

M1 MEEF

Dossiers CAPES

John Mullen



Document A

David Ellis, "The Produce of More than One Country': Race, Identity, and Discourse in Post-Windrush Britain," *Journal of Narrative Theory*, Vol. 31, No. 2 (Summer, 2001)

1 Britain has, of course, always been a multicultural society, but the interest here is principally with the
2 period during which the subjects of Empire began to form a substantial and permanent part of the British
3 population. This period began with the docking of the SS Empire Windrush in 1948 with 492 returning ex-
4 service personnel from the Caribbean. As Peter Fryer notes, it was an auspicious beginning: "To the *London*
5 *Standard* some of the Empire Windrush passengers were making a return to 'the Motherland', and its account
6 of their arrival was headlines: 'WELCOME HOME'. Officialdom, at both government and local levels,
7 moved swiftly to make the Jamaicans feel welcomed and find accommodation and jobs"

8 Beyond this initial attempt to integrate the migrants into the local community and economy, however,
9 the British government had no policies in force to maintain this process. They did, however, have plans to
10 increase the availability of a Caribbean workforce to a labour starved economy. In 1956, for example, London
11 Transport were actively recruiting staff in Barbados in the first of a number of such initiatives which would
12 include Enoch Powell's recruitment of West Indian nurses. In the absence of any governmental support or
13 guidance for what was largely regarded as a temporary situation, the migrants were left to find employment
14 and accommodation on their own or through an informal network of support. This "word-of-mouth" system
15 saw clusters of black and Asian migrants growing up in parts of London and other major urban centers. Thus,
16 relatively small numbers of migrants nationally – a further five or six thousand in the five years after 1948 –
17 appeared much greater to the local white population, many of whom were experiencing black people in their
18 daily lives for the first time. The tensions which were to emanate from this contact would grow in the decade
19 between 1948 and 1958. Immigration numbers did increase in the latter part of the 1950s, but the events
20 which would lead to race riots in Nottingham and London's Notting Hill district in 1958 were less to do with
21 real numbers as imaginary.

22 The generation and maintenance of such fears and beliefs will be dealt with below. What is more
23 important here is the way in which such ideological beliefs were implicitly endorsed by officialdom. Black
24 people seeking accommodation were regularly met with signs saying "No Irish, No Coloureds, No Dogs."
25 Black people seeking work would meet equally explicit bars upon entry, or would suffer discrimination in the
26 nature of work they were given, their union membership and their vulnerability to redundancy. Church leaders
27 were similarly ambivalent about the "dark strangers" joining their congregation. Furthermore, as attacks upon
28 black migrants became increasingly commonplace, there seemed little recourse to the law, either due to police
29 indifference or to the widely reported sentiment that such attacks were the result of a black presence rather
30 than white racism. Throughout this ten year period, the British government had adopted laissez-faire stance
31 to the black population, and the legislation that was finally enacted in 1962 – The Commonwealth
32 Immigrations Act – was not designed to engage with British racism, so much as to confirm it. Introducing
33 controls on immigration from the Commonwealth as a response to increasing social tensions implies, as Miles
34 and Phizaklea noted of similar legislation in the mid-60s, that "in order to eliminate racism in Britain, it
35 necessary to practise it at the point of entry" (57).

36 Thus, the ten year period which began with welcome and ended in riots is characterised by what
37 Fryer calls "utter complacency" (376) on the part of the British Government and growing (and unchecked)
38 hostility on the part of the white British population. Perhaps this should come as little surprise, as many of
39 the assumptions and deeply-held beliefs about the relationship between Britain and its colonial empire had
40 already been rehearsed and legislated during the passage of the British Nationality Act in 1948. Raised initially
41 as a response to the decision by the Canadian government to establish a special Canadian citizenship, its
42 discussion in the House of Lords provides a useful insight into the ideological preconditions of immigration.

43 What is most immediately clear is a profound belief in the legitimacy and beneficence of Britain's continued
44 imperial status. As the Lord Chancellor, Viscount Jowitt put it, "I hope and believe that we all, to whatever
45 Party we belong, regard the British Empire and Commonwealth as the greatest institution which British genius
46 has ever developed" (Hansard 1001). At the heart of this conviction was the "conception of a common family"
47 with a Mother Country at its head.

Document B

Enoch Powell's so-called 'Rivers of Blood' speech, delivered to a Conservative Association meeting in Birmingham on April 20 1968.

1 In 15 or 20 years, on present trends, there will be in this country three and a half million Commonwealth
2 immigrants and their descendants. That is not my figure. That is the official figure given to parliament by the
3 spokesman of the Registrar General's Office. [...]

4 The natural and rational first question with a nation confronted by such a prospect is to ask: "How can its
5 dimensions be reduced?" Granted it be not wholly preventable, can it be limited, bearing in mind that numbers
6 are of the essence: the significance and consequences of an alien element introduced into a country or
7 population are profoundly different according to whether that element is 1 per cent or 10 per cent.

8 The answers to the simple and rational question are equally simple and rational: by stopping, or virtually
9 stopping, further inflow, and by promoting the maximum outflow. Both answers are part of the official policy
10 of the Conservative Party.

11 It almost passes belief that at this moment 20 or 30 additional immigrant children are arriving from overseas
12 in Wolverhampton alone every week - and that means 15 or 20 additional families a decade or two hence.
13 Those whom the gods wish to destroy, they first make mad. We must be mad, literally mad, as a nation to be
14 permitting the annual inflow of some 50,000 dependants, who are for the most part the material of the future
15 growth of the immigrant-descended population. It is like watching a nation busily engaged in heaping up its
16 own funeral pyre. So insane are we that we actually permit unmarried persons to immigrate for the purpose
17 of founding a family with spouses and fiancés whom they have never seen.

18 Let no one suppose that the flow of dependants will automatically tail off. On the contrary, even at the present
19 admission rate of only 5,000 a year by voucher, there is sufficient for a further 25,000 dependants per annum
20 *ad infinitum*, without taking into account the huge reservoir of existing relations in this country - and I am
21 making no allowance at all for fraudulent entry. In these circumstances nothing will suffice but that the total
22 inflow for settlement should be reduced at once to negligible proportions, and that the necessary legislative
23 and administrative measures be taken without delay.

24 I stress the words "for settlement." This has nothing to do with the entry of Commonwealth citizens, any
25 more than of aliens, into this country, for the purposes of study or of improving their qualifications, like (for
26 instance) the Commonwealth doctors who, to the advantage of their own countries, have enabled our hospital
27 service to be expanded faster than would otherwise have been possible. They are not, and never have been,
28 immigrants.

29 I turn to re-emigration. If all immigration ended tomorrow, the rate of growth of the immigrant and
30 immigrant-descended population would be substantially reduced, but the prospective size of this element in
31 the population would still leave the basic character of the national danger unaffected. This can only be tackled
32 while a considerable proportion of the total still comprises persons who entered this country during the last
33 ten years or so.

34 Hence the urgency of implementing now the second element of the Conservative Party's policy: the
35 encouragement of re-emigration.

36 Nobody can make an estimate of the numbers which, with generous assistance, would choose either to return
37 to their countries of origin or to go to other countries anxious to receive the manpower and the skills they
38 represent.

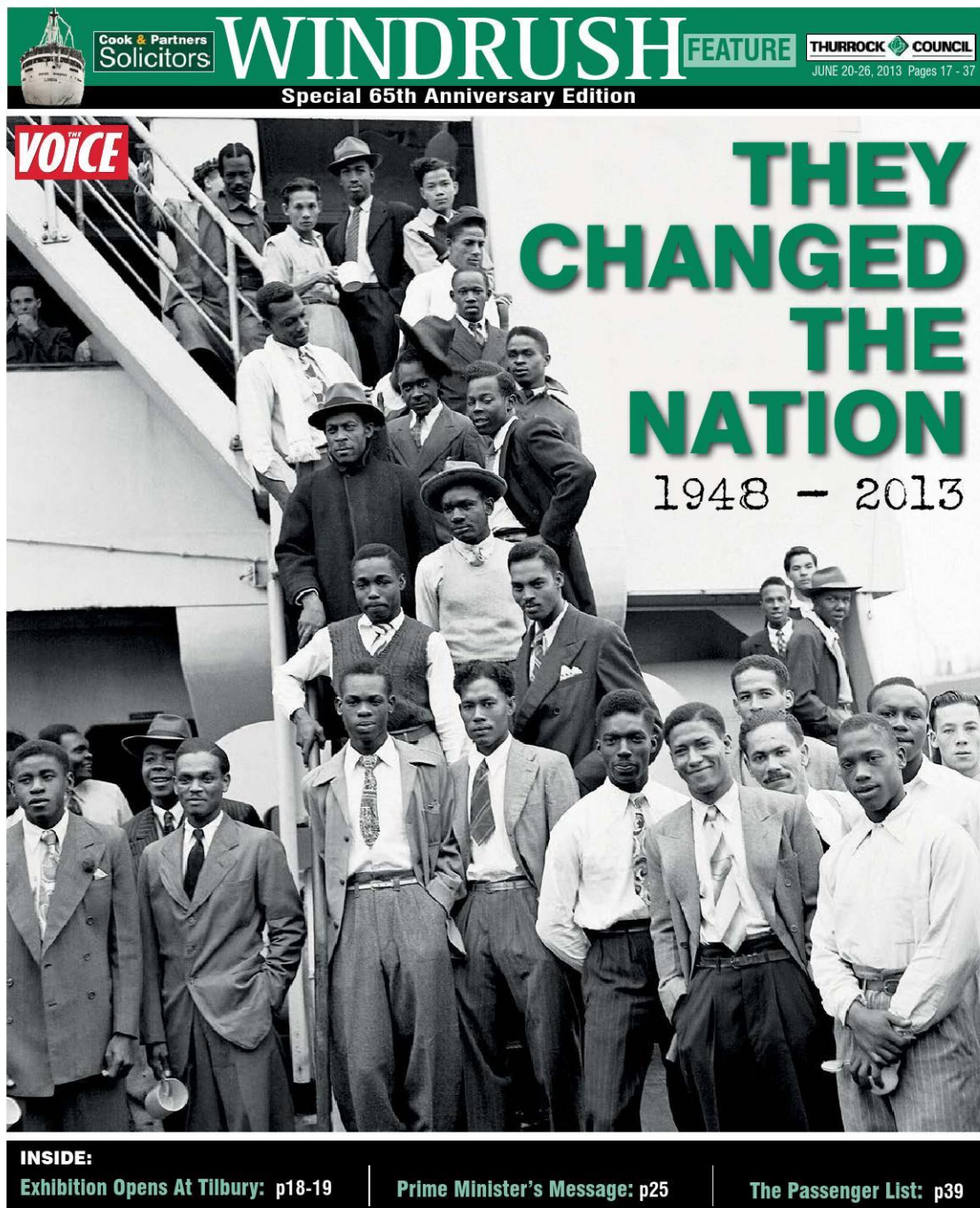
39 Nobody knows, because no such policy has yet been attempted. I can only say that, even at present,
40 immigrants in my own constituency from time to time come to me, asking if I can find them assistance to
41 return home. If such a policy were adopted and pursued with the determination which the gravity of the
42 alternative justifies, the resultant outflow could appreciably alter the prospects.

43 The third element of the Conservative Party's policy is that all who are in this country as citizens should be
44 equal before the law and that there shall be no discrimination or difference made between them by public
45 authority. As Mr Heath has put it we will have no "first-class citizens" and "second-class citizens." This does
46 not mean that the immigrant and his descendent should be elevated into a privileged or special class or that
47 the citizen should be denied his right to discriminate in the management of his own affairs between one

48 fellow-citizen and another or that he should be subjected to imposition as to his reasons and motive for
49 behaving in one lawful manner rather than another.
50 There could be no grosser misconception of the realities than is entertained by those who vociferously
51 demand legislation as they call it "against discrimination", whether they be leader-writers of the same kidney
52 and sometimes on the same newspapers which year after year in the 1930s tried to blind this country to the
53 rising peril which confronted it, or archbishops who live in palaces, faring delicately with the bedclothes pulled
54 right up over their heads. They have got it exactly and diametrically wrong.
55 The discrimination and the deprivation, the sense of alarm and of resentment, lies not with the immigrant
56 population but with those among whom they have come and are still coming.
57 This is why to enact legislation of the kind before parliament at this moment is to risk throwing a match on
58 to gunpowder. The kindest thing that can be said about those who propose and support it is that they know
59 not what they do.
60 Nothing is more misleading than comparison between the Commonwealth immigrant in Britain and the
61 American Negro. The Negro population of the United States, which was already in existence before the
62 United States became a nation, started literally as slaves and were later given the franchise and other rights of
63 citizenship, to the exercise of which they have only gradually and still incompletely come. The Commonwealth
64 immigrant came to Britain as a full citizen, to a country which knew no discrimination between one citizen
65 and another, and he entered instantly into the possession of the rights of every citizen, from the vote to free
66 treatment under the National Health Service.

Document C

The Voice, Front Cover, June 2013



Dossier 1019 Ireland

Document A : « No need to apologize ... » 1997

No need to apologise for the potato famine

Ruth Dudley Edwards

A benign consequence of "the great sacrifice" which England had made to help the starving Irish during the potato famine, wrote the editor of *The Economist* in 1847, was that "of convincing every reasonable Irishman, and the world at large, of the deep interest which is felt by the Government and the people of this country for the welfare of Ireland".

James Wilson would have been bewildered and horrified to learn that 150 years later Britain is credited in the Irish folk memory - and general liberal opinion - with callously allowing a million people to starve to death; at the extreme end of the spectrum, in the ghettos of West Belfast and the dumber reaches of Irish-America, she is accused of genocide. He would have been incredulous, also, to hear that a British prime minister has sent to a famine commemoration event a message that says, inter alia: "Those who governed in London at the time failed their people through standing by while a crop failure turned into a massive human tragedy."

Admittedly, Tony Blair's statement last Sunday was cautiously worded. He did not in fact apologise, for that implies retrospective responsibility, but he sadly noted the failure of his government's predecessors. Had New Labour been in power in the 1840s, we infer, everything would have been different: efficiency tempered with humanity would have sorted the problem out.

...

The debate has altered little from that which divided Westminster politicians 150 years ago. The Tory government, under Sir Robert Peel, used its heart, provided cheap food, set up public works and was accused by Whigs such as James Wilson of inviting disaster by giving way to dangerous sentimentality. The Whigs saw the protectionist Corn Laws as having been a major cause of the famine, and enthusiastically supported Peel in bringing about their abolition. The consequent split in the Tory Party brought the Whigs into office in June 1846, determined on hard-headedness, but confident that a free market in corn would resolve the problem of food shortages. They were not expecting that the potato crop would fall again, and when it did, they had no idea what to do.

On the one hand were the free-market ideologues who believed utterly that government interference was malign: "irremedial ruin and degradation" would follow, explained Wilson, should Ireland not be left to her own devices. What was wrong in principle had to be wrong in practice: "The science which serves only to navigate a ship in fine weather, and is inapplicable in a storm, is unworthy of the name." Yet his friend Lord Clarendon, then President of the Board of Trade and later Lord Lieutenant of Ireland - normally a stout proponent of *laissez faire* - defended the Whig government's feeble efforts to provide some temporary remedies: "you in fact say do nothing, which is exceedingly comfortable for a gentleman writing by his fireside in London, but not at all practicable for a government having to answer to the humanity and generosity of England for the mortality of Ireland."

The disaster that between 1845 and 1851 caused a million deaths and led about one and a half million people to emigrate was largely a result of desperately bad luck. The population had doubled over the previous half-century; dependence on the potato - the staple food of half the Irish people - was greater than ever before; the fungus that destroyed the crop was unknown

(no antidote was discovered until 1882); and Britain had suffered a bad harvest in 1846 and a financial crisis in 1847. The scale and duration of the Irish famine would have made it impossible for any British government to have coped with it, but it was calamitous for the Irish that the Russell government were anti-interventionist ideologues.

Of course, some in the British government were callous, many more were unimaginative and compassion fatigue set in early, but most of the politicians and public servants involved were trying honourably to deal with a disaster way beyond their competence.

The belief among Irish nationalists that the British can be blamed for the famine is founded to some extent on our Irish national inferiority complex. Whether complaining about the Northern Ireland of today or the Ireland of yesterday, nationalists tend to see British cock-ups as conspiracies. And there is, too, a national enjoyment of the culture of victimhood. The Irish people were "more sinned against than sinning", observed Bertie Ahern, the Fianna Fail leader who hopes shortly to become prime minister - a remark which is first cousin to republican propaganda about the Irish having been what the historian Liam Kennedy calls MOPE, the Most Oppressed People Ever.

The Prime Minister mercifully avoided setting a precedent by making an apology based on a false premise. He will shortly be asked to say "sorry" for Bloody Sunday; there are many more grievances to follow. It is time for him to take advantage of his youth and newness and say with his customary trenchancy that then was then and now is now, and that grown-up and equal neighbours should draw a line under their past and get on with making the best of their present

Document B

Sinead O'Connor : *This is a Rebel Song*

https://www.youtube.com/watch?v=lr-2ZPYz_Zs

I love you my hard Englishman
Your rage is like a fist in my womb
Can't you forgive what you think I've done
And love me, I'm your woman

And I desire you my hard Englishman
And there is no more natural thing
So why should I not get loving
Don't be cold Englishman

How come you never said you love me
In all the time you've known me
How come you never say you're sorry

I do
Oh please talk to me Englishman
What good will shutting me out get done
Meanwhile crazies are killing our sons
Oh listen, Englishman

I've honored you hard Englishman
 Now I am calling your heart to my own
 Oh let glorious love be done
 Be truthful Englishman

How come you never said you love me
 In all the time you've known me
 How come you've never said you're sorry

Document C Declaration of the Irish Republic, Easter 1916

Irishmen and Irishwomen: In the name of God and of the dead generations from which she receives her old tradition of nationhood, Ireland, through us, summons her children to her flag and strikes for her freedom. Having organised and trained her manhood through her secret revolutionary organisation, the Irish Republican Brotherhood, and through her open military organisations, the Irish Volunteers, and the Irish Citizen Army, having patiently perfected her discipline, having resolutely waited for the right moment to reveal itself, she now seizes that moment, and, supported by her exiled children in America and by gallant allies in Europe, but relying in the first on her own strength, she strikes in full confidence of victory.

We declare the right of the people of Ireland to the ownership of Ireland, and to the unfettered control of Irish destinies, to be sovereign and indefeasible. The long usurpation of that right by a foreign people and government has not extinguished the right, nor can it ever be extinguished except by the destruction of the Irish people. In every generation the Irish people have asserted their right to national freedom and sovereignty; six times during the past three hundred years they have asserted it in arms. Standing on that fundamental right and again asserting it in arms in the face of the world, we hereby proclaim the Irish republic as a sovereign independent state, and we pledge our lives and the lives of our comrades-in-arms to the cause of its freedom, of its welfare, and of its exaltation among the nations.

The Irish republic is entitled to, and hereby claims, the allegiance of every Irishman and Irishwoman. The republic guarantees religious and civil liberty, equal rights and equal opportunities to all its citizens, and declares its resolve to pursue the happiness and prosperity of the whole nation and of all its parts, cherishing all the children of the nation equally, and oblivious of the differences carefully fostered by an alien government, which have divided a minority from the majority in the past.

Until our arms have brought the opportune moment for the establishment of a permanent national government, representative of the whole people of Ireland, and elected by the suffrages of all her men and women, the Provisional Government, hereby constituted, will administer the civil and military affairs of the republic in trust for the people. We place the cause of the Irish republic under the protection of

the Most High God, whose blessing we invoke upon our arms, and we pray that no one who serves that cause will dishonour it by cowardice, inhumanity, or rapine. In this supreme hour the Irish nation must, by its valour and discipline, and by the readiness of its children to sacrifice themselves for the common good, prove itself worthy of the august destiny to which it is called.

Signed on behalf of the provisional government,

THOMAS J CLARKE, SEAN MACDIARMADA, THOMAS MACDONAGH, P
H PEARSE, EAMONN CEANNT, JAMES CONNOLLY, JOSEPH PLUNKETT.

Dossier 2 : The Industrial Revolution.

Doc. A. A Petition Against Machinery by Yorkshire Cloth Workers, 1786

(Yorkshire Cloth Workers' Petition, *Leeds Intelligencer and Leeds Mercury*, June 13, 1786; in J. F. C. Harrison, ed., *Society and Politics in England, 1780-1960*, New York: Harper & Row, 1965, pp. 70-72. Scribbling machines prepared wool fibers before spinning.)

To the Merchants, Clothiers and all such as wish well to the Staple Manufactory of this Nation.
The Humble ADDRESS and PETITION of Thousands, who labour in the Cloth Manufactory.

SHEWETH, That the Scribbling-Machines have thrown thousands of your petitioners out of
5 employ, whereby they are brought into great distress, and are not able to procure a
maintenance for their families, and deprived them of the opportunity of bringing up their
children to labour: We have therefore to request, that prejudice and self-interest may be laid
aside, and that you may pay that attention to the following facts, which the nature of the case
requires.

10 The number of Scribbling-Machines extending about seventeen miles south-west of LEEDS,
exceed all belief, being no less than one *hundred and seventy!* and as each machine will do as much
work in twelve hours, as ten men can in that time do by hand, (speaking within bounds) and
they working night-and day, one machine will do as much work in one day as would otherwise
employ twenty men.

15 As we do not mean to assert anything but what we can prove to be true, we allow four men to
be employed at each machine twelve hours, working night and day, will take eight men in
twenty-four hours; so that, upon a moderate computation twelve men are thrown out of
employ for every single machine used in scribbling; and as it may be supposed the number of
machines in all the other quarters together, nearly equal those in the South-West, full four
20 thousand men are left to shift for a living how they can, and must of course fall to the Parish, if
not timely relieved. Allowing one boy to be bound apprentice from each family out of work,
eight thousand hands are deprived of the opportunity of getting a livelihood.

We therefore hope, that the feelings of humanity will lead those who have it in their power to
prevent the use of those machines, to give every discouragement they can to what has a
tendency so prejudicial to their fellow-creatures.

25 This is not all; the injury to the Cloth is great, in so much that in Frizing, instead of leaving a
nap upon the Cloth, the wool is drawn out, and the Cloth is left thread-bare.

Many more evils we could enumerate, but we would hope, that the sensible part of mankind,
who are not biassed by interest, must see the dreadful tendency of their continuance; a
depopulation must be the consequence; trade being then lost, the landed interest will have no
30 other satisfaction but that of being *last devoured*.

We wish to propose a few queries to those who would plead for the further continuance of
these machines:

Men of common sense must know, that so many machines in use, take the work from the hands
employed in Scribbling, -and who did that business before machines were invented.

35 How are those men, thus thrown out of employ to provide for their families; -and what are they
to put their children apprentice to, that the rising generation may have something to keep them
at work, in order that they may not be like vagabonds strolling about in idleness? Some say,
Begin and learn some other business. -Suppose we do; who will maintain our families, whilst
40 we undertake the arduous task; and when we have learned it, how do we know we shall be any
better for all, our pains; for by the time we have served our second apprenticeship, another
machine may arise, which may take away that business also; so that our families, being half
pined whilst we are learning how to provide them with bread, will be wholly so during the
period of our third apprenticeship.

But what are our children to do; are they to be brought up in idle- ness? Indeed as things are, it
45 is no wonder to hear of so many executions; for our parts, though we may be thought illiterate
men, our conceptions are, that bringing children up to industry, and keeping them employed,
is the way to keep them from falling into those crimes, which an idle habit naturally leads to.

These things impartially considered will we hope, be strong advocates in our favour; and we
conceive that men of sense, religion and humanity, will be satisfied of the reasonableness, as
50 well as necessity of this address, and that their own feelings will urge them to espouse the
cause of us and our families-

Signed in behalf of THOUSANDS, by

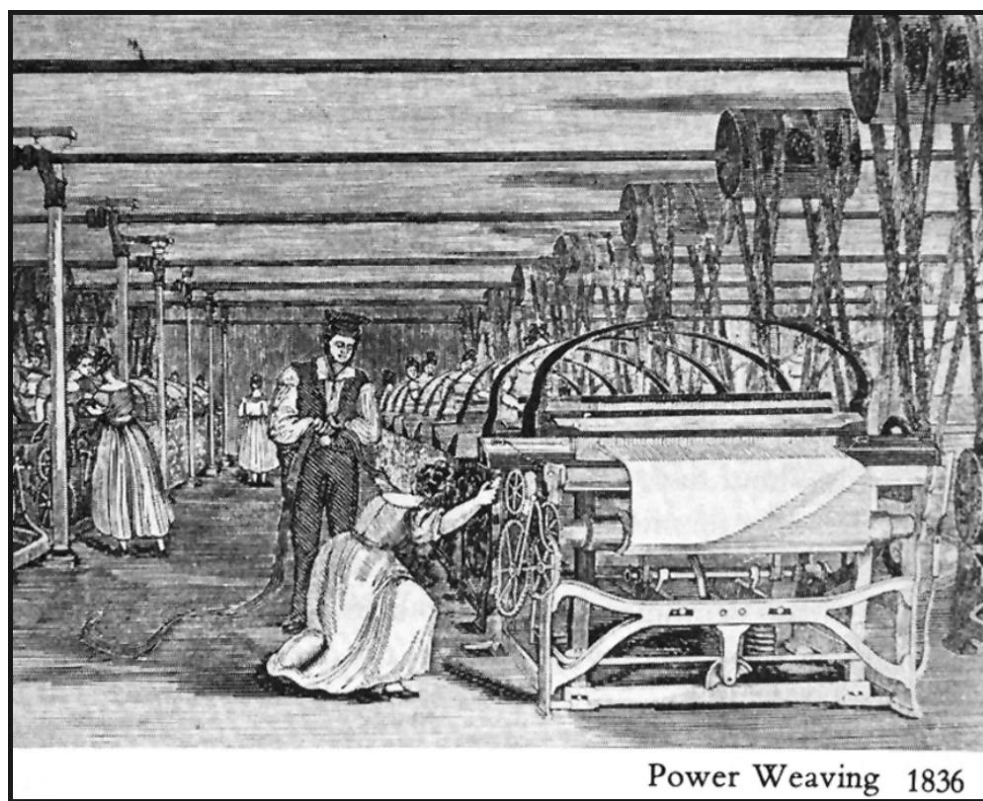
Joseph Hepworth

Thomas Lobley

Robert Wood

Thos. Blackburn.

Doc. B. Power Weaving, 1836



Doc. C. Are you a Luddite?

By Tom de Castella, online BBC News Magazine, 20 April 2012, <https://www.bbc.com/news/magazine-17770171> (retrieved 9 June 2018)

They burned down mills in the name of a mythical character called Ludd. So 200 years after their most famous battle, why are we still peppering conversations with the word "Luddite"?

It's a popular retort to someone struggling to operate their new smartphone or refusing to buy the latest gizmo: "You're such a Luddite." There is another word for it - technophobe - but it doesn't convey the same sense of irrational hostility to the modern world. So where did "Luddite" come from?

In the midst of the British industrial revolution, skilled textile workers feared for their jobs. An uprising began in 1811 when Nottinghamshire weavers attacked the new automated looms that were replacing them. The workers took inspiration from a fabled General Ludd or King Ludd living in Sherwood Forest. His fanciful name may have come from a young Leicestershire weaver called Ned Lud, who in the late 18th Century was rumoured to have smashed two stocking frames.

The machine breaking spread to West Yorkshire wool workers and Lancashire cotton mills, in what the historian Eric Hobsbawm called "collective bargaining by riot". Machinery was wrecked, mills were burned down and the Luddites fought pitched battles with the British Army. The response of the state was brutal. Machine breaking became a capital offence. At trials in York, 17 Luddites were hanged and another 25 transported to Australia, while in Lancaster eight were hanged and 38 sentenced to transportation.

One of the most serious incidents happened two hundred years ago this month. About 150 Luddites armed with hammers and axes attacked Cartwright's mill in Rawfolds, near Huddersfield. The authorities shot two of them dead and the attack was eventually repelled. For Katrina Navickas, author of *Loyalism & Radicalism in Lancashire 1798-1815*, they were working class heroes. Trade unions had been banned in 1800 and here was another way for workers to defend their livelihoods.

There's no doubt that the Luddites have been romanticised, says Dr Emma Griffin, author of *A Short History of the British Industrial Revolution*. They are thought of as the first workers to destroy their machinery, yet this had been going on for years. What marks the Luddites out was that they were better organised than their predecessors, she says.

But both historians agree that today's use of "Luddite" is wrong. To use the term for someone who ignores Twitter or refuses to move from analogue to digital TV is a complete misrepresentation, says Griffin. "We use it for people who are hostile to technology, who don't want to get a mobile phone," she says. "But what concerned the Luddites about technology was that it was going to cut their wages."

An accurate modern example, according to Griffin, is the 1986 battle of Wapping when print unions picketed Rupert Murdoch's new hi-tech newspaper offices in protest at the computerisation they feared would make them obsolete.

So how did the word evolve so much?

The first recorded usage of Luddite in the Oxford English Dictionary is for 1811. But its catch-all anti-tech meaning appears to be a relatively recent phenomenon. According to the OED, it wasn't until 1970 that the term was used - by the New Scientist - to describe technology refuseniks. [...]

Today with digital technology enlivening or intruding on - depending on your view - day-to-day experiences, the term is more popular than ever. People nostalgic for a time before mobile ringtones had colonised train carriages may class themselves as Luddites. But whereas once it was cool for kids not to understand science, the tide now appears to be with the nerds and geeks. Luddite may sometimes be a fond term but its adherents are on the losing side. The sheer variety of situations in which "Luddite" can be used would astonish the attackers of Cartwright's Mill were they to resurface today.

[...]

So however grating it is to hear an iPhone refusenik invoking the weavers of Nottinghamshire, Navickas is glad that "Luddite" remains a popular part of everyday speech. The irony is that as the speed of technological change accelerates, the term "Luddite" has never been more necessary.

ANNEXES (NB: il n'y aura pas d'annexes dans les sujets du concours, mais nous avons trouvé les deux documents ci-dessous intéressants pour leur valeur contrastive).

Doc D. Support for Machinery by Yorkshire Cloth Merchants, 1791

(Leeds Cloth Merchant Proclamation in Support of Machinery, broadsheet, 1791; in J. F. C. Harrison, ed., Society and Politics in England, 1780-1960, New York: Harper & Row, 1965, pp. 72-74.)

THE CLOTH MERCHANTS OF LEEDS

- BEING informed that various Kinds of MACHINERY, for the better and more expeditious DRESSING OF WOOLLEN-CLOTH, have been lately invented, that many such Machines are already made and set to work in different Parts of this County, and that great Numbers more are contracted for, to be used in the Dressing of Cloth in other Parts of Yorkshire, and in the
- 5 Counties of Lancaster, Derby, Chester, Wilts and Gloucester, thought it necessary to meet together on the Eighteenth of October, to take into their most serious Consideration what Steps were needful to be taken, to prevent the Merchants and Cloth-Dressers in other Parts, from diminishing the Staple Trade of this Town, by the Enjoyment of superior Implements in their Business.
- 10 At the said Meeting, attended by almost every Merchant in the Town, the above Facts did clearly appear, and after a Discussion of the Merits of various Inventions, and the Improvement in Dressing likely to be derived from them, it appeared to them all, absolutely necessary that this Town should partake of the Benefit of all Sorts of Improvements that are, or can be made in the Dressing of their Cloths, to prevent the Decline of that Business, of which the Town of
- 15 Leeds has for Ages had the greatest Share, and which from its local Advantages, we presume may be maintained and increased, provided the Merchants, and Dressers of Cloth, in Leeds, do not neglect to use the best Means in their Power, of performing their Work to the utmost Perfection.
- 20 In order that the Matter should be undertaken on a Plan to afford every possible Information, a Committee was then appointed for the Purpose of obtaining one of each of the different Machines now in Use, on the most approved Construction, and a Subscription was entered into for defraying the Expence thereof, and to enable them to obtain an eligible Situation for erecting and working them, for the Inspection of the Trade, previous to their being brought into general Use.
- 25 At a time when the People, engaged in every other Manufacture in the Kingdom, are exerting themselves to bring their Work to Market at reduced Prices, which can alone be effected by the Aid of Machinery, it certainly is not necessary that the Cloth Merchants of Leeds, who depend chiefly on a Foreign Demand, where they have for Competitors the Manufacturers of other Nations, whose Taxes are few, and whose manual Labour is only Half the Price it bears
- 30 here, should have Occasion to defend a Conduct, which has for its Aim the Advantage of the Kingdom in general, and of the Cloth Trade in particular; yet anxious to prevent Misrepresentations, which have usually attended the Introduction of the most useful Machines, they wish to remind the Inhabitants of this Town, of the Advantages derived to every flourishing Manufacture from the Application of Machinery; they instance that of Cotton
- 35 in particular, which in its internal and foreign Demand is nearly alike to our own, and has in a few Years by the Means of Machinery advanced to its present Importance, and is still increasing.

40 If then by the Use of Machines, the Manufacture of Cotton, an Article which we import, and are supplied with from other Countries, and which can every where be procured on equal Terms, has met with such amazing Success, may not greater Advantages be reasonably expected from cultivating to the utmost the Manufacture of Wool, the Produce of our own Island, an Article in Demand in all Countries, and almost the universal Cloathing of Mankind?

45 In the Manufacture of Woollens, the Scribbling Mill, the Spinning Frame, and the Fly Shuttle, have reduced manual Labour nearly One third, and each of them at its first Introduction carried an Alarm to the Work People, yet each has contributed to advance the Wages and to increase the Trade, so that if an Attempt was now made to deprive us of the Use of them, there is no Doubt, but every Person engaged in the Business, would exert himself to defend them.

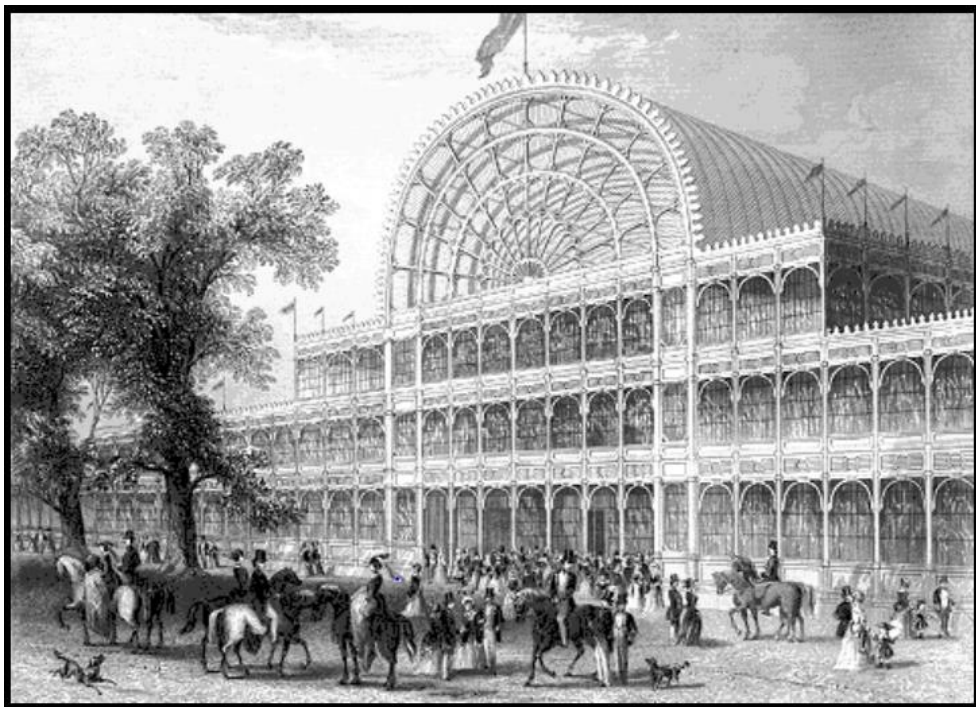
50 From these Premises, we the undersigned Merchants, think it a Duty we owe to ourselves, to the Town of Leeds, to the Nation at large, to declare that we will protect and support the free Use of the proposed Improvements in Cloth Dressing, by every legal Means in our Power; and if after all, contrary to our Expectations, the Introduction of Machinery should for a Time occasion a Scarcity of Work in the Cloth Dressing Trade, we have unanimously agreed to give a Preference to such Workmen as are now settled Inhabitants of this Parish, and who give no Opposition to the present Scheme.

Appleby & Sawyer

Bernard Bischoff & Sons

[and 59 other names]

Doc. E. The Crystal Palace, London Great Exhibition, 1851.



The Crystal Palace at the London Great Exhibition, 1851.