also severe outbreaks of typhus and cholera; Britain was a healthier place to live. Changes in agriculture in Italy left many in poverty; agriculture in Britain was stable and prosperous.

Experience of Italian migrants

Most Italians were farmers so that had to find other ways of making a living. Many settled in Clerkenwell, London, where there was so many that the area became known as 'Little Italy'. Many Italians worked as street musicians. They played barrel organs and hurdy-gurdy machines, sometimes with a tame monkey and playing tricks. By 1881 there were over a thousand street musicians in Britain. Many were young boys forced into labour for work gangmasters.

Some Italians did hard, manual work many English people didn't want to do, such as laying asphalt on the new roads.

Some Italians developed skills learned in Italy – making tiles, ceramics and plasterwork. The biggest and most important form of employment was making and selling ice cream. Italian entrepreneurs started small, but before long were running ice cream parlours in most major cities.

After a shaky start, Italian migrants flourished. They set up schools and hospitals, newspapers and shops.

Experience of German migrants

Most Germans migrated to Britain because they wanted the freedom to develop their skills, ideas and businesses. Because of this the German population was spread across the towns and cities of Britain.

Karl Marx and Friederich Engels were two thinkers who published radical ideas.

Engineers and scientists set up small companies that did well. Ludwig Mond was a research chemist who set up a company, Brunner-Mond, in Liverpool. It became the leading alkali manufacturer in the country. John Mond was an electrical engineer who co-founded a company, Merz and McLellan, that supplied electricity to the north-east of England. Paul Reuter set up a successful news bureau.

Hundreds of Germans set up smaller businesses in cities and towns throughout Britain. These were butchers, bakers and brewers; they ran restaurants and pubs, worked as shopkeepers and waiters – and introduced the sausage to Britain.

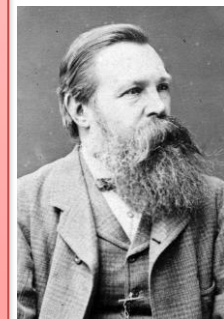
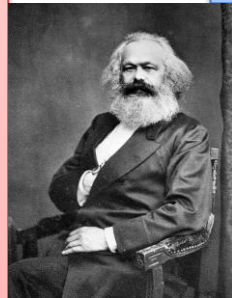


49) Impact of European migrants on British culture

Radical ideas

Karl Marx's ideas were too radical in Germany, so in 1850 he migrated to England where he lived the rest of his life and spent most of his time working and writing in the British Museum. He wrote *Das Kapital*, stating that the capitalist system only worked because it exploited the workers. He believed religion was a 'drug' used by the authorities to make the workers forget their misery. With Friedrich Engels, he wrote the *Manifesto of the Communist Party*. This argued that society should be stateless and classless, with no private property. This set out the principles and policies of Communism.

Friedrich Engels was born in Germany to a wealthy family who owned factories in Europe and Britain. He travelled to England to get experience of working in the family's Lancashire cotton mills. In Manchester he studied the lives of the poor for his book *The Condition of the Working Class in England in 1844*. This had a huge impact on reformers and parliament. Engels believed that England was a likely place for a communist revolution, where the oppressed workers would rise up and overthrow the privileged few. Engels led a double life, working in the capitalist system by day and at night working with Marx to overthrow it. In 1869 he sold his share in the family business to support the Marx family and himself while he continued writing radical articles.



News and newspapers

Paul Reuter was born in Germany and created a telegraph system between Aachen and Brussels so that he could get news quickly and sell it on to newspapers. In 1851 he moved to London and set up Reuters News Agency. This was important as it was the first to report accurately on stories of international importance. Today, almost every major news outlet in the world subscribes to Reuters.



Industry

Many migrant companies became successes, helping the British economy grow. Johann Jacob Shweppe was a German-Swiss scientist who developed carbonated water. In 1792 he moved to London and started a company called Malvern Warer. This later merged with Shwepes International. Ludwig Mond was a German chemist who set up the Brunner Mond company in Northwich, Cheshire. In 1926 Brunner Mond merged with three other British companies to form ICI; currently a subsidiary of Tata Chemicals, Europe. Gustav Wilhelm Wolff was a German Jew who moved to Liverpool in 1849 and went into partnership with Edward Harland. They founded the Harland-Wolff shipyard in Belfast, which built over 400 ships including the RMS Titanic. Hugo Hirst left Germany in 1881 for London. He opened a shop selling electric bells, coils and ignition systems. He partnered with Gustav Byng and their company later merged with General Electric Company.

Food

Migrants brought many different foods to Britain that have now become part of our everyday life. German sausages such as Bratwurst influenced British tastes. Queen Victoria's fondness for Indian culture helped make Indian curries more popular.

Ice Cream Until the 19th century, ice cream was difficult to make and only the rich could afford a cook with the time to make it. However, the Italians in the 19th century made ice cream a popular street food. By the 1900s, street sellers of ice cream were common and most towns and cities had at least one ice cream parlour. Glasgow had 300! Carlo Gatti left Switzerland in 1849 and settled in Little Italy, London. His successful waffle and chestnut stall was followed by a café specialising in chocolate and ice cream. To get enough ice to make this, Gatti made an agreement to cut ice from the Regent's Canal. He also sold ice cream from a stall in Hungerford Market, and it soon became a popular street food. In 1857 he built an 'ice well' off Regent's Canal that stored tons of ice, imported from Norway. Gatti went on to run many successful cafes, restaurants and music halls in London.

50) Changes to Britain in 1900 – the present

Changes in Parliament

In the years after 1900, laws were passed that made Parliament more representative of society, but also affected people's lives in different ways. Some **women were given the vote in 1918**, with all women having equal voting rights with men from 1928. This helped give greater political representation to migrant communities.

In 1948 Parliament created the NHS. Paid for through taxation, people could use the service for free. The NHS was in urgent need of staff, recruiting migrant nurses and doctors.

Legislation was passed protecting workers' rights, e.g., Equal Pay Act 1970, the National Minimum Wage Act 1998, the Equality Act 2010. These laws gave workers greater rights and made Britain a more attractive place to live and work.

Legislation was passed regarding immigration and nationality, e.g., the Aliens Act 1905, and the Race Relations Act 1965. In the later acts, many migrant communities were given greater legal protection and rights.

In 1975, Britain joined the European Union. This affected legislation and the movement of people between Europe and Britain. In 2016 Britain voted to leave the EU. After 1975, migration from Europe became easier, and Britain offered more support to asylum seekers. Leaving the EU changed this.

Changes in Industry and the economy

The world wars demanded increases in production to supply the army.

During the Second World War, factories and ports needed rebuilding after being bombed. Britain's war effort relied on support from the people of its colonies. Britain encouraged migration after 1945 to help it rebuild.

Aeroplanes and large turbine-powered ships became more common, making the movement of people and goods around the world faster and easier. This made it easier for families of migrants to move longer distances, rather than just individuals. Communities of migrants became more common.

In the 1980s many businesses, e.g., shipbuilding, coal mining, iron foundries etc., closed because of cheaper global competition. The greater competition meant many companies were keen to recruit migrants, many of whom were often willing to work for low wages.

Changes in the British Empire

The British Empire came to an end and Britain had to develop new relationships with countries around the world.

Soldiers from the Empire fought on the side of Britain in both world wars. Many migrant groups felt stronger connections with Britain as a result.

After the Second World War, the countries of the British Empire gained their independence. Britain was keen to maintain links with its former colonies, encouraging migration after 1945.

The British Commonwealth, set up in 1926, was renamed the Commonwealth of Nations in 1949. By 2010 it had 54 member states; many had been part of the British Empire. The Commonwealth was seen by some as a 'family', encouraging greater migration links between members and Britain.

Changes in attitudes in society

The twentieth century saw huge change in British society. In 1900, Britain's population was largely white British. By 2000, Britain had become far more diverse. It was common for migrant communities to be central to life in cities.

This often led to a hostile reaction from some who felt unsettled by the world changing quickly around them. Far-right, anti-immigrant parties, like the National Front, gained support. Anti-migrant feeling became more common. For many migrants, prejudice and racism was a part of everyday life. However, many British people welcomed and supported migrants.

Impact of the media

National newspapers and television became a part of everyday life during this period. They had a huge impact on shaping public opinion. Many felt parts of the media encouraged feelings of hostility and suspicion against migrants. However, many in the media also campaigned against racism and prejudice.

51) Migration and World War One

World War One

In 1914 the British government declared war against Germany. The British government turned to its Empire for support – the countries of the Empire contributed men, equipment, food and money.

During the war, over 3 million soldiers from the Empire were moved, most usually to Europe, to fight Germany and its allies. Over 1 million of them came from India. Thousands of migrant merchant seamen served on the ships bringing food to Britain. In 1914, Germany invaded Belgium. Over 250,000 Belgians fled to Britain for safety.

The 1905 Aliens Act

Only people with money or jobs could migrate to Britain. This was the first time Britain put restrictions on who could enter the country. However, this act was not applied to Belgian refugees fleeing to Britain after Germany invaded Belgium.

Belgian migrants

The Belgians who fled the Germans were welcomed. Charities were found for them and there was plenty of work available as so many men were away fighting. More than 60,000 Belgians worked in Britain during the war. Many set up their own business. The government made it clear that they were expected to stay only for the duration of the war. In 1918 their jobs were ended, and all Belgians were provided with a one-way ticket home. The Belgian government also needed them to help rebuild their country. About 90% went back.

German migrants

There were thousands of Germans living and working in Britain when the war started. In August 1914 Parliament passed the British Nationality and Status of Aliens Act, which made it clear that German migrants were enemy aliens.

Male enemy aliens who were old enough to fight had to report to a police station and produce evidence of good character and knowledge of English. If they could prove this, they were interned on the Isle of Wight and separated from their wives and children. They lived in huts and spent their time gardening, reading, making craft items and playing music. They were released at the end of the war.

Those who couldn't provide evidence could be deported, and about 29,000 Germans were deported.

British reactions to German migrants

People living in Britain reacted in different ways to Germans who had been living and working amongst them. The media fuelled anti-German feelings.

Mobs attacked and looted shops owned by Germans in Liverpool, Manchester, London and other cities. Violence increased after the Germans sank a British passenger ship, the Lusitania, off the west coast of Ireland.

The royal family changed its surname from the German 'Saxe-Coburg-Gotha' to the English 'Windsor'. Many ordinary families did the same.

German food was taken off menus and shopkeepers refused to stock German sausages.

Workers went on strike in factories employing Germans. There were demonstrations against German doctors and lawyers.

The government sent in the army to protect German properties and businesses in Britain.



51) Migration and World War Two

The Inter War years

When the war ended in 1918, returning servicemen wanted their old jobs back. Many were angry to find some jobs had been filled by migrant workers. The most serious resentments were at the docks. Merchant seamen had joined the Royal Navy, and lascars had filled their jobs on cargo ships. After the war, companies kept hiring lascars because they were willing to work for lower wages. The returning merchant seamen blamed them for making it harder to get back their jobs back. Riots broke out in many ports, the worst in Tiger Bay, Cardiff. The mayor of Cardiff blamed white seamen, but also said unemployed lascars should be sent back where they had come from. The National Union of Seamen, instead of inviting lascars to join the Union and fight for better wages for everyone, encouraged white seamen to believe the lascars were stealing their jobs.

The Battle of Cable Street

The 1930s saw high unemployment. Some blamed Jewish migrants. The British Union of Fascists, led by Oswald Mosley, targeted the East End of London. The BUF planned to march through Whitechapel, the city's main Jewish neighbourhood, also home to Irish and Somali people.

On 4 October 1936 about 100,000 people including Jews, Irish, Somalis, and other ethnic minorities, along with dockers, trade unionists and socialists, gathered in Cable Street, Whitechapel, to stop the march. They blocked the street with barricades, hoping to stop the march. However, 6,000 police, many on horseback, cleared the route, with running battles between anti-fascist demonstrators and the police. Eventually, after over 100 arrests and injuries, the BUF were turned back and escorted by the police into central London.



Migrants in World War Two

In 1939 Britain was again at war with Germany and needed the support of the Empire. About 8 million men from the British colonies and dominions volunteered, 2.5 million from India alone. Fewer soldiers went to Europe, but hundreds of thousands died all around the world fighting for Britain. Migrant merchant seamen served on ships bringing food to Britain. Men and women from the Caribbean, Africa and other colonies migrated to Britain for work, supporting the war effort. Poland was occupied by Germany and Russia; approximately 160,000 Poles fled to Britain, around 14,000 joining the RAF.



Evacuees

When the war began in 1939, the government made plans for evacuating children from cities likely to be bombed. This was voluntary and no parent was forced to send their children away. The actual evacuation was managed by the National Federation of Women's Institutes. Altogether 800,000 children were moved out of the cities and into the countryside. The children just had a label with their name and age attached to their jacket. They did not know where they were going and nor did their parents. They were taken into the countryside to stay with strangers. Although most evacuees were loved, some were abused and exploited. By 1945 all British evacuees were returned to their families. Many families emigrated to Canada or Australia.

52) Migration and World War Two continued

Polish servicemen

When the war ended in 1945, Poland was controlled by the Soviet Union in a communist dictatorship. Many Poles did not want to return home. In 1947 Parliament passed the Polish Resettlement Act, giving Polish servicemen the right to remain in Britain, which 12,000 chose to. The Act also allowed their families to join them. The government wanted the Poles to work in British industries, particularly mining. At first there was opposition from the unions, but gradually the Poles won acceptance, largely due to their war service and hard work. Before long there were Polish communities in many large industrial towns.

Enemy aliens

The British government set up tribunals to decide which Germans living in Britain posed a threat to national security. Many had lived and worked in Britain for a long time. Some were Jewish refugees from Nazism. People recognised that these migrants were no threat to Britain or were victims of Nazism. In the end, only 348 out of 35,000 were interned. This number increased in 1940 when Italy, an ally of Germany, joined the war. The British government began mass internment of Germans and Italians. This only lasted for about a year and then almost all internees were released. Public opinion had turned against internment. In July 1940 the SS *Arandora Star*, carrying 1,150 German and Italian internees to Canada, was sunk by a German U-boat. Over half of the internees drowned. Events like this made the public more sympathetic to the internees.

Jewish children and the Kindertransport

Gradually throughout the 1930s it became clear that Nazi policies involved the persecution of Jews, and many fled Germany. The British government accepted 60,000 Jewish refugees. However, it became difficult for Jews to leave Germany, so attention turned to saving children.

Jewish and Christian leaders persuaded the British government to drop visa and passport requirements and allow Jewish children to enter Britain immediately. This was called the Kindertransport. The idea was that the children would return to Germany after the war, with the people looking after them paying the cost of their return. Families who couldn't afford this were helped by charities.

The movement of thousands of children was organised by leaders of the German Jewish community. Between December 1938 and September 1939, 8,274 children travelled to Britain without their parents. War was declared in September 1939. The borders were closed and the Kindertransport stopped. No one knew that the Nazis would go on to murder over 6 million Jews, including the families of most of the Kindertransport.

The children were sent to live with strangers in a place they did not know. Sadly, most Jewish children's families had died in concentration camps. After 1945 many Jewish children stayed; others moved to the USA or Israel.



The 1948 Nationality Act

British citizenship, and British passports, were given to millions of people living in British colonies (e.g. Hong Kong) and former colonies (e.g. India). This gave them the right to enter Britain and stay for as long as they wanted.

Rebuilding Britain

After the war, Britain desperately needed labour to recover. Houses, schools, factories, railway stations and churches needed rebuilding. The new National Health Service needed skilled workers. The whole transport system, particularly London Transport, needed rebuilding and staffing. Workers from all over Europe migrated to help rebuild Britain.

Hundreds of thousands of Irish labourers crossed the Irish Sea, becoming the biggest group of migrants. Large numbers of displaced people came from refugee camps in Europe. A small number of German prisoners of war stayed on. Refugees from communist regimes in Eastern Europe and the Soviet Union came, for example 130,000 Poles arrived immediately after the war ended. A large number of Italian labourers arrived. 14,000 Hungarians arrived after the Soviet Union put down a rising in 1956. But this wasn't enough. Parliament encouraged people from the colonies to migrate to Britain.

53) Migration from the Caribbean

Reasons for migration

Caribbean people arriving in Britain to help rebuild the country from 1948-1973 are often called the 'Windrush generation'. The ship *SS Empire Windrush* brought over 800 Caribbean migrants, mainly from Jamaica and Trinidad, to London, docking at Tilbury, near London, in June 1948. Two ships had brought Caribbean migrants before the Windrush – in April 1947 110 Caribbeans arrived in Liverpool aboard the *SS Ormonde*. In December 1947, 200 Caribbeans arrived in Southampton on the *SS Almanzora*. The migrants had many different skills, but many were forced to work in jobs they were overqualified for. This was usually due to prejudice and ignorance on the part of those employing them. The cost of sailing to Britain was too high for many people, and migration slowed down. It was easier and cheaper to find work in the USA. But in 1952 the USA put severe restrictions on immigration (from 65,000 to 800 per year), which reduced opportunities for workers from the Caribbean. And in 1956 London Transport, which had been recruiting Caribbean people for some years) started paying migrants' fares and the workers paid it back over time from their wages. Migration from the Caribbean rose steadily. In 1960, 58,000 Caribbean people settled in Britain.

Windrush migrants to Britain

Some migrants had already come to Britain during WW2, often as part of the RAF. Jamaica was relatively small, and there were limited job opportunities. Others felt that it was their duty – Britain was their 'mother country' and at war with Germany. As part of the British Empire they believed it was their duty to support Britain, both in fighting Germany and in rebuilding Britain afterwards. Often at first only men migrated, but their families chose to join them later on as a result of the Nationality Act they came to join them.



The Caribbean experience

In 1955 the MP for Lambeth put on a 'no colour bar' dance to encourage positive relationships for people living in Brixton. The Brixton market was developed by West Indians so they could buy the foods they were used to in their home country, e.g. yams, plantains, Scotch bonnets. This led to more black businesses growing in Brixton. Housing conditions were often poor, with no running water, indoor toilet or sanitation, paying high rents for small rooms. Housing was hard to find. Some migrants were forced to share rooms with other men. Some councils and landlords refused to house Caribbean migrants. Some migrants, like Sam King and his family, pooled together all of their money, in a 'pardner', buying up housing for migrants in areas like Camberwell.

The Windrush scandal

In 2012 the government announced people had to prove they had a right to live in Britain. However, many of the Windrush generation arrived on their parents' passports. The Home Office had destroyed thousands of landing cards proving they arrived legally. People needed to show at least one official document from every year they had lived in Britain. For many, this was impossible. Thousands of people, even though they had paid taxes and national insurance for years, were branded illegal immigrants. They lost their jobs and were denied healthcare. Some were deported. Newspapers reported the scandal in 2017. There was widespread shock and outrage. After an official enquiry, the government apologised and promised to compensate the victims. In December 2020 it promised an increase in payments and to speed up the process.

54) The Bristol Bus Boycott

Bristol's history

Bristol had been a major part of the slave trade. Ships from Bristol had taken almost 5,000,000 African slaves to work in British colonies in the Caribbean. Bristol businessmen, like Edward Colston, grew rich from slavery and the sale of tobacco and sugar grown by slaves. They made large investments in the city, with building and streets named after them. In the 20th century, Caribbean migrants were regularly reminded about the role of slavery in Bristol's past and how slavery had shaped Bristol – a difficult legacy.

Migration to Bristol

After the 1948 British Nationality Act, Caribbean migrants started arriving in the city looking for job opportunities and helping to rebuild a city badly damaged from the war. By 1958 there were 1,500 Caribbean migrants in the city (less than 1% of the city's population). By 1962 this had doubled to 3,000.

Housing

Similar to Notting Hill, migrants struggled to find homes. Many landlords refused to rent to black people. Migrants were forced to find homes in parts of the city where people were less keen to live, such as the war-damaged area of St. Paul's. Landlords rented out bomb-damaged houses for high rents. Many houses in St. Paul's were turned into HMOs – Houses of Multiple Occupation. By the 1960s, half of Bristol's Caribbean population all lived within a few streets of each other.

Attitudes in Bristol

Some people were convinced migrants took jobs and housing from white residents. 'Colour bars' were common. Many migrants felt safer living closer together, in response to the prejudice against them. Migrants were worried about falling victim to racist violence. Various groups developed to give the immigrant community a voice. In November 1862 Owen Henry and Roy Hackett helped found the West Indian Development Council (WIDC). They campaigned against racism and helped black people find better jobs, housing and education. In 1975 it changed its name to the West Indian Parents and Friends Association, and continues to fight racism and help the black community today.

Causes of the Bus Boycott

In many cities, black bus drivers and conductors were common, but Bristol was different. In 1955 the Transport and General Workers Union (TGWU) banned 'coloured people' from being hired as bus drivers or conductors. The Bristol Omnibus Company, which ran the buses, agreed to this.

In October 1961 the manager of the company told the *Bristol Evening Post* that his staff would not work with black people – and that Bristol's black population weren't good enough to work for the company.

The WIDC decided to expose this racism. They partnered with Paul Stephenson, who was the first black man in Bristol to work as a youth officer. He suggested they find an applicant for the job in the Bristol Omnibus Company who was so well qualified that the only reason to turn him down would be racism.

Guy Bailey, a dedicated student, boy's brigade officer and amateur cricketer with excellent references, applied. He was immediately given an interview. Stephenson then called the company to tell them Bailey was black. The interview was immediately cancelled. This was proof of racism.



Audley Evans, Paul Stephenson and Owen Henry, pictured in front of a 1960s Bristol bus

55) The Impact of the Bus Boycott

The boycott

On 29th April 1963, the WIDC called for the black community to boycott Bristol's buses until the colour bar was lifted. This action cost the company a huge amount of money in lost ticket sales. Many white people, such as students and tutors at Bristol University, also supported the boycott. On 6th May Stephenson, Hackett and Owen led the first black-led protest march in British history through Bristol. Almost 200 people joined the protest. Roy Hackett later led a protest to block buses from using one of the main roads into the town centre.



Victory

The campaign received national attention. Local MP Tony Benn and Labour Prime Minister Harold Wilson spoke in support of the boycott. Sir Learie Constantine, a famous ex-cricketeer and Trinidadian High Commissioner (senior ambassador) wrote to the company to condemn the bar. The TGWU attacked the protesters in the press, in particular Paul Stephenson. Stephenson later sued a union official for libel, and won – the first libel victory by a black man in British history. Eventually public pressure forced the company to scrap the colour bar on 28th August 1963. The boycott had lasted four months. A month later, the company hired a Sikh graduate, Raghbir Singh, as a conductor. In 1965 the government passed the Race Relations Act. This made it illegal for anyone to discriminate against a person because of their race. However, progress was slow – By 1966 there were only four ethnic minority drivers and 39 ethnic minority bus conductors in Bristol – less than 2.5% of the total numbers of drivers and conductors. Official colour bars were illegal – but many thought unspoken colour bars remained.

The cultural impact on Bristol

The Bristol Bus Boycott played a large part in helping Bristol start to combat racism. Bristol became one of the first cities in the country to have its own Race Equality Council, which Roy Hackett served on from 1965 to 2005. The council worked to improve housing and education for the migrant community, particularly after a brief riot in following a police raid on a café in St Paul's in April 1980. The migrant community continued to face discrimination, but also helped make Bristol more diverse. In 2015 a series of murals celebrating Black history in the city was revealed. They included the 'seven saints of St. Paul's', including Roy Hackett, Owen Henry and Barbara Dettering (a social worker and teacher in St Paul's who worked with the WIDC, campaigned against racism and helped thousands of students to improve their lives)



St Paul's Festival

In July 1979 Roy Hackett brought together local residents and activists for the first St. Paul's Festival. People opened up their homes and gardens, played music and sold home-cooked food. What started as a street festival grew into an event that by the 2010s was attracting thousands of people a year. The festival became a platform for African and Caribbean artists. Some festivals had themes, e.g. 'Survival' in 1979, 'Resistance' in 1980 and 'Not Guilty' in 1981, which responded to events happening to the black community across the country. From 1991 it became known as the St Paul's Carnival.

56) Asian migration to Britain

Migrants from India and Pakistan

India gained independence from Britain in 1947 and the country was split into India and Pakistan. This partition led to extreme violence and many communities were badly affected. Thousands fled to Britain at the time and in the following years. They came from many different backgrounds, each with different religions and customs, e.g. Hindus from Gujarat, Sikhs from the Punjab, and Muslims from Pakistan. Some were highly educated professionals, others were rural labourers who had never been to a major city.



Migrants from Kenya, 1967

Asian people, mainly from India, had been migrating to Kenya since the 19th century. Many had become central to Kenya's prosperity, working as bankers, lawyers, teachers and doctors as well as in industry and business. When Kenya gained its independence from Britain in 1963, over 100,000 Asians were living there.

The Prime Minister, Jomo Kenyatta, told Kenyan Asians to choose between being Kenyan or British. Approximately 95,000 chose to remain British and kept their British passports. In 1967 the Kenyan government ruled that all non-Kenyan Asians were foreigners and could only stay and work on a temporary basis. Fearing the worst, many of those with British passports fled to Britain.

In 1967, 1,000 Kenyan Asians began to arrive in Britain every week. By 1968, 20,000 Kenyan Asians had migrated to Britain. The government put a limit on how many would be allowed in by passing the Commonwealth Immigrants Act. However, following an outcry against using it to keep out Kenyan Asians, the government let them in.



Migrants from Uganda, 1972

The Asian community in Uganda played a large part in building the country's economy. In 1962, when Uganda gained its independence from Britain, it was regarded as one of the most prosperous countries in Africa.

However, in August 1972 President Idi Amin issued a decree expelling the Asian population. He issued a second decree two days later stating that all professionals (e.g. doctors, lawyers and teachers) had to stay. If they left Uganda they would be committing treason. All other Asians had to go. Britain tried to negotiate with the Ugandan government, but failed. So it offered the Ugandan Asians a choice of either an Indian or a British passport. Most, about 27,000 migrants, chose a British passport, believing Britain would offer greater stability and security. They left Uganda with nothing more than they could carry.



57) Case study: Leicester's Asian community after 1945

Why Leicester?

Since the end of World War Two, Leicester has been an attractive destination for migrants. The city had a very strong textiles and shoe industry – it was famous as the city that 'clothes the world'. In 1950 two-thirds of its population of 283,000 worked in these industries, and there was more job vacancies than there were people to take up the jobs, for both men and women. Hosiery factories in 1968 had a 60% female workforce.

The job opportunities and available housing encouraged migrants, many of them Punjabi Sikhs, as well as families from Pakistan and Bangladesh, to travel to Leicester. In the 1960s many Gujarati and Punjabi families from former British colonies in East Africa also settled there. Leicester was in a good location, easy to travel to family across the country. There was also cheap housing, in the Highfields area houses were available to buy for around £1,000 in the 1960s.

The early Asian community in Leicester

Many of the first Asian migrants to Leicester settled in the Belgrave and Highfields estate, where houses were affordable to available. Asian communities started to grow in the city.

By 1972 there were three Hindu temples, three Sikh Gurdwaras, two mosques and an Islamic foundation. There were 40 Asian social and welfare clubs. In 1968 a spokesman for the Indian Workers Association described Leicester as being a place where 'not only can men and women earn a decent wage [but] there is less discrimination than elsewhere.'



Reaction in Leicester

There was hostility from some and colour bars were common. In 1964 the Belgrave and District Working Men's club announced it would not allow more than 10% of its members to be from an ethnic minority. In 1967 the council's education committee stated schools were being 'flooded' by Indian children, many of whom 'do not speak English'.

However, some sympathised with the Asian community. Students demonstrated against the colour bar and there was widespread outrage at KKK action in the city.

Reaction in the 1970s

The National Front targeted Leicester. There were NF marches in 1974 and 1979. In 1976 the NF party won 19% of the local council vote. However, its support fell in the 1980s as many voters were shocked by its racism and violence.

Unions were worried jobs would be 'lost' to immigrants and that they would not 'fit in'. Many early Asian migrants had to take on work they were overqualified for and yet they were still paid less than white workers.

Ugandan Asians in Leicester

In August 1972 President Idi Amin threw the entire Asian community out of Uganda. He claimed this 'Africanisation' policy was to 'give Uganda back to Ugandans'. Many fled to Britain.

Many of these hoped to move to Leicester, some to join family, others because they felt the city's Asian community would offer safety and support. Leicester City Council were worried – in August 1972 they complained to the Home Office that the city was 'full up'. In September 1972 they ran an infamous advertisement in the Ugandan press to discourage migrants, which said that there was a housing shortage and large waiting lists, waiting lists for schools, and social and health services already stretched. It suggested Ugandan Asians should not come to Leicester.

Despite this, over a fifth, nearly 6,000, of the Ugandan refugees arrived in Leicester to make new lives. The British Asian Welfare Society and other volunteers helped the new arrivals find homes and jobs. Over the next ten years the Asian population of the city more than doubled to nearly 60,000.

58) Case study: Impact of the Asian community on Leicester

Economic impact

Many migrants had been successful businessmen in Uganda. They were 'twice migrants' (who had migrated first to Uganda, then Britain) and had experience of building a business in a new city. At first Asian migrants found work in existing industries – often for low pay. They worked hard and saved money. In the 1970s though traditional industries in Leicester started to close. This left many shops and factory spaces empty. British Asian businessmen invested in this empty space – corner shops, greengrocers, clothing, jewellery and food shops became common. This helped the city economy recover. In the 1980s the Leicester Chamber of Commerce worked with the Asian community to support more businesses and help them grow. Many of the new business owners had contacts in Africa and Asia, opening new trading opportunities for the city. A study found that many of these business owners (20%) were educated to degree level, compared to 3% of similar white business owners. In 1986 the Leicester Asian Business Association (LABA) was founded to help British Asians 'take an active part in the economic prosperity of the communities. By 1994 there were 1,446 Asian-owned businesses in Leicester. By 2004 there were over 10,000. Businesses owned by British-Asians employ thousands of people and contribute millions of pounds to the country's economy.



Asian entrepreneurs

Many of Leicester's Asian businesses flourished. Aziz and Rashid Tyub started running a corner shop in 1976. They later formed a company called Crown Crest, which owns Poundstretcher and had a turnover of £442 million in 2019. HKS Retail was formed by the Thakrar brothers in 1984. It started as a single garage forecourt and grew to control 70 sites with a turnover of £225 million a year when it was sold in 2017.

Cultural impact

The British-Asian community in Leicester has had a huge impact on the city's culture. By the 2000s the city was celebrating the diversity of its communities. An annual fete that began in 1982 grew to become Belgrave Mela Festival, attracting over 120,000 people from around the world by 2004. Today it celebrates all communities in Leicester. Many new arrivals settled in the Belgrave area, where Belgrave Road, otherwise known as the Golden Mile became a hub of South Asian cuisine and culture. It became called the 'Golden Mile' due to the number of jewelers on it. The road had been a shopping street, but in the 1970s many of these shops were empty. Asian migrants took over these abandoned shops and many became successful, selling clothing and food at first for the Asian community and then for a wider market. Saree Mandir was one of the first of its kind and became an institution in its own right. Today the road is a major tourist attraction – 'the closest Britain comes to an Indian bazaar'. The street hosts the largest Diwali festival outside India.

Asian protest

Asian manual workers in Leicester experienced prejudice at work. At the Imperial Typewriter plant 1,100 of the 1,600 workers were Asian migrants. In 1974 almost 500 of them went on strike after not being offered the same bonuses given to white workers. Asians were given higher quotas of work to be done and were paid lower wages than white workers. The union refused to support them. After three months the workers had to admit defeat and return to work. The factory closed in 1975, but public pressure forced the union to support similar strikes elsewhere in Britain.



59) Migrants since the 1970s

The European Union

In 1973 Britain joined the European Economic Community (EEC), which allowed people to move freely between member countries. In 1973 there were just nine members. By 2007, there were 28 and the EEC had become the European Union (EU). The idea was that free movement would help economies to prosper – People would move to where there were jobs in the EU. Employers would find workers with the skills they needed, allowing businesses to grow and prosper. Workers and businesses would pay more money in taxes to the government, and the economy would grow, repeating the cycle.

Brexit

Many people were unhappy in Britain in 2004 when nine Eastern European countries joined the EU. Until 1990 these states had been communist; wages were low and their economies were weak. Thousands of migrants from these countries travelled to Britain, where they earned money to send back to their families, e.g. by 2005 there were 300,000 people from Poland working in Britain.

Migration rose steadily, leading to political and social issues. In 2016, Britain voted on EU membership, 52% voted to leave, some naming migration as their main reason for voting 'Brexit'.

Asylum seekers and refugees

In 1951 Britain signed up to the United Nations Convention on Refugees. This meant that Britain, along with other countries who signed, promised to offer asylum to foreign refugees who asked for it and who had evidence they were facing persecution in their own country.

The numbers claiming asylum increased and the situation became more complicated. In 1987 there were 4,256 applications from refugees for asylum in Britain. By 2002 this had risen to 84,130.

The system for checking asylum requests began to fail as there were simply too many requests and too few officials. Desperate refugees, often paying smugglers, tried to illegally cross the English Channel in different ways.



Why did refugees seek asylum?

People fled civil wars in Somalia, Kurdistan, Zaire, Afghanistan and the former Yugoslavia. Foreign intervention in Iraq, Libya and Syria created more refugees.

Countries such as Germany and France only admitted refugees at risk from the refugees' own governments. Britain also admitted refugees at risk from others in their country, such as religious groups.

The 1985 Schengen Agreement meant there were open borders between most European countries. This meant refugees could travel through Europe to Calais. Britain was not part of this agreement, but was the next step from Calais.

Many refugees speak some English and so Britain is a popular choice for those seeking safety.



60) Tension over migration

'Rivers of Blood', 1968

The arrival of Kenyan Asians in 1967 focused media and political attention on what some called the 'immigration problem'. That year a far-right political party, the National Front (NF), was founded. It wanted to end immigration and expel migrants from Britain.

Enoch Powell was the Conservative MP for Wolverhampton, one of the centres of Caribbean and Asian populations. He had been Health Secretary in 1960 and had recruited 18,000 Indian doctors for the NHS. On 20 April he made a speech which became known as the 'Rivers of Blood' speech. He said that immigration would lead to violence, by comparing himself to an ancient Roman prophet, 'the Roman' who predicted a Roman civil war and Rome's river Tiber being filled with blood. He believed that if migration was allowed to continue to Britain, the same could happen there. He also spoke out against the Race Relations Act, arguing that white British people should be free to discriminate if they chose.

The speech ended Powell's political career, he was sacked from the shadow cabinet and never returned. However, it had huge impact. London dock workers stopped work and marched through the city in support of him. A survey found 75% of people in Britain supported Powell and believed there were too many ethnic minority migrants living in Britain.



Brixton race riots, 1981

On 10th April 1981 rioting began in Brixton in South London, where about 25% of the residents were from an ethnic minority. Rioters fought the police for three days. The rioters were mainly second-generation young men, born to parents from the Windrush generation. More than 300 people were injured and about £7.5 million of damage was caused. It was triggered by accusations of police brutality.

Causes of the Brixton race riots

Brixton was an area of poor housing, a higher-than-average crime rate and high unemployment, where about half of the young black men were unemployed.

In Early 1981 the police started Operation Swamp 81 to target street crime, increasing the numbers of police officers in Brixton. The police used the SUS law (SUSpected Persons Law) to stop and search anyone they believed likely to commit a crime. In six days, over 1,000 people in Brixton were stopped and search, most of them black.

The black community argued that they were being persecuted, especially as the police were exempt from the Race Relations Act of 1976, which banned discrimination on the grounds of race.

Burnley race riots, June 2001

In 2001 tensions in Bradford, Oldham and Burnley led to violence. These cities all had large, mostly Asian, migrant communities. All three had the same pattern of economic hardship and racism, made worse by the presence of the British National Party (BNP), a far-right fascist political party founded in 1982.

Outside a nightclub in Burnley on Friday June 22nd 2001, a fight broke out between rival drug dealers, some were white, some Asian. As the fight spread, an Asian taxi driver was attacked with a hammer by a group of white youths. A rumour spread that the taxi driver had been killed. The next night a group of Asian men attacked the Duke of York pub in Colne Road, and its white customers fought back. Rioting continued over the weekend, with hundreds in firebombing and assaults. The riots turned into a racist conflict.

Causes of the Burnley race riots

The trigger was a violent dispute between rival drug dealers, but tensions had been building for years.

Burnley had been a prosperous mill town, but in the 1980s cheap textile imports led to many mills closing.

More than 25% of Burnley's houses were unfit to live in. At least 40% of households depended on state benefits.

There was no multicultural community in the town. Whites worked with whites and Asians with Asians. Schools were almost 'single race'. Asians felt the town council treated white communities better than them. White communities felt the opposite.

61) Parliamentary legislation in the 1960s and 1970s

Political impact of migrants

Immigration was a tricky issue for politicians in all political parties, as they had to balance various demands. Economically, many employers depended on immigrant labour. Many voters were against immigration and the National Front was gaining in popularity. MPs had to listen to their voters, otherwise they wouldn't get elected again.

The immigrants needed the protection of the state, and many of them were voters too. Society also needed to prevent racial tension, and the violence it could cause, in Britain's cities.

At different times, policy was driven by one or other of these demands, and sometimes by more than one.

The 1962 Commonwealth Immigrants Act

This introduced a voucher system. Only those with a valuable skill or who could take a job where there was a shortage of workers could get a voucher. This ended the right of Commonwealth passport holders to live in Britain. It aimed to restrict immigration from the Caribbean and Asia, as these were thought to be unskilled migrant workers. However, it inadvertently increased immigration as more than 130,000 people decided to migrate to Britain before it came into effect, more than the previous five years put together.

The 1965 Race Relations Act

This made it illegal to discriminate against any person because of their race. The Race Relations Board was set up in 1966 to handle complaints about discrimination. However, it had no power to enforce its decisions.

The Commonwealth Immigrants Act, 1968

This reduced the number of vouchers available to migrants. Applicants now had to have been born in Britain or have British parents or grandparents born in Britain. This favoured immigrants from Canada, Australia and New Zealand. But there was outcry against using it to keep out Kenyan Asians, and the government let them in.

The Race Relations Act, 1968

This made discrimination in housing and employment illegal. However, employers could still discriminate indirectly, e.g. claiming a white candidate had more experience.

The Race Relations Act, 1976

This finally made it illegal to discriminate on the grounds of race, nationality or ethnic origin. It covered employment, education, training, housing, and the providing of any goods, facilities and services. It set up tribunals to hear complaints from people believing they had suffered discrimination. It also set up the Commission for Racial Equality to investigate and combat racism.

The Race Relations Act, 2000

Before 2000, the police kept no record of racially motivated crimes, describing them as hooliganism or thuggery despite evidence from the victims. This made it very hard to identify how many black people were victims of racist attacks. This only changed after a campaign led by the parents of the black teenager Stephen Lawrence, who was murdered in 1993.

The Immigration Act, 1971

This replaced vouchers with work permits for specific time periods. This did not apply to people with British-born parents or grandparents. This again favoured immigrants from Canada, Australia and New Zealand. But there was outcry against using it to keep out Ugandan Asians, and the government let them in.

Flat to Let
2 Rooms, Kitchenette
Share bathroom
£8 WEEKLY.

NO COLOURED, NO IRISH
NO CHILDREN



62) Migrant action

Action before 1945

1900 Pan-African Conference held in London. It was organised by Trinidadian barrister Sylvester-Williams. It campaigned for full political rights for Africans worldwide. It met six times in the years to 1945.

1931 The Jamaican Doctor Harold Moody founded the League of Coloured Peoples in London. It became an influential pressure group for black rights in Britain.

1925 A Nigerian student at London University, Ladipo Solanke, founded the West African Students' Union, campaigning against the British Empire and Racism.

Show Racism the Red Card (SRTRC)

SRTRC is a charity working with high-profile footballers as anti-racist role models. It began in North Tyneside in 1996 and spread throughout Britain and other countries. It works with schools and youth clubs as well as running workshops and training sessions.

Doreen Lawrence and the Macpherson Report

On 22nd April 1993, Stephen Lawrence, a Black teenager aged 18, was stabbed to death while waiting for a bus in Eltham, south-East London. Five suspects were arrested, but not charged.

Stephen's parents, Doreen and Neville, claimed the Metropolitan Police had not carried out a professional investigation into their son's murder. They said the police had been incompetent and racist. A massive publicity campaign began, led by Doreen Lawrence, with the support of many people in the community, media and politics. This led to a private prosecution in 1994, which failed.

In 1997 an inquest was held into Stephen's death at which the five suspects refused to answer any questions. The *Daily Mail* publicly accused the suspects of murder.

In 1999 the government set up a public enquiry into the 'matters arising from the death of Stephen Lawrence'. Led by the judge Sir William MacPherson, the enquiry found the Metropolitan Police to be institutionally racist. This, along with poor leadership, was the main reason for their failure to solve the case.

Doreen Lawrence led the campaign to find justice for her murdered son. The campaign led to changes in attitudes to racism on the part of the public and the police. It also led to a change in the law: the rule against double jeopardy (that prevented someone being tried twice for the same crime) was dropped. Two of Stephen's killers were found guilty of his murder in 2012.

Doreen was subsequently awarded honorary degrees from the Open, Cambridge and West London universities. She became chancellor of De Montfort university from 2016-2020. She founded the Stephen Lawrence Charitable Trust to promote community relations and was awarded the OBE for her community work. She became a life peer in 2013 as Baroness Lawrence of Clarendon in the Commonwealth Realm of Jamaica, and sits on the Labour benches. Doreen also established the Stephen Lawrence prize, a bursary for young architects.

Pressure groups

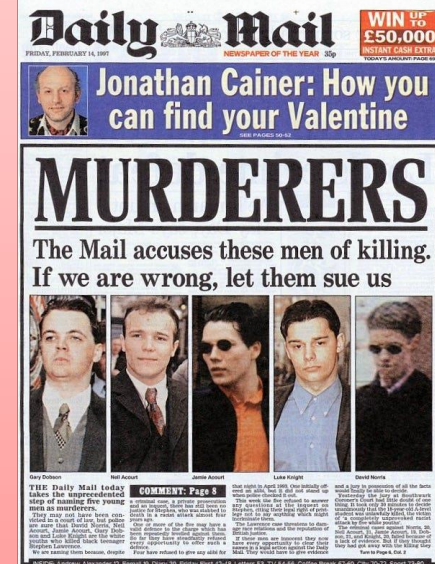
Both fascist and anti-fascist groups were founded in response to a rise in the immigration of people of an ethnic minority.

The National Front (NF) started in 1967 with links to right-wing groups across Europe. IT wants a ban on all non-white immigration to Britain. After the mid-1970s it lost members to the British National Party (BNP), who had similar aims to the NF. It held rallies and put up candidates for local and national elections.

The Anti-Nazi League (ANL) started in 1977 with links to left-wing groups and trade unions. In 2003 it merged with similar anti-racist groups to form the UAF, Unite against Fascism. They disrupted marches, demonstrations and campaigns run by racist groups.

Black Lives Matter

The BLM movement began in the USA in 2013 protesting against police brutality and racially motivated violent crime against black people, and demanding criminal justice reform. It became an international protest movement in 2020 following the death in Minneapolis of George Floyd after police officer Derek Chauvin knelt on his neck. In 2021 Chauvin was found guilty of murder.



63) Rebuilding Britain

The economy

Britain desperately needed migrant workers to get the economy going after 1945. Migrants played a vital role in rebuilding many parts of Britain's economy, for example, in 1971: Over 100,000 migrants were working in the textile industry. In Bradford's textile mills, immigrants, mainly from Pakistan, accepted lower wages than British workers. This helped the mills to survive. Nearly 300,000 migrants were working in manufacturing and engineering, mainly in the West Midlands.

Transport

London Transport advertised in the Caribbean and set up a recruitment office in Bridgetown, the capital of Barbados. Not all recruits were employed via the official recruiting service; some were already in the UK and applied in the usual way. Women were taken on as bus conductors, station staff and canteen workers. Later, they trained to be bus drivers. In 1968, London Transport had 73,000 employees, of whom around 9,000 were from an ethnic minority. Some passengers refused to touch tickets or change from a black man. Black migrants were promoted more slowly than their white colleagues. London Transport expected many migrants to fill only basic roles before returning home.

The National Health Service

The NHS was launched in 1948 by the government. It provided medical care for the entire population 'from cradle to grave'. It needed a huge number of doctors and nurses as well as porters, cleaners and administration staff. Immigrants were vital to starting the NHS and continue to play a huge role in keeping it running today. In 1949 the NHS began recruiting nurses from the Caribbean. By 1955 there were recruitment campaigns in 16 British colonies and former colonies. By 1965 around 5,000 Jamaican nurses worked in the NHS. Between 1953 and 1955, 12% of NHS doctors were trained overseas many were Jewish and European refugees from Nazi-occupied Europe. By 1977, 12% of student nurses and midwife recruits were migrants. By 2003, 29.4% of NHS doctors and 43.5% of NHS nurses were born outside the UK. However, there was still discrimination – migrants were often overqualified for the work they were they did, or they were given lower grade jobs than they were trained for. There was often racism from the patients.

Changing towns and cities

Many migrants were forced to live in run-down and damaged areas of Britain's inner cities. Migrant communities helped regenerate these areas, introducing new businesses and cultural events. They rebuilt many houses, turning them into warm and comfortable homes. In the 1960s, many local stores closed because of competition from supermarkets. Asian entrepreneurs, in particular, revived these shops, providing local communities with a service and building successful businesses. Restaurants serving food from migrant communities – India, the Caribbean etc. Became common in towns and cities across the countries. Areas where migrant communities lived were often very close. Self-help organisations were formed to assist the community with problems. A community spirit helped provide a sense of security and familiarity for migrants and their descendants, especially when dealing with hostility from other groups. Many of these areas became lively places to visit, with food and music from other countries, like India or the Caribbean, which for British people was exciting and different. Some migrant community areas, such as Chinatown in Manchester (below) or 'the Golden Mile' in Leicester, became tourist attractions.



64) Migrant impact on religion and culture

Religion

Migrants brought their religions to Britain. Particularly from the Caribbean, many migrants were Christian. Although there was some hostility, they helped to revitalise churches in Britain. Cities with large Muslim populations built splendid mosques. The festivals and celebrations of migrant communities became part of regular life. Immigrants from India and Pakistan brought Hindu and Muslim religions to the heart of British life, with festivals like Diwali, the festival of lights, celebrated by Hindus, and the Muslim festival of Eid al-fitr that ends the Ramadan fast. Pentecostal Christianity and gospel singing, brought to Britain by Caribbean immigrants, renewed Christianity in many inner cities and kept churches open that otherwise would have become disused.



Food

Sausages (German)
Fish and chips (Jewish)
Pizza and ice cream (Italy)
Chicken Tikka Masala (Indian)
Chow Mein (Chinese)
Kebabs (Turkish)



Culture Sport

Marcus Rashford plays football for Manchester United and campaigns for the homeless and ending child hunger. He has a West Indian grandmother.

Jessica Ennis won a gold medal in the heptathlon at the London Olympic Games in 2012. She has a Jamaican father.

Mo Farah is a successful British track athlete, winning gold medals in the 2012 and 2016 Olympic Games. He was born in Somalia, migrating to England with his family when he was eight years old.



Politics

Diane Abbott is an MP, and in 1987 was the first black woman to be elected to parliament. She had worked in the Labour Party's shadow cabinet. Her parents are Jamaican.

Rishi Sunak is a Conservative MP who became chancellor of the exchequer in February 2020, and became Prime Minister in October 2022. His father was born in Kenya and his mother in Tanzania and his grandparents are Punjabi Hindus who emigrated to Britain from East Africa in the 1960s.

Media

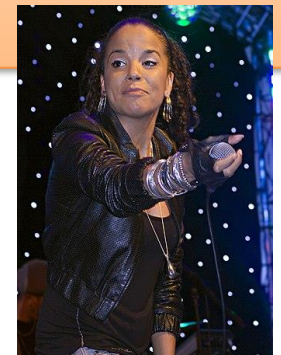
Moira Stuart began working in TV and radio journalism in the 1970s. In 1981 she became the first African-Caribbean female newsreader to appear on British national television.



Music and Art

Lucian Freud was one of the most important portrait painters of the 20th century. He fled Germany with his Jewish family when Hitler and the Nazis came to power in 1933.

Ms Dynamite is a rapper, singer, songwriter and record producer. She has a Jamaican father and a Scottish mother.



65) Britain after the Second World War

Britain after WW2

Britain was exhausted from years of fighting. Rationing was still in effect and many cities, particularly London, were badly damaged from bombing. Hundreds of thousands of people had been killed or disabled in the war. Britain was almost £1 billion in debt and had lost nearly 30% of its pre-war wealth, which was directly linked to its Empire. The colonies in the Empire had played an active role in fighting for the Allies during the war. Millions of people from Britain's colonies, including the Caribbean, had served in the armed forces, such as the army and the RAF. All of Britain's colonies had sent money to support Britain during the war. Germany had also attacked the Caribbean with submarines, causing goods and food shortages.

War damage to Britain

Across the UK, 43,000 people were killed in German bombing raids. Nearly every major city in Britain had been attacked. In London, the damage was huge.

- 70,000 buildings had been destroyed and 1.7 million damaged.
- One in six Londoners had been left homeless at some point during the Blitz.

With soldiers returning from the war, there was a huge growth in demand for houses. Rebuilding would take decades and need thousands of workers.

Emigration from Britain

With Britain heavily in debt and badly damaged, there were shortages in everything from houses to food supplies. Many people decided to migrate to colonies such as Australia and Canada where they could live a better life with less hardship. Between 1945 and 1960 almost 1.5 million people left Britain.

Reconstruction and the demand for labour

Rebuilding the country would be a lot of work, but between 1945 and 1946 the working population fell by 1.38 million. As well as emigration, many married women either left the workplace or were forced to do so because some jobs (e.g. teaching) did not allow women to continue working after marriage. Many older people had delayed their retirement during the war, so they also left their jobs.

The new post-war Labour government had created many new organisations, such as the NHS and British Railways. These organisations also needed to recruit workers. To help recruit more workers, the British government passed the British Nationality Act of 1948. This gave everyone in the Commonwealth the right to live and work in the UK.



The British Empire and Commonwealth

The British Empire was run to benefit Britain. Much of the wealth from the oil fields, sugar plantations, gold mines, copper mines or diamond mines in the African and Caribbean colonies did not stay in those countries, but was invested in Britain. This meant there was a lack of jobs in the Caribbean and elsewhere – and many of the best jobs didn't go to local black people but to white migrants from Britain. Low wages and limited jobs were a legacy of Empire. Despite this, many people in the Caribbean felt very loyal to Britain. Many thought of Britain as 'the Mother Country'. I countries like Jamaica, Trinidad, British Guyana and Dominica, children didn't learn about their own African history – e.g. Nanny of the Maroons, the ancient universities of Timbuktu or the Great Temple of Zimbabwe – but about British history. The 1948 Act was a wonderful opportunity. Wages in Britain were about three or four times higher wages in the Caribbean.

66) Britain after the Second World War part 2

Caribbean migrants to Britain

Many Caribbean people were used to migrating to other countries for a short time to find work. Many thought they would work in Britain for a few years, earning money to send back home. Others liked the idea of making a new home in 'the Mother Country'. Caribbean settlers travelled over 6,000 miles looking to find jobs and start new lives in Britain. They included engineers, nurses and musicians. Thousands of people were to follow to fill the 1.38 million job vacancies. Although some in the British government tried to discourage them, Caribbean newspapers displayed job advertisements for British firms, encouraging people to migrate.

Discrimination

In the workplace, there were no laws against discrimination. Many employers paid black people less than white people for the same job. Over half the people arriving from the Caribbean took jobs for which they were overqualified, e.g. trained engineers worked as cleaners.

Black people found promotion difficult due to colour bars (denying ethnic minority people access to the same rights and opportunities as white people, particularly in jobs, housing, recreation and promotion). Trade unions were worried migrants were taking jobs from their members, despite massive job vacancies – and many trade unions supported limits on immigration.

Employment opportunities in Britain

With the rebuilding after the war, there were many job opportunities in Britain for migrants. Two of the largest employers were London Transport and the NHS. London Transport hired many migrants as drivers and conductors. During the 1950s it lent the fares travel to Britain to over 3,500 people from Barbados so that they could work for the company. In 1956 Black underground workers were paid £7 10 shillings a week – less than the national average wage of £11 10 shillings. Many black people worked long hours in shifts others didn't want, such as early morning and late night.

The newly created NHS ran recruitment programmes in 16 Commonwealth countries during the 1950s. By 1965 there were around 5,000 Jamaican nurses working in British hospitals.



Poverty in London

Many Caribbean migrants were shocked by the bomb damage to London and how grey and dirty everything was. Many areas had changed little since the Victorian Age. Rationing and housing shortages had a huge impact on the lives of millions of people. A freezing cold winter in 1947 had ruined food crops and killed thousands of farm animals. Nearly everything from electricity to bread was rationed. Fabric shortages meant most clothes were extremely old and recycled.

The Swinging Sixties

During the 1950s, the British economy improved dramatically. In the 1950s only 3% of the population were unemployed. Rationing slowly came to an end. Young people had more time and money for leisure. In the 1960s this greater sense of freedom that some felt became known as the 'Swinging Sixties'.

London became known as one of the most exciting cities in the world, with British music and fashion, like the mini-skirt, becoming internationally popular. The new generation was more radical and wanted to change the world. Young people took part in marches, rallies and protests supporting anti-war and civil rights cases.

Many in the Black community had been politically active for decades, but black activism increased during the 1960s.

67) Notting Hill

Why did people move to Notting Hill?

Migrants who arrived by ship would catch the boat train to London. One train route stopped at Paddington, which was very close to Notting Hill. Officials from the High Commissions of several Caribbean countries like Jamaica and Barbados, as well as volunteers like Baron Baker, would try to welcome new arrivals and help them find a place to stay.

There were not enough officials and volunteers to support everyone. People also relied on the advice and help of friends and family already living in London – and this often meant they moved into areas where those contacts were already living.

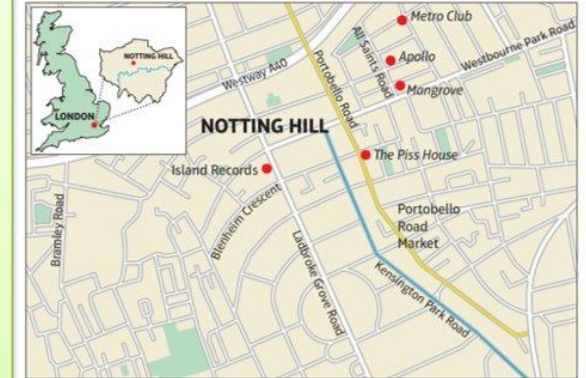


Lack of available housing

The biggest problem on arriving in London was finding a place to live. Many landlords were not willing to let black people in. Racist signs in the windows of houses were common. There was nothing to stop this. Black people had very few places where to live. They could only choose landlords who would let houses to them, which were often run-down properties with mould and draughts. Notting Hill was one of the few places where landlords were willing to rent to black people – even if they overcharged them. Many black servicemen during the war had stayed there.

The growth of a community in Notting Hill

Many migrants had been surprised at the hostile reaction they had received on arrival. They felt safer and more secure living in an area where there was already an existing Black community. Lodgings were hard to find in London, so Notting Hill was attractive as Black people could get homes there. Word spread among newly arrived migrants, making Notting Hill one of the first areas where people looked for housing. As the Caribbean community in the area grew, Notting Hill began to adapt to support them. Market stalls started selling Caribbean food and ingredients (such as on Portobello Road Market). Restaurants and cafes that either served, or were run by, black people appeared (particularly on All Saints Road). This made the area even more attractive to migrants.



68) Housing in Notting Hill

Housing problems

Notting Hill in the 1950s had many dirty houses, boarded-up windows and rubbish on the streets. Nearly all the houses needed repairs and some had fallen down and not been rebuilt.

Notting Hill was seen as an unattractive area to live. Landlords in Notting Hill struggled to rent out their properties. They solved this problem by renting to Caribbean migrants, who were often refused accommodation in other parts of London.

Many landlords took advantage of the lack of choice migrants had by charging very high rents, sometimes two or three times what they charged white tenants. Four or five strangers or whole families could end up sharing rooms. Overcrowding in rented properties was very common.

Landlords also avoided spending too much money on improving their house. Any improvements they paid for in the building would affect their profits from renting the houses to Caribbean migrants.



Slums with no legal protection

One of the biggest problems Caribbean migrants faced was lack of rights. White tenants who had statutory tenancy (a lease on a rented property which a landlord cannot cancel unless certain legal requirements, like non-payment of rent, are met) were encouraged to move out. Landlords often took advantage of people's prejudices by moving Caribbean migrants nearby – this led to many white people leaving. The Caribbean migrants could be overcharged or thrown out at any time. These houses became known as slums, and some of the landlords became infamous.



Peter Rachman

One of the few landlords who rented to black people in Notting Hill was Peter Rachman. By 1959 he owned 80 properties in Notting Hill and was making £80,000 a year from renting to Caribbean migrants (over £1.5 million today). Rachman possibly believed he was helping the Caribbean community by giving them houses when no one else would. Many were grateful that he was willing to rent them homes. Charlie Phillips remembered in 2020 that he '...came in because he saw the gap, bless him he would rent to us, he did put a lot of people up but we never had no health and safety'. Rachman also rented out crowded rooms. Every part of each of his buildings was turned into rooms to be rented out, from the basements to the attics. Some of these were in poor condition, with high rents. Many said the real problem was not Rachman, but the lack of action taken against other landlords who refused to take Black tenants. Rachman, himself a Jewish Polish migrant, could be seen as a scapegoat in a city where 'no coloured people' signs were common. He died in 1962. The Rent Act was passed in 1965, which introduced a system to ensure people were charged fair rents for accommodation.

Houses of Multiple Occupation (HMOs)

Many landlords applied to change their properties into Houses of Multiple Occupation. This meant a house could be rented to many tenants, rather than just one tenant or a single family. Landlords made fortunes from doing this.

These houses often contained private bedrooms – but even these could be shared by 2 or 3 people – sometimes even sharing a bed, one person sleeping while the other was out working and vice versa. Areas like the kitchen and the bathroom were shared by the whole house. They were often poor quality. Each person paid their own rent. There were no laws controlling how much a landlord could charge for the rent in these houses. Many landlords charged as much as they felt they could get away with.

69) Support for migrants in Notting Hill

Bruce Kenrick and Notting Hill Housing

Bruce Kenrick was a minister of the United Reformed Church. He moved to Notting Hill in 1963 and was shocked at the housing conditions. He believed improving people's housing would help solve many other problems, and was determined to help.

Kenrick wanted to raise money to buy a house that he could improve and rent out to poor families, both white and black. Many of the people who took up this opportunity were black families. He recruited high-profile supporters – such as the Church and *The Guardian* - and his first campaign raised £20,000.

Kenrick founded Notting Hill Housing in 1963. The charity raised money to provide good quality, affordable housing to people. In its first year, NHH bought five houses and housed 57 people. By 1970 it was housing nearly 1,000 people in West London.

Associations like this helped to start to change housing conditions in Notting Hill and improve the lives of ordinary people.



Mutual self-help organisations

One of the ways the Black community in Notting Hill helped to grow its own identity was through working together. Organisations were set up by members of the community to support each other.

The London Free School was a community action project set up in 1966. It arranged dances, workshops for children, childcare and street carnivals. Many childminders refused to take black children. Having an organisation that offered this for Black families was a huge help.

The Unity Association helped house homeless young Black people in two properties in Notting Hill, donated by Notting Hill Housing (NHH). Among its founders was Rhodan Gordon, one of the Mangrove Nine. It also helped young people with professional training.

The Black People's Information Centre was founded in 1970. It provided legal advice, welfare support and education on black history and political causes. Its headquarters was in Portobello Road.

Pardner schemes

Pardner schemes helped Black people to buy their own homes. It was especially hard for Black people to get a mortgage: some banks would not let Black people open an account let alone give them a mortgage. Without a mortgage it was nearly impossible for people to save the money they needed to buy a home.

Sam King, an RAF veteran from World War Two, arrived in Britain on the *SS Windrush*. He set up saving systems all across London called 'pardner schemes'. These were based on a tradition dating back to pre-colonial West Africa. They helped people to save to buy houses. Many of these houses still belong to Black families to this day.



70) The influence of Caribbean culture

Portobello Road Market

Portobello Road runs through the centre of Notting Hill. There has been a market on it since the 19th century. At first it mostly sold fruit and vegetables. However, after the Second World War, a lot of antiques started to be sold at the market. This was because people living in bombed-out houses had started selling many of their possessions in order to survive. In the 1950s Black people had to travel to Brixton to get the food and vegetables they were used to eating in the Caribbean. Breadfruit. Yams, dasheens and sweet potatoes were not familiar to British traders. When the market traders realised there was demand for goods among the Black community, the markets on Portobello Road started to stock these items. Some black people also managed to start businesses at Portobello Market. Charlie Phillips' parents opened a café, *Las Palmas*, which served Caribbean food. This business, and others run by black people, faced racism and police persecution.

The music scene in Portobello Road

In the late 1960s there was a strong music scene in Portobello Road. In 1969 Island Records, a music company founded in Jamaica, moved its base near to Portobello Road. It had started with jazz music from Jamaica, and later managed ska and calypso artists as well as rock and folk musicians. Their artists included Bob Marley. Their arrival helped to encourage music shops and live music venues to appear in the area around the market, helping to build an exciting black music scene locally.

All Saints Road

One of the main roads in the Notting Hill area is All Saints Road. As the Black community in Notting Hill grew, this road became one of the centres of the community. Black-owned shops and restaurants opened on the road from the 1950s – although they had to fight against racism and police harassment. In the late 1960s, All Saints Road became one of the hearts of black activism in London. In 1968 the British Black Panthers held meetings there. Frank Crichlow opened the *Mangrove* restaurant and 8 All Saints Road, which supported activists and the organisers of the Notting Hill Carnival. The road was the starting point for the march that led to the arrest of the Mangrove Nine.

Shops and markets

Caribbean food, herbs and spices like Scotch bonnet, thyme, fresh ginger, pimento, cloves, hot pepper / tabasco sauce, were all missing from the British diet. This created an opportunity for traders to supply the food and ingredients people wanted. Black people began to rent premises and stalls on All Saints Road, Portobello Road and other local streets. These businesses found an eager market of hungry Caribbean people.

Pubs, cafes and restaurants

Black people were not welcome in many pubs, cafes and restaurants. Racist owners often stopped black people from entering. Racial abuse and signs saying 'No blacks' were common. However, this presented opportunities for business owners willing to be different. The *Apollo* on All Saints Road was one of the first pubs to serve black people in London – a decision that helped make the owner a lot of money as black people from across London came there to drink. Other pubs, such as *The Piss House* on Portobello Road, tried to attract working-class white and black customers. Black businesspeople also started to set up their own cafes and restaurants. In 1959 Frank Crichlow opened the *El Rio* café. It was popular with newly arrived migrants. It served good Caribbean food and became a gathering place for the local community. Crichlow later opened the *Mangrove* which served Caribbean food. It was the first black restaurant in the area, but became a victim of police harassment. Other businesses also suffered from police harassment, e.g. the *Las Palmas* restaurant set up by Charlie Phillips' parents.



71) Music and entertainment

Music

Calypso singer Aldwyn Roberts, 'Lord Kitchener', arrived on the *SS Empire Windrush*, and many of his records became bestsellers. He often sang about life in London, helping to create a community identity.

In the 1950s and 1960s most radio stations and nightclubs did not play black music. Motown became popular in the 1960s but reggae, calypso, R&B (rhythm and blues) were only played on foreign or pirate radio stations. Many houses had a radio that could pick up overseas stations, so they could listen to this music.

Mainstream record shops didn't stock 'black music'. Ska, Rock-Steady, Dub, Lovers Rock, Roots, Soca, Blues and Soul were unknown in white-owned record shops. This created opportunities for new businesses.

Basing Street Studios opened in 1969 just off All Saints Road. The studio was used by famous performers, such as Bob Marley and the Rolling Stones. Musicians, e.g. Marvin Gaye, Diana Ross and Sarah Vaughan, would hang out at the *Mangrove*.



Sound systems

Sound systems transformed how music was recorded and listened to in Britain and the world. They came from Jamaica, where they used to play rhythm and blues music to large audiences in the streets. People set up their own speaker systems for house parties. These speaker systems – many of them homemade – were a novelty in Britain in the 1950s.

Parties often featured 'sound clashes' between two different systems to see who had the best speakers or DJs. They also became a major part of the Notting Hill Carnival.

Nightclubs

Many nightclubs refused to let black people enter. They would be told the place was full or that they were not welcome, so the black community had to set up their own nightclubs.

The Metro Club was opened on St Luke's Road, one road on from All Saints Road, in 1968. This was a youth club, community centre and nightclub, one of the only clubs in London for black people. Young black people from all over London came – sometimes there would be queues of 400 people waiting to get in. Reggae legends such as Alton Ellis and Aswad performed there. The police regularly raided the premises.

Shebeens

Many people found it easier to host clubs at their houses or in abandoned buildings. These unofficial clubs were known as *shebeens*. People could smoke, drink, gamble and listen to music there, until early in the morning. Some people ran these parties full time. Shebeens helped to give black people entertainment and share music like blues, reggae and ska.

The police would often raid these events and violently break them up. They argued that these parties were nightclubs, and were selling alcohol without a license (which was illegal). Partygoers at shebeens often had to be careful with the noise levels so their neighbours wouldn't call the police.

72) Racism and policing

The Metropolitan Police

In the 1950s the Metropolitan Police was mostly white, male and often ex-military. In 1952 there were approximately 16,400 officers in the Metropolitan Police. Over 97% of these were white and male. The police made little effort to build relationships with the black community or to understand the people they were policing.

Black people who attempted to join the police were refused entry because of their skin colour. Many police officers displayed racist attitudes and the force was not respected or trusted by the black community.

Racism in the police

In the 1950s there were no laws against racial harassment or attacks. The police had the power to stop, search and arrest people they suspected of intent to carry out a crime – this was most often used against black people. Beatings of black people were common, as was the planting of evidence. 'N****r hunting' was the name the police gave to deliberately searching for black people to arrest.

Institutional racism (when an organisation deliberately treats a group unfairly because of its race, either encouraging it or not challenging it) was not widely accepted in British society until the early 2000s. When black people complained about racism, they were ignored or accused of exaggerating and having an 'attitude problem'. Some police officers accused the black community of being full of troublemakers.

Black anger at the police

The black community argued that the police were not interested in looking after them. Black people were angry at being denied entry to pubs, shops and other places simply because they were black. Police officers tended to support the business owners in the situations. There was anger at racist attacks, where the police let the white attackers go, and told the victim to 'go back home'.

Top-down racism

Many police officers made the same racist assumptions as many other people in Britain. However, they were also responsible for law and order and protecting the black community. The racist views of some police officers were not challenged by their superior officers. The West Indian Federation (WIF) suggested to Police Commissioner Sir Joseph Simpson that he could improve the situation with the WIF to train police officers about Caribbean culture. He was not interested – another example of institutional racism.

Lack of training

Police training on racial and cultural issues was very poor. Most officers only received only a half-hour talk on race during their training. This was very rarely, if ever, given by a specialist.

The police were not interested in community links or understanding the people they policed. Many officers found things about the Caribbean community, like the clothes, music or even food, threatening and un-British.

The first black police officer in the Met

Norwell Roberts, from Anguilla in the Caribbean, was the first black officer to join the Metropolitan Police after the Second World War. He joined in 1967. He had tried to join in 1965 but had been refused with no reason given. He experienced racism, isolation, bullying and blocked promotion. He served for 30 years in the force and was an inspiration to many future black officers.



73) The Notting Hill race riots of 1958

Anti-immigrant groups

There were several racist and anti-immigrant groups in Notting Hill in the 1950s. They were often violent and helped build an atmosphere of fear in the black community. Many black people felt the police did not do enough to protect them from these groups. These organisations promoted racial violence, which became more common. This increased the black communities' distrust of the police, as they did not feel protected.

Teddy Boys roamed the streets, threatening black people. Many of these gangs of young people drove into Notting Hill from local areas, deliberately looking for black people to attack.

The White Defence League (WDL) was a neo-Nazi group which campaigned violently against black migrants. They demanded that Britain should be 'kept white'. It published a monthly magazine with a circulation of about 800. Members of the WDL came into black areas to take part in what they called 'n****r hunts'. Its office was in Princedale Road, in Notting Hill. It later united with other groups to form the British National Party.

The Union Movement was a far-right political party led by the fascist Oswald Mosley. Mosley made violent speeches against immigrants and the party encouraged attacks on black communities. Mosley's rallying cry was 'Keep Britain White'. Its offices were in Kensington Park Road, which is in Notting Hill.

The spark of the riots

On 29th August, outside Latimer Road tube station, a white Swedish woman, Majbritt Morrison and her Jamaican husband, Raymond, began arguing. The argument grew increasingly loud and attracted the attention of passers-by. At some point during their quarrel, someone from the crowd shouted a racial insult at Raymond. Majbritt and Raymond stopped arguing and she confronted the person who had shouted the abuse. The abuse was then aimed at her as some of the white people in the crowd called her 'a black man's trollop' and other similarly racist terms. In time, some of Raymond's Caribbean friends came to his aid and a small fight broke out. Although there were no serious injuries from the incident, the area was then rocked by increasingly violent unrest.

Other causes of the riots

Racist groups and violence had been building tension in the area for years, the riots were not just caused by a single incident. Racism was rising across Britain. In the weeks before August 1958, fascist organisations like the Union Movement and the League of Empire Loyalists distributed leaflets urging the white residents of North Kensington to 'protect your jobs – stop coloured invasion'. In Nottingham, riots against the migrant community had started a few days earlier on 23 August and were still going on, caused by a strong hatred of a section of white working-class men for inter-racial relationships. In Notting Hill, a week before the riots, a gang of white youths had been arrested for committing serious assaults on six Caribbean men.

The riots

On the night of 30th August a mob of almost 400 white people attacked the homes of Caribbean people on Bramley Road. It was the start of six nights of violent attacks. Petrol bombs were thrown at the homes of black people and many of the mob were armed with iron bars, scissors, cricket bats, knuckle dusters and knives.

Some members of the black community counter-attacked to defend their homes and neighbourhoods. They were also accused of rioting, even though they were defending their homes. The violence became worse and worse. However, the police denied race had anything to do with the violence.



74) The impact of the race riots

The aftermath of the riots

The public was shocked by the violence, as the riots were some of the worst riots ever seen in British history. *The Times* wrote about 'groups of men in a public house singing... punctuating the songs with vicious, racist, slogans. The men said that their motto was Keep Britain White.' The *Daily Mail* blamed the black community, publishing an article called 'Should We Let Them Keep Coming In?', demanding greater controls on black immigration.

After the riots, 108 people were arrested and charged. Although there were very serious injuries, no one had been killed. According to the police, 72 of the arrests were white, and 36 black. Charges included grievous bodily harm, affray, possessing offensive weapons and riot (the black arrests were largely charged for possession of weapons). In September 1958 over 170 cases connected to the riots were heard at courts across London, with sentences from prison time to fines. Although race wasn't always recorded, the majority (almost 75%) of these people were white.

Teddy Boys and the courts

Nine youths, part of the group known as Teddy Boys, had been arrested on 24th August, before the riots, and were charged with wounding and actual bodily harm on a number of black men during a night of vicious attacks. They were tried at the Old Bailey on 15th September and pleaded guilty. The judge, Justice Cyril Salmon, issued heavy sentences of four years' imprisonment.



Cartoon by Vicky [Victor Weisz] published in the Evening Standard on the 19th May 1959, British Cartoon Archive, University of Kent © Solo Syndication/Associated Newspapers Ltd.



(Above – Daily Mirror cartoon by Victor Weisz, September 1938.

Left – London Evening Standard, 19th May 1959)

Impact on black activism

The Notting Hill race riots helped the continued growth of black activism. The black community objected to the events being described as a 'riot' and argued that they were the victims of an attack, and had no choice but to defend themselves.

Police reaction

The police refused to accept there was any racist motive behind the riots. Instead, they blamed the violence on white thugs and the black community. However, they were very aware of the racism behind the riots.

75) The murder of Kelso Cochrane, 1959

Kelso Cochrane's murder

Kelso Cochrane was a 32-year-old man working as a carpenter. To raise money to study law. He injured his thumb at work and decided to go to Paddington General Hospital on the night of 16th May 1959. On his way home on 17th May, he was attacked and stabbed by a group of young white men, dying an hour later in hospital from a stab wound to the chest. While there were witnesses to the attack, and the police did detain two suspects, they did not gather enough evidence to charge them with murder. The police do not appear to have searched the suspects' homes for weapons, and they held them in adjoining cells in the police station. No one was ever charged for the murder, but it did receive national attention.



The Black Community response

The response to Kelso Cochrane's murder was immediate. Black community groups were clear that it was a racial murder. The Committee of African Organisations led a group of African and Caribbean activists who presented an open letter of protest to the Prime Minister, Harold Macmillan, stating that Kelso was murdered because he was coloured. The activists included Claudia Jones. They organised a burial committee to raise funds for Cochrane's funeral. On 1 June there was a twelve-hour demonstration on Whitehall, near 10 Downing Street, and a small group of demonstrators carried placards showing slogans like 'Speak Out against the Colour Bar' and a drawing of Cochrane's photograph.

Norman Manley, the prime minister of Jamaica, visited Notting Hill to meet local people and find out what was going on. Once, when he was standing on a street corner in Notting Hill, the police told him to 'move along'. One of the main impacts was the growth of more black organisations to promote civil rights and opposition to racism – the murder was a sign that it was up to black people themselves to stand up for their rights and protection. The West Indian Standing Conference (WISC) was formed just after the riots; it fought for racial equality over the next 50 years. The WISC also campaigned for greater understanding between races and worked to provide leadership in the Caribbean community.

The police investigation

Although arrests were quickly made, the suspects were released within hours. The murderers were never caught. Years later a Union Movement member claimed his group were responsible for the crime.

The investigation angered many in the black community as they believed the police were more interested in claiming there was no racial motive to the attack than capturing the killers.

It is possible that the government and the police were worried that if they acknowledged that race was a motive, it could lead to more riots.



Kelso Cochrane's funeral

On 6th June, hundreds of people, white and black, attended Kelso's funeral. Over 1,200 more people lined the streets outside. Among those helping to organise the funeral was Claudia Jones, who helped form the Inter-Racial Friendship Coordinating Council. The Council wrote to the prime minister, asking him to make racially motivated violence a crime and stating that 'coloured citizens of the UK have lost confidence in the ability of the law enforcing agencies to protect them'. The government didn't do this, but it did give permission to the White Defence League to hold a rally in Trafalgar Square on 24th May 1959.

76) Oswald Moseley's Union Movement

Oswald Moseley

In the 1930s Oswald Moseley had founded the British Union of Fascists. He was imprisoned during the Second World War. At its height, the British Union of Fascists had 50,000 members. He supported Hitler and led his 'Blackshirts' in marches and violence against many groups, especially Jews, most famously at the Battle of Cable Street in 1936. In 1948 he formed the Union movement, a racist anti-immigrant party.



Role in Notting Hill

Mosley believed that encouraging racist tensions and an anger about immigration would help him win support. From 1958 he was active in Notting Hill, and the resultant tension helped cause the Notting Hill riots. Mosley held mass meetings attended by hundreds of people. He attacked the black population and other minorities with the message 'Keep Britain White'. Some of these meetings were held at the centre of the Caribbean community. The Union Movement played on the fears and prejudices of white people in Notting Hill. A pamphlet, released after Kelso Cochrane's murder, tried to promote racial tension by saying 'Take action now. Protect your jobs. Stop coloured immigration. Houses for white people – not coloured immigrants'. Black war veterans like Baron Baker were furious. They had fought for and settled in Britain during World War Two, and were now being told by Nazi supporters like Mosley to 'go back where they came from'.

Moseley's election campaign

In 1959 Moseley ran for Parliament, trying to win the seat of Kensington North, which included Notting Hill. His campaign was based on racism. He claimed black migrants were criminals and racists. Moseley was humiliated in the election. He came fourth and received such a small share of the votes that he lost his election deposit. He and the Union Movement never recovered from this embarrassment. However, racism, and the political parties that supported and encouraged it, continued to receive support.

77) Claudia Jones and Black British activism

Claudia Jones

Claudia Jones was a Trinidadian woman who spent her life fighting for equality. She was active in the US Civil Rights movement, organising rent strikes against racist landlords overcharging black people.

By 1955, Claudia was an active and successful anti-racism leader and a Communist, so the US government imprisoned and then deported her. She moved to Britain, and in 1958 set up a newspaper called the *West Indian Gazette*.

The West Indian Gazette

The *West Indian Gazette* gave a voice to the black community living in London and soon gained a circulation of over 15,000 people. In the 1950s, newspapers were the main way of finding out about news, jobs, accommodation and events.

Newspapers were also a vital way to help arrange or publicise campaigns, such as for equal treatment.

Newspapers rarely featured stories about the black community, and if they did, they tended to be negative or sensational. Before 1958 the black community had nowhere to get information on issues that were important to them, and there was no platform for their voices to be heard. The office of the paper, in Brixton, South London, received huge numbers of racially abusive letters and was attacked by the Klu Klux Klan (KKK). Letters sent on KKK-headed notepaper boasted that 'Communism Enslaved, Jewish Userers invented it. England Awake, Keep Britain Pure and White. Put the Traitors to the Stake.'

Claudia Jones' activism

Claudia Jones was a natural leader and successfully lobbied for black people to get jobs in senior positions in London Transport and other institutions where there was a colour bar. She also campaigned against racist immigration controls such as the 1962

Commonwealth Immigration Act, which restricted migration from black Commonwealth countries such as Jamaica, but not from white Commonwealth countries such as Canada.

Claudia was so famous for her anti-racist activities that the American Civil Rights leader, Martin Luther King, stopped in London to meet her when travelling to collect his Nobel Peace Prize in 1964.

The Caribbean Carnival

As a direct response to the 1958 riots, Claudia Jones wanted to celebrate African-Caribbean culture and help bring the community together. She said they 'needed to wash the taste of [the] Notting Hill and Nottingham [riots] out of our mouths.'

The first carnival was sponsored by the *West Indian Gazette* and took place at St Pancras Town Hall in Kings Cross, on 30th January 1959. Due to the cold it had to be held inside. The event was televised on the BBC and leading British black artists, such as Cleo Laine, performed. A beauty show was part of the carnival, to help challenge white beauty standards that defined black women as unattractive. Some of the money raised was used to help pay the bail of young black men unfairly arrested by the police after the riots.

Claudia was determined to make the carnival an annual event. She moved the venue around so that the event would get more exposure, and even took it to Manchester. Her carnival ran from 1959 until 1964, when she died.

Development into the Notting Hill Carnival

In 1966, Rhaune Leslet, President of the London Free School, planned an outdoor event in August to promote cultural unity. Thanks to Claudia Jones' work, she found there was a network of artists, and an audience, from the indoor carnivals, which would make this event a success. The Notting Hill Carnival is now the biggest street festival in Europe, attracting over a million people and generating millions of pounds. Most of the attendees have no idea about the roots of the carnival.



78) The British Black Panthers (BBP)

Black Power

During the 1950s and early 1960s, the American Civil Rights movement largely followed the peaceful protest and non-violent methods of groups like the NAACP and the actions of Martin Luther King. However, by the mid-1960s, a new type of thinking known as Black Power emerged. Malcolm X pioneered this idea, but since his death in 1965 its most prominent leaders were Stokely Carmichael, Angela Davis, and the Black Panthers under Huey Newton and Bobby Seale. Black Power encouraged new energy in black British politics, and struck fear in the minds of the British authorities.



The Black Panther Party

The Black Panthers were a political party founded in America by black college students Huey P. Newton and Bobby Seale, in 1966. It focused on both social campaigns to support the community, and on protecting the black community from police brutality.



The British Black Panthers (BBP)

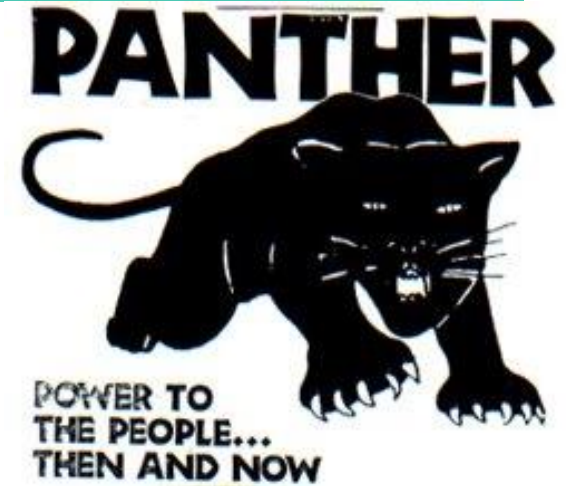
With no legislation to prevent racial harassment or discrimination, black people in Britain needed to campaign to protect their rights. Many groups campaigned for racial equality and civil rights. In 1968 the British Black Panthers were founded by Obi Egbuna, a Nigerian writer. He was concerned about the police, and he published an article in which he argued that black people should fight back 'like one big black steamroller to catch up with the cops'. He was sent to prison for 'conspiring to murder police officers'. The Panthers carried on, setting up community support and work in schools.

The BBP were inspired by the Black Panther Party in the USA; the BBP was the first Black Panther organisation outside of America.

Actions of the British Black Panthers

The BBP campaigned against police brutality and in favour of civil rights; they helped black people with legal aid. The BBP worked to educate black people about their history, to build a sense of pride in their community. They campaigned on several social issues, looking to help black people find better jobs, housing and healthcare.

The BBP had several leaders, including Darcus Howe, Altheia Jones-LeCointe and housing campaigner Olive Morris. Howe and Jones-LeCointe were later part of the Mangrove Nine.



79) Frank Crichlow and the *Mangrove* restaurant

Frank Crichlow and the *Mangrove* restaurant

Frank Crichlow was a Trinidadian who opened the *Mangrove* restaurant at 8 All Saints Road in Notting Hill. It served good Caribbean food and was popular with black and white celebrities. Muhammad Ali, Bob Marley, Diana Ross, Sammy Davis Junior, Vanessa Redgrave and Marvin Gaye all ate there.

Like 9 Bleinhem Crescent (a black self-defence group was based here set up by Hubert 'Baron' Baker), the *Mangrove* was a place where people would go to get information, advice and help for their problems. The BBP frequently met there, as did he Notting Hill Carnival organisers. Crichlow had a lawyer in the restaurant who would give advice to young black people who had suffered from police brutality or the Sus Law (which gave police officers the power to stop, search and arrest people on the *suspicion* that they might commit a crime in the future. It was widely used and abused, especially against black people). Crichlow also sponsored the Mangrove Steel Bank, which gave black young people a chance to learn a skill, preserve their culture and entertain the community.



Protest

By August 1970 community leaders and the BBP decided that they had had enough of the police treatment of the *Mangrove*. They formed the Action Group in Defence of the *Mangrove*, and organised a march on 9th August to protest the police action. It was led by Darcus Howe, Jones LeCointe, Barbara Beese, and Frank Crichlow. The Group sent an open letter to announce the plans for the demonstration to protect the *Mangrove* to the Home Office, the prime minister, the leader of the opposition and the high commissioners of Jamaica, Trinidad, Guyana and Barbados.

Over 150 people took part in the march. The demonstrators carried a lot of banners, and Beese carried a pig's head. The pig was a derogatory symbol of the police. The route of the protest march was to pass the three police stations in the area: Notting Dale, Notting Hill and Harrow Road. 'Kill the Pigs!' and 'Hands off Black People!' were two of the chants used by the protestors.

Special Branch monitored the *Mangrove* and its customers, as well as the BPP. The march remained non-violent for two hours, but on the final leg past Harrow Road police station, violence broke out and nineteen were arrested, mostly for possessing offensive weapons, assault and threatening behaviour. Of the nineteen, nine were to end up at the Central Criminal Court (the Old Bailey) accused of the serious offence of inciting a riot. Among those arrested were Frank Crichlow, Darcus Howe and Altheia Jones-Le Conte. Among the charges was a claim under the Race Relations Act that the marchers had been trying to incite racial violence.

Police Harassment

The police were suspicious of the *Mangrove* and regularly raided the venue, seeing it as a 'den of iniquity and evil which was frequented by pimps, prostitutes and criminals', according to Constable Frank Pulley. They claimed they were looking for drugs, despite local knowledge that Crichlow had a firm policy against the use of illegal drugs on the premises – but they never found them. The restaurant was raided nine times between January 1969 and July 1970. The key police officer to push the raids was Constable Pulley.

80) The Mangrove Nine

The defendants

At first magistrates threw the charges out. However, the Director of Public Prosecutions decided to press charges against nine of the marchers, who became known as the Mangrove Nine. They were: Frank Crichlow, owner of the *Mangrove*. Altheia Jones-LeCointe, Darcus Howe and Barbra Beese, leaders of the BBP. Rhodan Godron (who later founded organisations to help the black community with legal advice). Rothwell Kentish (who later campaigned for improved housing for the black community and for greater training for the young unemployed). Activists Rupert Boyce, Anthony Innis and Godfrey Millett. They were accused of inciting a riot. If found guilty, they would face long prison sentences. The home secretary insisted that the trial took place at the Old Bailey, were only the most serious crimes were heard.

The Trial

The trial lasted twelve weeks in the autumn of 1971. Howe and Jones-LeCointe decided to represent themselves, which gave them the opportunity to confront police witnesses, including Pulley, directly. The defendants argued that if they were going to be tried 'by their peers' (as British law demands), then the jury should be all black. They managed to get 63 jurors rejected, although the final jury had only two black people on it. The trial focused on accusations of police brutality and racism. Howe and Jones defended themselves in court and they identified a number of challenging holes in the prosecution case. The police evidence was challenged and in some cases shown to be false or exaggerated. This also helped the jury to see the Mangrove Nine as victims, not the dangerous revolutions which the prosecution wanted to suggest they were. The trial attracted a huge amount of public interest and coverage in the media. A number of witnesses spoke for the good character of Frank Crichlow and the positive atmosphere if the *Mangrove* restaurant, including the Labour MP, Bruce Douglas-Man.

The Verdict

The jury decided in favour of the defendants, and they were all acquitted of the most serious charges, and not guilty of inciting a riot. Four of the nine were given suspended sentences for minor offences. In his summing up, the Judge, Justice Edward Clarke, ruled that 'What this trial has shown is that there is clearly evidence of racial hatred on both sides'. This admission that there was racism in the police was hugely important, it was the first time anyone in authority in Britain had stated that there was a problem of racism in the police force. The home secretary asked the judge to take back this statement, but he refused.

The significance of the trial

Frank Crichlow went back to running the Mangrove restaurant. Darcus Howe joined Altheia Jones-LeCointe in the Black Panther Party, and PC Pulley left Notting Hill to work at New Scotland Yard. The police continued to raid the Mangrove. In 1988, Crichlow was found not guilty of drug offences, and the Metropolitan Police was ordered to pay him £50,000 in damages for false imprisonment, battery and malicious prosecution. The Mangrove closed down in 1992. Fighting institutional racism had taken a huge toll on all those involved. Normal, everyday people had to take on the entire justice system with money the activists didn't have. The fact that they won is remarkable was a landmark achievement in black British civil rights. The trial was seen as a great victory for the black community and inspired many people to organise against institutional racism.

