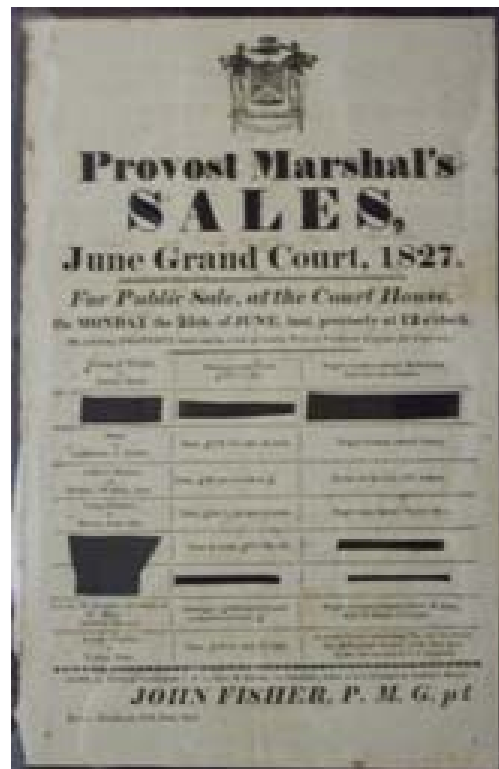


Slavery, shackles and sugar: the route to freedom?



Handlist of items in the corridor exhibition,
Cambridge University Library,
22 June – 31 July 2007

Case 1: The horrors of the slave trade

Jamaica Gazette

vol. VI, no. 54 (July 2, 1788)-vol. VI, no. 97 (November 29, 1788)

RCS.Per.1311.a.OS

Request in Rare Books Room

Henry Brougham, Baron (1778-1868), *Murder of eleven women in the West Indies.*

[S.l.]: Saxton and Chaloner, 1838.

“Eleven females have been flogged, starved, lashed, attached to the Treadmill and compelled to work, until nature could no longer endure their sufferings Eleven inquisitions were held, – eleven inquiries were made, – eleven verdicts were returned – for Murder? – Manslaughter? – Misconduct? No! but that ‘they died by the visitation of God’! – A Lie! – A Perjury! – A Blasphemy!”

(Extract from Lord Brougham’s speech in the House of Lords, February 20, 1838)

RCS.Case.b.347

Request in Rare Books Room

An interior view of a Jamaica house of correction (undated)

“The whipping of females, you were informed by me officially, was in practice and I called upon you to make enactments to put an end to conduct so repugnant to humanity and so contrary to law. So far from passing an Act to prevent the recurrence of such cruelty, you have in no way expressed your disapprobation of it. I communicated to you my opinion, and that of the Secretary of State of the injustice of cutting off the hair of females in the House of Correction, previous to trial. You have paid no attention to the subject.”

(Extract from the speech of the Marquess of Sligo to the Jamaica House of Assembly, February 1836.)

RCS.Case.b.361

Request in Rare Books Room

An account of the number of Negroes delivered in to the islands of Barbadoes, Jamaica, and Antego from the year 1698 to 1708 ... whereby it appears the African trade is encreas'd to four times more since its being laid open, than it was under an exclusive company.

[London: s.n., 1709].

RCS.Case.a.77

Request in Rare Books Room

Grand Court, British Honduras. Slave sale poster, 1827.

A printed poster of the Provost Marshal's sales, June Grand Court, 11 June 1827, advertising the sale of slaves at the Court House on 25 June 1827. The poster gives the names of the owners and slaves and the cost price, although some of these details have been cut out and removed. On the back of the poster are manuscript details of the sale of a slave at the June Great Court, dated July 1827.

The provenance of the collection is unknown.

RCMS 240/31

Request in Manuscripts Room

Capt. G. L. Sullivan, RN., *Dhow chasing in Zanzibar waters, and on the eastern coast of Africa. Narrative of five years' experiences in the suppression of the slave trade.*

3rd ed.

London: Sampson Low, Marston, Low, & Searle, 1873.

RCS.A.4m6.12

Request in Rare Books Room

Lt. Francis Meynell, *Slave deck of the Albaroz, 1845.*

Copy of a watercolour depicting conditions on a slave vessel after the slaves had been freed by the Royal Navy. This is the only known live drawing of a slave vessel. The original is held in the National Maritime Museum.

Meynell was mate on the *Albatross*, a British Navy ship that captured the Portuguese/Brazilian vessel, *Albaroz*, off the mouth of the Congo River in 1845.

From the Royal Commonwealth Society's Central Office of Information photograph collection.

RCS / COI / P9

Request in Manuscripts Room

Slave decks of the *Vigilante*, 1822

Copy of an engraved drawing of the French slaving vessel *Vigilante*, showing cross sections of lower decks where slaves were kept; leg and arm shackles are also illustrated. The original manuscript drawing is annotated by hand: “The representation of the brig *Vigilante* from Nantes, a vessel employed in the slave trade which was captured by Lieutenant Mildmay in the River Bonny, on the coast of Africa, on 15th of April 1822. She was 240 tons of burden and had on board at the time she was taken 345 slaves. The slaves were found lying on their backs on the lower deck, as represented below; those in the centre were sitting, some in the posture in which they are there shown and others with their legs bent under them, resting upon the soles of their feet”.

William Wilberforce, a leading abolitionist and MP for Hull, in 1789 described the horrors of slave transit as “the most wretched part of the whole subject. So much misery condensed in so little room, is more than the human imagination had ever before conceived.” (*Parliamentary History of England*, vol. XXVIII, col.45)

The original is held in the National Maritime Museum.

From the Royal Commonwealth Society’s Central Office of Information photograph collection.

RCS / COI / P10

Request in Manuscripts Room

The **Central Office of Information** was established in 1946, as the Information Bureau, after the demise of the wartime Ministry of Information, when individual government departments resumed responsibility for information policy. The remit of the department was for the 'collection and recording of information on existing conditions in the Empire ... for the benefit of all who desire to avail themselves of this service.'

The COI had a substantial photographic library, used by the RCS on various occasions, particularly for illustrations to *United Empire*, *Commonwealth Journal* and *Commonwealth in Focus* in 1982. Numerous photographs are included in the Modern Commonwealth collection.

In July 1988 it was announced that the COI was dispersing this library and it was eventually divided among numerous libraries. The RCS applied to receive the Commonwealth material, and this was approved. It is understood that the material in the COI Library taken in Commonwealth countries was distributed among those countries, though a few items of this nature remained in the material handed over in 1988.

Case 2: The Greg family in Dominica: records from a slave-owning estate

The Greg family originated in Ayr, Scotland, but John Greg (1693-1783) settled in Belfast in 1715. His eldest son, John (1716-1795) went to the West Indies in 1765 and became the first Government Commissioner for the sale of land. He had two estates in Dominica, *Hertford* (250 acres) and *Hillsborough* (750 acres), which received its title in honour of Viscount Hillsborough, a friend of the Greg family.

The **Power of Attorney** permitting John Greg to “enter upon and take possession of all and every the Lands Houses Plantations Negroes Cattle Stock and Hereditaments whatsoever which belong to us in the said Island of Dominica” is the earliest document in the Greg collection, dating from 1772.

The 1795 **Plan of the Hillsborough Estate** by F. Lowndes shows the Works, the Overseer’s House and a Store, situated by the river. The House and the living quarters for slaves were on higher ground.

The **Inventory** taken on 22 April 1818 lists 71 male and 68 female slaves together with their ages and physical condition.

Power of Attorney given to John Greg, 1772.

RCMS 266/3

Request in Manuscripts Room

Portrait of John Greg (1693-1783), with his estate plan

RCMS 266/11

Request in Manuscripts Room

F. Lowndes, Plan of the Hillsborough Estate, 1795.

RCMS 266 (plan chest)

Request in Manuscripts Room

Inventory of slaves, mules, cattle, and plantation utensils, 1818.

RCMS 266/4

Request in Manuscripts Room

Case 3: Slave compensation for West Indian colonies

By the early 1830s Samuel Greg had settled at Quarry Bank in Manchester, a prosperous merchant with an income supplemented by his West Indian estates. The **Ledger** on display contains accounts of Hillsborough crops from 1848 to 1899. During the 18th and 19th centuries the main crop on the estate appears to have been sugar, with molasses and rum regularly exported to Liverpool.

The Hillsborough income would probably have been among those significantly affected by the West Indian sugar campaign (see case 6) – which may account for the switch to cacao and limes towards the end of the 19th century. It appears from the **cigar box** on display that the estate was later cultivated for tobacco.

The family archives contain a **slave shackle** whose date of manufacture is unknown. They also include details of the compensation awarded to slave owners in 1935, after the passing of the 1833 Act for the Abolition of Slavery (see case 6). The Commissioners of Compensation at Roseau notified estate owners through the *Dominica Colonist* when the funds became available, and distributed **Inter-Colonial Apportionment leaflets** giving a breakdown of the sum to which slave owners were entitled. The document includes manuscript calculations made by Samuel Greg or his agent.

Hillsborough Estate remained in the possession of the Greg family until 1928. The **photographs** on display here, showing Hillsborough and its neighbouring estate, were probably taken by John Tylston Greg, the last member of the family to own the land. After leaving Dominica he returned to England – to a house in Oxford which he named Hillsborough.

Office of Commissioners of Compensation, Roseau. Inter-Colonial Apportionment, 1835.

RCMS 266/8

Request in Manuscripts Room

Greg album of photographs of Jamaica and Dominica, 1880?-1897

Y307H/74 "Upper or Eastern end of Hillsboro' Estate, 1897, Dominica"

Y307H/75 "Clark Hall Estate, next Estate East of Hillsboro', 1897, Dominica"

Y307H

Request in Manuscripts Room

Cigar box, Hillsborough estate.

RCS Artefact Collection

Request in Manuscripts Room

Ledger, Hillsborough estate.

RCMS 266/9

Request in Manuscripts Room

Dominica Colonist

September 27, 1834

RCMS 266/9

Request in Manuscripts Room

Slave shackle, Hillsborough estate.

RCS Artefact Collection

Request in Manuscripts Room

Case 4: The trade in slaves: letters from the Lucas family records

The following letters are copies of those held in MS Add. 8369, a collection relating to various members of a family named Lucas. Philip Monoux Lucas was a partner in a number of companies and resided in the West Indies between about 1802 and 1810. He acted as an agent for the sale of slaves on the island of St Vincent, and the letters on display illustrate various commercial and political concerns of slave owners and traders in the final period of the British Atlantic slave trade.

MS Add. 8369

Request in Manuscripts Room

George Case to Messrs P. M. Lucas & Co.; Liverpool, 5 August 1806

Case announces the imminent arrival in St Vincent of his ships *Bess* and *Eliza*, carrying a total of 426 slaves from Old Calabar. The masters of the vessels have been instructed by Case to treat with Lucas for the sale of the slaves. At the foot of the first page Case writes:

“His Majesty’s present Ministers, as you will learn from other Quarters, seem determined to abolish the African Slave Trade, and they threaten to do so early in the next Session of Parliament: it behoves us therefore to make the most of it, whilst they permit it to continue, even under the present most injurious Restrictions.”

Gabriel James & Co. to Messrs Lucas & Co.; Liverpool, 9 February 1807

James & Co. report that their ship *Stork* is ready to sail for Angola to transport 195 slaves to the West Indies, calling first at Barbados. The Liverpool firm requests Lucas & Co. to lodge a letter in Barbados with information respecting the market for slaves in St Vincent, for the information of the master of the *Stork* on his arrival in the West Indies. In the second paragraph the writer comments on the passage of the Bill for the abolition of the Slave Trade.

John Bean to Philip Monoux Lucas; Trinidad, 12 July 1807

Bean informs Lucas that he expects the arrival in Trinidad of the ships *Aurora* and *Agreeable* carrying 290 and 250 slaves from the Congo respectively, and discusses the likely state of the market for them and the need to procure licences for their sale.

Nancy François, *The Slave Route*

[S.l.]: UNESCO, 2000

Recent acquisition

Request in Map Room

Case 5: British Quakers and the slave trade

Quaker hesitations about slave ownership dated back to the early years of the movement in the mid-seventeenth century. George Fox, the principal founder of the Quakers, reminded Quaker slave owners in 1657 that all were equal in the sight of God. There were protests against slavery by North American Quakers from the 1670s onwards and their views were well known to their British counterparts.

In 1727 London Yearly Meeting, the leading body of British Quakers, censured the importation of Negroes. By the mid-century there was regular consideration of the issues concerned and communication with meetings and individuals throughout the country by means of printed annual epistles. Recognising that there were still some Quakers dealing in slaves, Yearly Meeting agreed in 1761 that they should be 'disowned' or expelled from the Society of Friends if they persisted.

After the publication of the widely distributed text *The case of our fellow-creatures, the oppressed Africans* in 1784, the Quakers came to realise that they needed to work with abolitionists from other denominations. The committee for the Abolition of the Slave Trade was formed in 1787; nine of the original 12 members were Friends. The Committee's first meeting was held in the shop of James Phillips, Quaker printer and publisher, who printed an English translation of Clarkson's famous essay and in 1789 a poster of the slave ship *Brookes*.

Quaker concerns about slavery continued after the 1807 act and are still current (see final case).

George Fox (1624-1691) was the most prominent of the early Quaker leaders.

In 1657 he wrote 'To Friends beyond Sea, that have Blacks and Indian Slaves' emphasising the equality of all humankind.

George Fox, *A collection of many select and Christian epistles, letters and testimonies.*

London: printed and sold by T. Sowle, 1698.

Syn.3.69.30

Request in Rare Books Room

In his journal of a visit to Barbados in 1671 Fox recorded his advice to the local Quakers about the treatment of their slaves, recommending granting freedom after some years of servitude.

George Fox, *A journal or historical account of the life, travels, sufferings, Christian experience and labour of love ... [of] George Fox ...*

London: printed for Thomas Northcott, 1694.

F.1.29

Request in Rare Books Room

The Quakers appeal beyond their own society

In 1783 Yearly Meeting gave serious consideration to the slave trade and appointed a 22 member committee to follow up the concern. A petition against the trade signed by 273 Quakers was presented to Parliament. Two members of the committee, William Dillwyn and John Lloyd prepared a short address for extensive distribution, *The case of our fellow-creatures, the oppressed Africans*. 2,000 copies were printed in 1783 and a further 10,000 in 1784.

A facsimile of the 1783 printing is on display.

William Dillwyn & John Lloyd, *The case of our fellow-creatures, the oppressed Africans, respectfully recommended to the serious consideration of the legislature of Great-Britain, by the people called Quakers*.

[Attributed to Anthony Benezet; signed John Ady, clerk to the meeting]

London: printed by James Phillips, 1784.

Syn.5.78.8(5)

Request in Rare Books Room

The following passage describes the shocking conditions endured by African slaves:

“This traffick [in slaves] ... is shocking to humanity. The violent separation of the dearest relatives, the tears of conjugal and parental affection, the reluctance of the slaves to a voyage from which they can have no prospect of returning, must present scenes of distress which would pierce the heart of any, in whom the principles of humanity are not wholly effaced. This, however, is but the beginning of sorrows with the poor captives. Under their cruel treatment on ship-board, where, without regard to health or decency, hundreds are confined within the narrow limits of the hold, numbers perish ... The measure of their afflictions yet remains to be filled; being sold to the highest bidder, and branded with a hot iron, they have yet to linger on, unpitied, ... without proper food or clothing, or

any encouragement to sweeten their toil; whilst every fault, real, or imaginary, is punished ...” (pp.8-9)

A later passage condemns the deeper impact slavery had on African communities:

“In procuring slaves from the coast of Africa, many children are stolen privately; wars also are encouraged among the negroes ... Many cries are uttered by widows and fatherless children, which reach not our ears.” (p.12)

Society of Friends, Christian and brotherly advices given forth from time to time by the Yearly Meetings in London alphabetically digested under proper heads.

First issued in manuscript in 1738 and kept up to date with the addition of further material sent to local clerks from the Yearly Meeting from time to time, *Christian and brotherly advices* was the codification of rules and advice for Quaker behaviour. The entry under the heading ‘**Negroes**’ records a decision taken by the Meeting in 1727:

“It it [sic] the Sense of this Meeting, that the Importing of Negroes from their Native Country and Relations by Friends is not a commendable nor allowed Practice; And that Practice is cencured by this Meeting.” (p.137)

MS Add. 8378

Request in Manuscripts Room

Epistles from the Yearly Meeting of Friends

Each year the London Yearly Meeting issued an epistle which was circulated widely amongst British Quakers. An epistle from 1758 is shown here to illustrate the part played by the slavery issue in the annual deliberations of the Quakers.

From a private collection.

Epistles from the Yearly Meeting of Friends, held in London ... from 1681 to 1857
London: E. Marsh, 1858.

S100.c.85.4-5 (2 vols.)

Request in Rare Books Room

Stella Alexander, *Quaker testimony against Slavery and Racial Discrimination: an anthology.*

London: Published for the Race Relations Committee by Friends Home Service Committee, [1958].

After the abolition of slavery in the British Empire, Quakers continued to oppose it elsewhere. For example, following investigations on behalf of the three great English Quaker chocolate firms in 1907 representations were made to the Portuguese government about conditions in Portuguese West Africa.

From a private collection.

Case 6: The route to abolition: the sugar campaign

With the formation of the national Committee for the Abolition of the Slave Trade 1787, local support groups for prayer, propaganda and petitioning quickly followed. Women were excluded from petitioning, as from voting, but this did not stop them playing their part in the anti-slavery campaigns.

Women were particularly active in the campaign to discourage the use of West Indian sugar produced using slave labour, such as that grown at the Greg family's Hillsborough estate (see cases 2 and 3). Children were involved in the movement with special literature and encouragements to give up sweets made from West Indian sugar. In a successful bid to strike at the economic foundations of slave-dependent industries, sugar from East India (India and Malaysia) was promoted instead.

The following rubric, which can be seen on the small card in this case, was also reproduced on sugar bowls for use in abolitionist households:

“By six families using East India instead of West India Sugar one Slave less is required: surely to release a fellow-creature from a state of cruel bondage and misery, by so small a sacrifice, is worthy the attention of all.

“N.B. The labour of one Slave produces about Ten Cwt. of Sugar annually.”

Reasons for substituting East India for West India sugar: chiefly selected from a recent publication, on the subject of emancipation.

Birmingham: printed by Benjamin Hudson, 1826.

RCS.Case.b.352

Request in Rare Books Room

A logical negro [&] Song of thanksgiving.

[Leeds: s.n., 184-?].

A double-sided pamphlet with story and song, aimed at children. From the ‘Leeds Anti-Slavery Juvenile Series’.

RCS.Case.b.340

Request in Rare Books Room

East India sugar.

Sheffield: J. Blackwell, printer, [183-?].

A card encouraging the use of East India sugar to reduce slavery.

RCS.Case.b.353

Request in Rare Books Room

Mary Ann Rawson, *Hymns for anti-slavery prayer-meetings.*

London: Jackson and Walford, 1838.

This booklet contains nine hymns. Profits from its sale were placed at the disposal of the Sheffield Ladies Association for the Universal Abolition of Slavery.

RCS.Case.b.337

Request in Rare Books Room

Sheffield Ladies' Anti-Slavery Association, *The fifth annual report of the Sheffield Ladies' Anti-Slavery Society, for 1830.*

Sheffield: printed by J. Blackwell, 1830.

“During the past year, the Female Anti-Slavery Society, established in Sheffield, have monthly distributed a hundred Anti-Slavery Reporters, with other tracts on this subject. They have also had printed for distribution five hundred copies of the speech on West India Slavery, made in parliament by Mr. Brougham at the close of the last session and have issued an ‘Appeal to the Friends of the Negro to the British People on behalf of the slaves in their colonies’, of which fifteen hundred copies have been printed, and distributed chiefly, though not exclusively among the poor of this town and neighbourhood, through the medium of female collectors and children in the different schools.” (p. 3)

RCS.Case.b.348

Request in Rare Books Room

Continued oppression of the slaves.

[Sheffield?]: Leader, printer, [183-?].

A handbill addressing the ‘Men of Sheffield’ to petition for the full emancipation of slaves. The 1833 Act did not manumit slaves at a stroke: it stated that they must become ‘apprentices’ for several years before attaining complete freedom.

“Friends of humanity! – The Commons House of Parliament has, by recent Vote, decided that Fetters shall not be struck from the Negro. Is this your wish? ...
“The Apprentices are, at present, in many respects, in a worse condition than when they were called SLAVES ...

“It is intended, very soon, to hold another Public Meeting, and again to Petition Parliament for the immediate and unconditional Emancipation of the Slaves. Men of Sheffield be ready – be firm – be united.”

RCS.Case.b.360

Request in Rare Books Room

An Act for the Abolition of the Slave Trade, 25 March 1807

OP.3.03 (159)

Request in Commonwealth Room

An Act for the Abolition of Slavery throughout the British Colonies ... and for compensating the Persons hitherto entitled to the services of such slaves, 28th August 1833.

OP.3.03 (219)

Request in Commonwealth Room

The **1807 Act** abolished the slave trade – as distinct from the condition of slavery – throughout the British Empire, prohibiting British ships being involved in the slave trade. Penalties of £100 per slave were levied on British captains found importing slaves. Slave transportation ships were now declared to be the equivalent of pirates, and an energetic campaign of suppression was conducted by the Royal Navy.

The **1833 Act** came into force on 1 August 1834. On that date slavery was abolished throughout the British Empire, and the Act automatically applied as new possessions (principally in Africa) subsequently became part of the British Empire.

However, there were a number of exceptions, in particular regarding the East India Company which administered large parts of India.

The act also set out to compensate the slave owners, and this was achieved at a cost of £20,000,000. See material on display in case 3 regarding slave compensation in the West Indies in 1835, including Samuel Greg’s calculations of the compensation he was due in Dominica.

Case 7: Slavery continues into the 20th century

Sir Samuel Baker and the slave trade

Sir Samuel White Baker (1821-1893), established his reputation as an African explorer in the Nile region 1862-1865. In 1869 he accepted the commission of the khedive Ismail to command an expedition to the equatorial regions of the Nile to suppress the slave trade and open the great lakes to navigation. The following letter, addressed to Sir Thomas Fowell Buxton (1837-1915) is dated 15 June 1870, and written at his base camp of Tewfikéeya, named after the Khedive's eldest son.

“I accepted the Viceroy's commission “to suppress the slave trade of the White Nile and to establish the authority of the Egyptian Govt at the Sources of the Nile”...You know how sincerely I shall work on this enterprise as one having no prejudice either for or against the Black – but regarding him simply as a human being in a state of savagedom. At the same time I am well aware that the whole of Egypt is against the suppression of the slave trade ...”

“As we passed the first slave “station” I discovered my own officers purchasing slaves secretly from the traders!

“Without recourse to very severe measures I have thoroughly established discipline – the slaves were returned; and I have captured and released from the traders 305 of these unfortunate creatures.

“I captured one vessel with 150 women, girls and children concealed beneath the deck and stowed like herrings in a barrel. I confiscated the vessel with the ivory, and I send [sic] the agent in irons to Khartoum ... The tale told by the slaves was the usual story of the general massacre of the men and the destruction of their villages when the girls and children were kidnapped – thus they had no homes to which they could return.”

The letter forms part of a small collection of letters on the slave trade to Sir Thomas Fowell Buxton from Sir Samuel Baker and Sir Roderick Murchison.

RCMS 113//7/1c

Request in Manuscripts Room

Slave market place, Zanzibar

A stereo print from a collection of loose prints copied from stereoscopic views:
***Photographs of Zanzibar* by James Augustus Grant, 1860.**

A view looking across the open market place towards a dilapidated building, with slaves seated in the right foreground. Grant's note beneath the print reads:

“Slave market-place, Zanzibar - very difficult to take - slaves and arabs keep running away leaving only a line of women slaves whose legs and a face or two may be observed - the women's entire dress is a blue cotton sheet or cloth tied tight under arms and extending as far as the knee - their heads are cropped as short as scissors can crop them - very often they have for ornament a hole through the upper lip - at the market they come out very clean. Houses are blocks of coralline partly plastered - an indistinct wily arab squats to the right eyeing the women.”

J.A. Grant was on the island of Zanzibar – then a British colony – with J.H. Speke before their expedition to seek the source of the Nile.

Y3047C/1

Request in Manuscripts Room

Leeds Auxiliary to the Freed-Men’s Aid Society, *A plea for the perishing.*

Leeds: printed by Edward Baines and Sons, [1860].

“This Society has been formed to co-operate with similar Associations in London, Birmingham, and other places, in endeavouring to alleviate the bitter sufferings which the war now raging in America has inflicted on the refugee negroes.”
(p.[3])

RCS.Case.b.354

Request in Rare Books Room

Subscription form for British and Foreign Anti-Slavery Society, March 1894.

This form was inserted in an issue of the *Anti-Slavery Reporter*.

RCS.Per.208

Request in Rare Books Room

“Englishman buys a slave”.

News cutting from the *Evening Standard*, 12 October 1935.

From a collection of news cuttings concerning slavery in Africa, particularly Abyssinia, January 1933 - April 1938, collected by Frederick Stanley Livie-Noble (1899-1970).

RCMS 334/1/2/3

Request in Manuscripts Room

Anti-Slavery Reporter

Despite the provisions of the 1833 Act, slavery continued in British colonial possessions until at least the early 20th century. The **British and Foreign Anti-Slavery Society** was founded by Quakers in Birmingham in 1839. The society survives today as Anti-Slavery International (see final case).

The *Anti-Slavery Reporter*, published by the British and Foreign Anti-Slavery Society, 1853-1909, strove to highlight the continuation of the slave trade in British colonies.

- The July 1897 issue on display is devoted to the theme of slavery in Zanzibar, condemning the “hesitating action of the [British] Government” and “the humiliating spectacle of the flag of freedom being dragged through the mire of Slavery” (p.[147]).
- The January/February 1899 issue includes an image of a freed slave girl, liberated from Pemba in 1897. (Photograph by Francis W. Fox.)

RCS.Per.208

Request in Rare Books Room

Case 8: Slavery continues today

“A society has been established for the abolition of this trade, in which dissenters, quakers, churchmen – in which the most conscientious of all persuasions have all united and made a common cause in this great question.”

(Extract from William Wilberforce’s speech in the House of Commons, May 12, 1789)

The campaign to abolish all forms of slavery continues today. 21st century methods of communicating the message include websites and e-petitions, video and photographic material, and online exhibitions, as well as printed resources including periodicals, factsheets and postcards.

The Quakers continue to work for the abolition of slavery in its many modern variations, providing education resources such as the *Abolition Journeys* leaflet on display here. The Library of the Religious Society of Friends in London currently has an online exhibition, entitled ‘Quakers and the path to abolition in Britain and the colonies’.

“Slavery is at the worst end of a continuum, a line, of exploitation, which our global economic system encourages.”

<http://www.quaker.org.uk/> (Accessed: 15 June 2007)

The *Anti-Slavery Reporter* remains in print today, lobbying for the elimination of slavery, servitude and forced labour. In 1909 the British and Foreign Anti-Slavery Society merged with the Aborigines’ Protection Society; in 1990 the body became **Anti-Slavery International**.

RCS.Per.208
Request in Rare Books Room

“Many people think that slavery no longer exists. Yet at least 12 million people live and work in contemporary forms of slavery which have been defined and prohibited in international conventions.”

<http://www.antislavery.org/2007/> (Accessed: 15 June 2007)