

THE OTHER SIDE OF SLAVERY

The abolition of slavery in 1807 is a great credit to this country. At that time however, most people were too busy working to even know of its existence. Those who toiled in the factories and mills of industrial cities like London, Leeds, Manchester and Sheffield hadn't the luxury of discussing the political issues of the day. At the height of the anti-slavery campaign William Cobbett wrote to Wilberforce:

'You seem to have great affection for the negroes... I feel for the hard-pinched, the ill-treated, the beaten down labouring classes of England, Scotland and Ireland, to whom you do all the mischief that it is in your power to do; because you describe their situation as good, and because you do, in some degree, at any rate, draw the public attention away from their sufferings.'

In an impassioned letter to the Leeds Mercury in 1830, Richard Oastler wrote:

'Thousands of our fellow creatures are existing in a state of slavery more horrid than are the victims of that hellish system, colonial slavery... The very streets which receive the droppings of the Anti-Slavery Society are every morning wet by the tears of innocent victims at the accursed shrine of avarice, who are compelled, not by the cart whip of the negro slave driver, but by the equally appalling thong or strap of the overhooker, to hasten, half-dressed, but not half-fed, to those magazines of British infantile slavery – the worsted mills in the town of Bradford.'

Oastler was a Tory land agent of estates near Huddersfield and Leeds and led the Ten Hours Movement, which aimed to reduce the working day of factory children to 10 hours. The West Riding of Yorkshire was the heart of the reform movement.

In 1833 children as young as five, but more often seven, had a working day of 14-16 hours. Factory owners permitted overseers to flog and maltreat children and often took an active part themselves. In many factories children were employed on 12-hour night shifts. Thousands of children were maimed and deformed by factory work, lack of sleep often leading to accidents involving several children and adults.

Children were also employed in the mines, starting underground at the age of about seven or eight, when they would spend long hours alone in the darkness of the pit. Older boys and girls hauled loaded wagons along Tramways underground. Small children as young as five or six sometimes worked on the surface, in charge of the pit-head winding gear, responsible for the lives of colliers being hauled up and down the shaft.

'Poverty Natural'

Although the clergy, rich merchants and political reformers all united in protest at the immorality of African slavery, there was no such campaign on behalf of child slaves. In fact, many clergy and leading politicians argued that working long hours in the factories was good for children. One senior clergyman, the Rev. Thomas Malthus, wrote in 1798 that poverty was natural and that to help the working class would be detrimental since it would enable them to live longer. When Oastler's Movement argued for a reduction in the

working day for children, the Government opposed it, saying that it would be detrimental to trade. Cobbett scathingly commented on the Establishment position:

'A most surprising discovery has been made, namely, that all our greatness and prosperity, that our superiority over other nations, is owing to 30,000 little girls in Lancashire. If these little girls work two hours less in a day than they do now, it would occasion the ruin of the country.'

For the little girls of Lancashire, the bent and crippled children of Bradford's mills, the kids with coal trains strapped to their backs, there was no Wilberforce and no pamphlets being circulated. Some things were acceptable to campaign for, others were unlawful. However, after decades of struggle, with hundreds of activists killed, imprisoned or transported, the mid-19th century saw the legalization of the Trades Unions. In 1837 George Loveless, the leading figure of the Tolpuddle Martyrs, made a speech to his fellow labourers:

'England has for many years been lifting her voice against the abominable practice of negro slavery. Numbers of great men have talked, have laboured and have struggled until at length emancipation has been granted to the black slaves in the West Indies. When will they dream of advocating the cause of England's white slaves?'

At long last, starting in 1867, a series of Factory Acts cut children's working hours, and also introduced the idea of providing education to working class children.

Why was it then that for sixty years after the abolition of black slavery, the enslavement of British children was still acceptable? Why were people able to find the time, the conscience, and the effort to campaign for people in a far-off land? Child slavery was on the doorstep, and could easily have been eradicated. The British Government put the full force of its Navy, Army and Diplomatic Service into abolishing the African slave trade. Pressure was put on other nations, risking wars and damaging commerce, to enforce a world-wide ban. But the same Government, clergy and political reformers would not lower the working day of a child of seven in Britain to 10 hours!

White Slavery Ignored

Between 1500 and 1830 about a million Europeans were captured by Muslim corsairs, sold in slave markets on the Barbary Coast and treated mercilessly. After a successful series of raids a European slave cost less than an onion, with the result that whites were simply worked to death and then replaced. Any gentry that were captured were held to ransom. Many Italian coastal towns were completely depopulated by the raids. Cornwall and Ireland were also targets.

Wilberforce and his ilk championed the cause of African slavery while the plight of child slaves in Britain was ignored. The bleeding hearts of the day preferred to campaign about African slavery because then, as now, their true interest is only to feel good about themselves.

So don't preach to us, touchy-feely liberal do-gooder, when it was your kind that emancipated the African slave while leaving our own children to work 16-hour days in the factories!

27 OCT 08. Hail Jan! Many thanks for your letter of 18 OCT 08 & the outstanding enclosures. The article on English was thought-provoking, albeit "politically correct." I sum up my impression of English as a trade language with a literature. Trade languages are usually simplified compromises toward the facilitation of trade, as are such languages as Lingua Franca of the Mediterranean, which mixes Latin with Arabic; Swahili of Africa, north of the Zambezi River, & Chalapalapa to the south. Swahili has Arab words & local native words, while Chalapalapa or Kitchen Kaffir mixes native words with European words. For example, "Go over there" is "Hamba lapa side" in Kitchen Kaffir. "Bassa" is derived from "boss" or "baas," & means work. One sees signs announcing "Hapana bassa" (No work).

On the U.S.-Mexican border I heard Pocho, a mixture of Spanish & English, with Spanish pronunciations of English words used in a Spanish language context. As we know, Spanish words occur in English, similarly mispronounced, such as those associated with bullfighting.

Army slang adopts foreign words which make soldiers speak a dialect easily distinguished from civilians. British vets use parts or renditions of words in Arabic or Chinese, as well as African. Shared experiences even cause words to be used differently or made for the situation. In Rhodesia, we referred to Blacks as "Munts," an English corruption of "Muntu" or person, & our opponents were "Terrs," which was short for "terrorists." "Non-habit-forming" was our code for "deadly" or "very dangerous." U.S. Army vets used Korean words in their daily speech, & now they use Vietnamese expressions or parts thereof.

Trades & professions have their jargon, technical terms & slang, as do criminals who use Yiddish, Ladino or Sephardic & Cockney, so as to conceal their meaning from Goyim or honest folk whom they may be scheming to victimize. Ignorant people think that they can say anything they like in foreign company, based on the often false presumption that no one else understands what they say in their native language. Big mistake!

A language can communicate, & it can also alienate with alien thoughts, but as our societies become more hybridized, we may not know how alienated we have become from our racial roots. Hence, an alienating language can promote our cultural & racial extinction, as do alien religions & conquests. "White Guilt" has become universalized with Christinsanity & the addition of the Hebrew Holofoax, so we are indoctrinated to hate ourselves & wish for our own extinction by our jew rulers & their Zionist agents. If one wonders about evil spells, then here is an outstanding example of their efficacy!

Our jewsmedia promote non-White word-usage as well as non-White behavior. White children see no examples by way of comparison, so they talk & behave according to Judeo-African values. Orwell noted the importance of controlling language, so as to direct thought in the speakers: "Who defines controls." Our Zionist Occupation Governments (ZOGs) are thoroughly Orwellian in their manipulation of language, as well as in their insistence on "politically-correct" behavior. We used to know what "gay" meant, but now it means homosexual, which has nothing gay about it. "Prejudice" no longer means judgement without experience. It now means judging negatively anything deemed "kosher" by ZOG, no matter how unpleasant the experience. I am now "prejudiced" if I dislike anything ZOG says I should like, or else. Even if I dislike it, I should say that I 'like' it, as Orwell predicted. As my example of "prejudice," I define it as loving someone you've never met, since it means "to pre-judge," whether the judgement is 'right' or 'wrong' after the fact. Perhaps we must now use "post-judice" to^{make} our position accurate. Orwell's "1984" Newspeak is today's Jewspeak. Language is also an instrument of politics, which so many proles & Goyim ignore, to their peril.

What I liked about Swedish was, according to my teachers, that "it had to be sung," otherwise it would be hard for Swedish speakers to understand, if spoken in a monotone. Since I have a musical ear, accents come unconsciously to me. By the time I arrived in Rhodesia, I must have had a noticeable Swedish lilt in English, which I did not notice, but which other English-speakers did, to my amusement. I also got a terrible German accent in Spanish after my 6 month intensive German course, but I managed to cure that with further immersion in Spanish speaking countries. It was so strong that I became aware of it myself, so I had to unlearn my German pronunciation of Spanish words & substitution of German words for the ones I should have said in Spanish! If I were jewish, I could call it "a real holocaust."

Strength through Joy to you.

DOWZ! ORION! 88!