

1 **Mary Carpenter 1807-1877**

Unitarian; anti-slavery; pioneered better treatment for young people and reform school movement; champion of destitute children, founder of the ragged school movement and of the nation's first reform school for the training of poor girls (1851) (Red Lodge) A campaigner for better treatment for 'juvenile delinquents', she lobbied for state support for the education of the labouring poor, hosted Frederick Douglass when he came to Bristol to campaign against slavery in 1847 and fought for prison reform in Britain and India, where she travelled 3 times with Indian friends to promote women's education. She also set up a Bristol/India Association. As a young woman she was influenced by Ram Mohun Roy.

'Children...have learnt to read or write, but they have not learnt to think about, or to understand, anything which they have been taught.'

'Love draws with human cords far stronger than chains of iron'

'love must be the ruling feature of the treatment of these children; .. a wise love which shall... have as its object the true welfare of the child'.



2 **Ann Yearsley 1753-1806**

Self-taught; anti-slavery; hate Bristol elite; radical book seller. AKA 'Lactilla' or the Milkmaid Poetess. The self-taught wife of a small holder dispossessed by Bristol's Merchant Venturers, Yearsley was found starving when she was discovered by Hannah More who acted as her mentor and patron until Yearsley's lack of deference offended More. In 1788 she (like More) published a poem against the cruelty of slavery, but hers unlike More's was more radical. She was one of the very few women poets and playwrights from a poor background. After her break with More she published a poem condemning a Bristol Mayor for getting his henchman to horsewhip her 12 year old son for trespass and cause her a miscarriage by his subsequent intimidation. She continued to publish, wrote a play but as her star waned in the backlash against the French Revolution she fell out of favour, ran a radical bookshop in Hotwells and ended her days in Melksham with her family.

'I'll dare the strain
Of Heav'n-born Liberty till Nature moves
Obedient to her voice. *Alas! my friend,
Strong rapture dies within the soul, while Pow'r
Drags on his bleeding victims. Custom, Law,
Ye blessings, and ye curses of mankind,
What evils do ye cause? We feel enslaved,
Yet move in your direction.* '



3 **Batook Panyda 1945-2014**

Founder Director of SARI; race equality campaigner.

He came to Britain from Kenya in 1963 as a refugee when he was 17. He became an engineer for British Aerospace and by 1988 an early member and later director of Stand Against Racism and Inequality (SARI)

“Fighting for race equality is like walking on egg shells uphill.”



4 Owen Henry 1928-1989

Born in Jamaica, came to England in 1955 where he worked in Bristol for 'Fry's Chocolate Factory'

He set up a travel agency for Jamaicans in Bristol and organised informal social events in St. Paul's including the Jamaican Independence Day celebrations in 1962. 1963 he co-founded the Commonwealth Coordinating Committee which organised the Bristol Bus Boycott Rights Campaign *Helped set up the West Indian Parents and Friends Association in 1970 which supported the Caribbean Community and helped them lobby against racial discrimination in policing, education and welfare.

*Formed an international youth exchange with UK and Jamaica

<https://www.sgsts.org.uk/SupportForVulnerablePupils/EMTAS/Shared%20Documents/Owen%20Henry.pdf>

Michelle Phillips painting Ray Hackett on Owen Henry. 'He gave me a lot to think about and said we should form something to tackle the council's attitude towards the black population, because with the council when you went for a job they could tell you anything and kick you out of the office'

"He was a person who strived fearlessly to bring about justice for all." Barbara Dettering, fellow member of the Bristol West Indian Parents and Friends Association



5 **Ram Mohan Roy 1777-1833**

Born in India; wanted to reform the Hindu religion; met Unitarians; He defied traditional taboo to travel to England and became friends with Unitarians who also championed progressive causes. He campaigned for international understanding, against child marriage, purdah (isolation of women) widow burning in India (sati) and for education of both women and men. He died of meningitis in Bristol in 1833 but his tomb in Arnos Vale has been a pilgrimage site for Indian reformers since the 1840s.

In 1828, Ram Mohan Roy formed the Brahmo Samaj, uniting the Bhramos in Calcutta, a group of people, who had no faith in idol-worship and were against the caste restrictions. The title 'Raja' was bestowed upon him by the Mughal emperor Akbar II, in 1831.
'<http://www.culturalindia.net/reformers/raja-ram-mohan-roy.html>

'In Bengal, where the English are the sole rulers, and where the mere name of Englishman is sufficient to frighten people, an encroachment upon the rights of her poor timid and humble inhabitants and upon their religion, cannot be viewed in the eyes of God or the public as a justifiable act.'

Picture needed.

http://www.archive.org/stream/theenglishworks01rammuoft/theenglishworks01rammuoft_djvu.txt

"Enemies of liberty and friends of despotism have never been and never will be successful."

"Immediate revolutions have taken place in all parts of the globe where no freedom of the press existed."

"The struggles are not merely between the reformers and anti-reformers, but between liberty and oppression throughout the world, between justice and injustice, and between right and wrong. But from a reflection on the past events of history, we clearly perceive that liberal principles in politics and religion have been a long gradually but steadily gaining ground, notwithstanding the opposition and obstinacy of despots and bigots."

https://archive.org/stream/in.ernet.dli.2015.204742/2015.204742.Political-Thinkers_djvu.txt

On the passing of the Reform Bill of 1832: "The nation can no longer be a prey of the few who used to fill their purses at the expense, nay, to the ruin of the People..."

https://archive.org/stream/in.ernet.dli.2015.204742/2015.204742.Political-Thinkers_djvu.txt

6 Jessie Stevens, MBE 1893-1979

Scottish born to a working class family, Jessie was a suffragette and socialist organiser of her fellow domestic servants in her youth, she came to Bristol in her 40s where she worked for Co-op was a Cllr and in 1952 became the first woman president of the Bristol Trades Council. continuing to fight for women's rights (including birth control information for all women not just married ones) and various social justice causes and lived to become a founder member in 1971 of Bristol's Women's Lib movement. Bedminster resident and Bristol Cllr.



7 Dorothy Brown 1927-2013

Founded a pressure group in 1971 and through her research and campaigning and personal financial contributions saved over 400 historic Bristol buildings from destruction—can get more on her but she was a real campaigner.

'It is unforgivable in spite of huge numbers of unemployed and massive revenues from North Sea Oil, Britain's historic buildings are still being destroyed from neglect and uninhabited deserts created in the middle of cities' (D. Brown 1981

'...there is no room for complacency... Bristol could remain a city of character and beauty, or the concrete canyons and pervasive asphalt could take over, which would be a sad loss to the quality of life now and in future generations" (D. Brown *Bristol and How it Grew*) 1975.



8 Ada Vachall 1866 – 1923

Founder of the Guild of the Poor Brave Things (later Guild of the Handicapped) Disabled campaigner, suffragist, ardent Christian she was a single woman engaged in 'good works' but was the first to set up a centre and social club for destitute disabled children in 1905? ~Though she sounds Victorian and patronising she really forged personal bonds with the people she helped, visiting people in their homes, talking to children left abandoned in the street and though aware of structural inequalities between rich and poor she chose to work at the personal one-to-one level, restoring people's confidence in themselves, getting them education and doing social and cultural activities with them.

Disability campaigners in Bristol (also rate Ada Vachell as early pioneer) and a mug will tie in with big national project featuring Bristol and other places on disability and events /exhibitions/ games in October

<http://historyof.place/story/the-guild-of-the-brave/>

'We have felt and sorrowed at the great gulf between rich and poor We would span it with some plank of friendship and hope-if only we could. We know the joyless lives lived by many of the workers.'

'No visiting can cure evils like this..It cannot touch the big industrial questions and land question, the root of so much misery' ,,,,

'You know and I know of drink and degradation of selfishness and sing...[But]we know that it is partly at anyrate, the grinding poverty, the uncertainty of work, the terrible surroundings, the misery and dullness of life, that drive to evil...For the children's sake we long to do something. They are so made by the homes in which they live, they suffer so helplessly and hopelessly.'



9 **Princess Eldoris Campbell, MBE 1939-2015**

Came to Bristol in 1962, said to be the first black person to work at Wills but soon trained as a nurse and fought a case to become the first Black Ward Sister in Bristol. By the 1980s she was involved in the setting up of the United Housing Association which provided housing for black people and older people. Chairperson of the Golden Agers Club in Easton she played an active role in various community associations including the Malcolm X Centre and the Bristol Older Persons Forum.

“Use determination and your self-esteem; value yourself and let no one crush you.” -this a quotation Ros Martin remembered when she interviewed Princess Campbell for Ros Martin interviewed her in her home back in 2002 for a film UNSUNG NO MORE, 2005 It was part of a message to young people a line I remember...



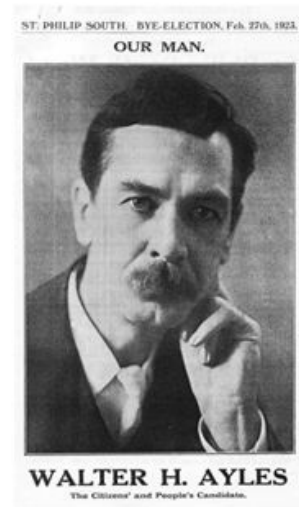
10 **Walter Ayles 1879-1953**

Active in the engineers' trade union, he had become the full time secretary of the Independent Labour Party in Bristol and in 1912, the year he was elected to represent Easton on the Bristol City Council, published Bristol's Next Step. It argued that Conscientious Objector World War. Quaker, Easton Cllr, Socialist, 1 MP for Bristol.

If I believed in the efficacy of slaughter to remedy evils, I would long ago have advocated the killing of those who, year after year, have been responsible for the sweated, the starved, the slummed. I know however, in my heart of hearts, that slaughter being wrong is no remedy.

Walter (*Slaughter No Remedy* 1916)

[transport, gas and water] "must not be entrusted to private individuals any longer, but must be placed in the hands of the people themselves."



11 James Crosby

Investigative journalist and Housing campaigner. Crusading journalist 'gentle' James Crosby of the *Bristol Mercury* (a liberal reforming paper) who in 1884 ran his series on the slum conditions in various neighbourhoods in Bristol called '**The Homes of the ~Bristol Poor**'-in the run up to the Royal Commission of Housing which laid the groundwork for the state's involvement in providing housing (Council Housing) after WW1

'...we have tried..to draw aside the curtain which in the wonderous many sided life of a great city [Bristol], screens from ordinary observers the appalling misery and wretchedness of...thousands of..struggling fellow creatures.'

No picture but an artist could show someone at his Victorian newspaper desk.

"...we but faintly portray..the interior of gloomy and stifling dens of filth and squalor...that to many..in this 'city of churches' [Bristol] and great centre of charity seem...scarcely credible.'

Some really vivid descriptions of individual people living in horrible housing.

'the rage for speculative building a few years ago rapidly changed the appearance of the whole neighbourhood, the squatters after some resistance had to give up their cabins as the land was let on ground rents for the new streets of houses into which mechanics and others from the congested districts rapidly streamed as soon as the houses were built.'
(Re St. Agnes and Tudor Road)

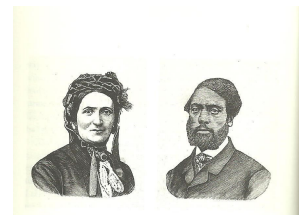
12 **William Craft (1824-1900) and Ellen Craft (1826-1891)**

19th century Enslaved runaways from Georgian plantations.... Ellen Craft who was light-skinned had posed as a white planter and her husband as her slave and they escaped by train and steamship to Philadelphia Pennsylvania and later to Boston Massachusetts (where slavery was not permitted) but under Fugitive Slave Act of 1850 which allowed slave owners and bounty hunters to go to the North to forcibly capture escaped slaves to bring them back to the slave states, the Crafts were in danger of being transported back to their owners by bounty hunters. So they fled to England where they campaigned visiting Bristol then to speak against slavery as guests of Bristol Anti-slavery Society at Broadmead Rooms on the 9th of April 1851. They lived in London until their return to the USA in 1870, 5 years after the Civil War ended and slavery was outlawed.

One retrospective report in Bristol Mercury 14 July 1860 says they came in 1849 and were the guests of the Rev. Dr. Estlin.

They appear to have visited Bristol other times (see quote from Carpenter papers)

'Having heard God made one blood all nations of men....we could not understand by what right we were held as chattels.' William and Ellen Craft *in Running a Thousand Miles to Freedom*



'I shall remember my pleasant visits to Bristol and the deep interest you have always taken in the cause of the oppressed,' Note to Mary Carpenter-from William Craft April 17 1862 (Bristol City Archives 12693 - Records of Mary Carpenter and the Red Lodge Reformatory - 1830s-1940s Ref no 12693/20 Title Mary Carpenter's Poetical Extract Book, March 1836 to July 1875 containing extracts by a number of prominent abolitionists and reformers)

