

## Letter from Sir John Shaw Lefevre to Dr. Hodgson, 22 December 1833

In April 1833 Sir John Shaw Lefevre was appointed Under Secretary for the Colonies with special responsibility for the distribution of the £20 million of compensation to slave owners in the West Indies.

In this letter, Sir John declines Dr Hodgson's request to join the board of the Society for the Colonization of Free People of Colour of America. This society was established in 1816 and founded the colony of Liberia on the West coast of Africa the following year. The slave trade was abolished in Britain in 1807 and in 1808 in America, so any slaves found on transporters were 'freed' and sent to Liberia (rather than America) and free black people from America were offered free passage to the colony. As Sir John writes, many of the anti-slavery abolitionists in the 1830s did not approve of this arrangement. This was partly because it separated white and black people and partly because it was initiated by slave owners to keep troublesome free black people away from slaves. The immigrants to Liberia also failed to integrate, creating tensions with the indigenous population. Liberia became the first African republic in 1847.

**Resolutions of a meeting of A Society instituted for  
promoting the abolition of the Slave Trade,  
20 December 1791**

At this date abolitionists wanted only to abolish the slave trade, i.e. the transporting of slaves from Africa to the colonies, not slavery itself. The abolition of the slave trade would, they hoped, encourage slave owners to look after their existing slaves and prevent slaves being transported in poor conditions.



Du 1/60/8 (30)

**Notice of a petition to be signed at Durham Town Hall  
for the Abolition of a Trade, to the Coast of Africa,  
for Slaves, 29 February 1792**

A bill for the Abolition of the Slave Trade was discussed in the House of Commons in 1792. The Society for the Abolition of the Slave Trade encouraged petitions, and 519 petitions were presented to Parliament. These included petitions from the inhabitants of Durham and Sunderland.



Du 1/60/8 (33)

**Report by the Society for Effecting the Abolition of the  
Slave Trade on the passing of the  
Foreign Slave Trade Bill, 30 July 1806**

Granville Sharp, the chairman of this committee, was born and educated in Durham. His father was a canon of Durham Cathedral and archdeacon of Northumberland, and Granville attended Durham School before becoming an apprentice tailor in London. It was here that he became interested in the abolition of slavery.

The report gives a detailed account of the passing of the bill and also emphasises that 'much yet remains to be effected; that nearly one half of this cruel commerce still subsists and flourishes, under the national sanction, and supported by powerful interests and the most inveterate prejudices'. Although the slave trade by British subjects was abolished in 1807, it was not until 1833 that the Abolition of Slavery British Empire Bill was passed and not until the 1<sup>st</sup> August 1838 that all slaves in British overseas territories were freed.

## **Map of Africa by Faden with annotations on slavery by Castlereagh, 1803**

This map is annotated with observations on the Portuguese and Spanish slave trade in Africa in 1811. According to Viscount Castlereagh who was Foreign Secretary and later 2<sup>nd</sup> Marquess of Londonderry,;

'The vessels wearing the Spanish flag are found to be American or British in disguise, chiefly the former.....  
Before our Abolition there was literally no Spanish slave trade.'

The British abolished the Slave Trade in 1807 and the Americans in 1808. Viscount Castlereagh was responsible for negotiating the Anglo-Portuguese (1815) and Anglo-Spanish (1817) treaties on the slave trade.

## Letter from James Stephen to Viscount Castlereagh 9 August [1814]

James Stephen was a prominent abolitionist who married William Wilberforce's sister. Stephen suggested the reintroduction of the unsuccessful Foreign Slave Bill, to abolish the slave trade, of the 1790s, and which was finally passed in 1806. This letter was sent with 2 maps of Africa, one with annotations about the Spanish and Portuguese slave trade, to Viscount Castlereagh. Castlereagh was Foreign Secretary between 1812 and 1822, and later became 2<sup>nd</sup> Marquess of Londonderry.



D/Lo/C28(1)

## Handbill with 'detached facts' supporting the abolition of the slave trade, [1792]

This handbill uses 'detached facts', mainly calculations, rather than moral and religious arguments for the abolition of the slave trade. It still uses very emotive language, however. The evidence was delivered to the House of Commons in 1792, when abolition was first discussed. The handbill offers a practical example of how members of the public can support the movement:

'A family that uses 5lb of sugar *per week*, with the proportion of rum, will, by abstaining from the consumption, 21 months, prevent the slavery or murder of a fellow-creature'



Du 1/60/8/29

## Letter from James Cropper to John Pease, 10 February 1839

John Woolman (1720-1772) was an American Quaker who spoke, and wrote, against slavery from the 1740s onwards. His *Journal* was very famous and influential in the anti-slavery movement. According to Cropper, 'the root of slave holding was the love of money, & the love of the World' and questions American Quakers who own slaves. Quakers were opposed to slavery on religious grounds, believing that all men are equal in the eyes of God and so cannot be masters and slaves. As Quakers had a long history of persecution, and extensive networks, they were some of the earliest, and most prominent, of the campaigners.

## **Letter from Josiah Forster to John Pease, 28 July 1837**

This letter, between two prominent Quakers, emphasises the financial burden of the anti-slavery movement on its members:

'we in London have been spending a large sum of money on behalf of the Antislavery public - pamphlets, parcels, newspapers, Public Meeting at Exeter Hall, and various other outgoings'

Part of this money was raised by a subscription at the Quakers' Yearly Meeting in London. Other donations were also given, by both Quakers and non-Quakers, to the cause.

The letter also mentions Sir Thomas Fowell Buxton who was William Wilberforce's partner in the House of Commons in the campaign against slavery. In 1823, Buxton introduced a motion into the House of Commons for the gradual abolition of slavery in the colonies. On 1 August 1834, his motion finally became law. He lost his seat at Weymouth, which he had held since 1818, in 1837.



D/Ho/ C52/88

## **Copy letter from the Mayor of Durham to Lord Durham, [1830s]**

This letter was sent to Lord Durham. It requests Lord Durham to present a petition 'in favour of the Slave Population in our Colonies' to the House of Lords and is signed by the 'Inhabitants of this City & its Vicinity'. Slavery was abolished in the British Empire on 1<sup>st</sup> August 1834.



Du 1/29/32

**Bill from Lemon Hart to Charles Copeland for Fine  
Strong Old Jamaican Rum, 17 April 1823**

Charles Copeland traded as a brandy merchant in Staindrop from at least 1811 until his sudden death around 1823, when his daughter Margaret, took over. Copeland appears to have traded frequently with Lemon Hart, one of the largest spirit merchants in London. These barrels of rum were shipped from Hayes Wharf, known as 'London's Larder' as food was the main trade there and were brought on the ships Lively & Carrell along the coast to the North- the quickest and safest route for barrels of expensive alcohol. In 1823, Jamaican rum was made by slaves using sugar grown by slaves.



D/HH/2/6/1745

**Resolution of a meeting held by the inhabitants of the  
City of Durham, 4 July 1814**

This meeting and resolution was prompted by peace with France after the Napoleonic Wars. Britain sought to include the abolition of the African Slave Trade (which was still legal in France) in the terms, but France refused. Slave trading was eventually abolished by France in 1817, although abolition was not enforced until 1826. What seems to worry the petitioners is that certain countries were given to France and that France would introduce slavery into these countries.



Du 1/29/14



**Report by a Committee of the Society for the Purpose  
of effecting the Abolition of the Slave Trade,  
26 June 1795**

Granville Sharp, the chairman of this committee, was born and educated in Durham. His father was a canon at Durham Cathedral and archdeacon of Northumberland, and Granville attended Durham School before becoming an apprentice tailor in London. It was here that he became interested in the abolition of slavery.

Note the reference to grocers in Sunderland at the end of the handbill- although they were written in London, some pamphlets were amended for local readers. The handbill implies that slavery was not used in the production of sugar in the East Indies, and consumers were encouraged to use goods from these islands in preference to those produced in the West Indies.



Du 1/60/8/36

**Draft letter from the Town Clerk of Durham to one of  
the M.P.s for Durham, 12 February 1807**

This letter requests the MP to support the Slave Trade Abolition Bill in Parliament which has 'to the great Surprise of all Friends to Humanity met with serious & formidable oppos[it]ion'. The M.P. in question is most likely Ralph J. Lambton, a Whig, rather than Richard Wharton, a Tory.



Du 1/29/11

## **Cutting with details of deaths amongst the troops in Jamaica, 1 April to 30 September 1841**

These deaths were mainly caused by tropical disease, which was a serious problem for troops, settlers and new slaves arriving from Africa. Although slavery was abolished in 1834, only slaves under the age of 6 were freed immediately. The other slaves had to serve an apprenticeship for up to 6 years. A considerable number of white troops was still needed in Jamaica to stop rebellions, trace runaway apprentices and generally keep the peace.



D/DLI 2/1/18

## **Letter from James I. Levick, Philadelphia, to Henry Fell and Edwin L. Pease, 28 September 1858**

The Pease family were a prominent Quaker family from Darlington. Although the slave trade was abolished by America in 1808, slavery was not abolished until 1865. Rescued slaves were routinely shipped to Liberia rather than allowed into America as free men. The writer saw it as a temporary expedient until the rescued slaves could return home, although many people settled there permanently as they did not know which country they had come from. Liberia, a country on the West Coast of Africa, was established as an American colony in 1817 to house freed black people and slaves found on transporters.



D/Pe/11/29

## Extract from the Service Digest of the 68<sup>th</sup> (Durham) Regiment, 1802

The 68<sup>th</sup> (Durham) Regiment, a predecessor of the Durham Light Infantry, was stationed in the West Indies from 1794 to 1796 and again from 1801 to 1806.

The 8<sup>th</sup> West India Regiment was formed entirely from black men, mostly new arrivals from Africa, and was stationed on the island of Dominica. The colonel of the regiment, Brigadier-General Andrew Cochrane Johnstone, was also the Governor of Dominica and had a reputation for exploitation and tyranny. Men from the 8<sup>th</sup> West India were draining a swamp, but were not paid the customary 9d a day allowed to British troops. A rumour began that the men of the regiment were to be divided among the estates and returned to slavery. On the evening of the 9<sup>th</sup> April 1802 about 700 men mutinied and murdered their officers and an officer's wife. The mutiny was suppressed two days later on the 12<sup>th</sup>, mainly by troops of the 68<sup>th</sup>. The 68<sup>th</sup> charged and the mutineers ran to the coast where they were fired on by the H.M.S. Magnificent. About 100 men from the 8<sup>th</sup> West India were killed, 7 were executed, and the remainder of the mutineers were sent to prison. The regiment was disbanded and those who had remained loyal were sent to other regiments.

## **Letter from Bertram Lasbrey to children of St Gabriel's Church, Bishopwearmouth, received 7 November 1938**

Bertram Lasbrey was Vicar of Bishopwearmouth, St Gabriel, from 1911 until 1922 when he became Bishop on the Niger. He sent regular letters about his missionary work, the people, and countryside. to the children of his former church's Sunday School. This letter includes the story of a boy called Adjai who had been taken prisoner when a rival tribe attacked his village in the early Nineteenth Century. He and his family became slaves, but were soon separated. Adjai was sold to a Mohammedan woman and taken to the coast where he was sold to Portuguese slave traders in 1822. Luckily, his ship was captured by the British and he was taken to Sierra Leone. As 'neither they [the British] nor the slaves themselves knew where the various towns and villages they came from were... They had to give them a new home, & Sierra Leone, of which the capital was called Free Town was chosen'. Adjai grew up to become Samuel Adjai Crowther, and, according to Lasbrey, was the first black clergyman, a bishop in western Africa and an able translator and missionary.

**Sketch of the Mission House, Favela, Uganda,  
8 February 1892**

Bishop Alfred Robert Tucker was appointed Bishop of Eastern Equatorial Africa in 1890. His diocese was divided in 1899 and he became Bishop of Uganda. He was particularly interested in suppressing the slave trade: the native Ugandans traded slaves with the Arabs in return for guns, ammunition and cloth. Many people in the 19<sup>th</sup> Century thought that the spread of Christianity in Africa would end slavery, as the natives became more Westernised.



EP/Du Sn 2/234

**Sketch of a native house, Favela, Uganda,  
10 February 1892**

Alfred Robert Tucker was appointed Bishop of Eastern Equatorial Africa in 1890. Before he became a clergyman he earned his living as an artist. Bishop Tucker travelled 15 to 16,000 miles in his diocese and crossed Lake Victoria Nyanza half a dozen times during his 18 year episcopacy. While he was in Africa, Bishop Tucker drew a series of sketches, and on his return to Britain published two volumes of reminiscences, 'Eighteen Years in Uganda & East Africa' (E67).



EP/Du Sn 2/238

## **Map of Africa by John Cary, 1811**

This map shows the limited knowledge of Africa characteristic of the early Nineteenth Century, which was mainly confined to the coast and navigable rivers. A large area of central Africa is labelled 'Unknown Parts'. Slaves from the centre of Africa were captured and brought to the coast by enemy tribes. They were then sold to white traders who transported them across the Atlantic to the Americas and West Indies.

## **Cash book of a spirit and tobacco merchant at West Auckland, 1792**

Sugar was an important, but not the only, crop grown by slaves. Coffee, cocoa, tobacco and sugar were also grown extensively in the West Indies and America. This entry from a cash book of an unidentified spirit and tobacco merchant includes purchases of quantities of coffee from Martinique and Fry's Cocoa. Coffee was introduced by the French into Martinique in 1723, and within 50 years the island had 19 million coffee trees, although sugar and tobacco were the main crops grown. Fry's Cocoa was made by a family of Quakers in Bristol from at least 1759 and was a popular brand in the 18<sup>th</sup> Century.

Elton, Hammond & Parker were wholesale tea dealers in London during the 1790s

## **Notice of a petition to Parliament for the Abolition of the Slave Trade by the inhabitants of Sunderland, 1792**

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Du 1/60/8 (32)

## **Mortgage of a sugar plantation called Bulkeley's, Barbados, 24 April 1805**

This deed is a mortgage between Henrietta Steorgin of Henly, Suffolk, widow, and Thomas Clarke Trotman of the Island of Barbados, West Indies, esquire, for £12,000. The deed mortgages not only the 401 acre plantation and crops but also the 'dwelling house boiling houses mills still houses curing houses barbecue houses stables coach house negro houses' 'and all and every the negroe and other slaves and slaves bull cows and other cattle' 'and all the browne issue's offspring and increase thereof' . Some deeds give the number (or even names) of slaves, but it must be presumed that there were too many to list in this particular deed. There is now a thriving tourist industry in Barbados and visitors can take tours of this former plantation.



D/St 14/29/2

**Handbill entitled 'The following observations and proposals are submitted to the considerations of Friends to the ABOLITION of the SLAVE TRADE', n.d. [1806]**

This handbill was written after the abolition of the slave trade had been discussed in, and condemned by, the House of Commons and while it was before the House of Lords. As members of this house were not elected and, therefore, were not directly responsive to their electors, and according to the writer, unable to imagine the miserable conditions of the slaves and inclined to oppose the abolition. Ways suggested by this writer of exerting the will of the people, included avoiding West Indian rum and sugar, and creating 'small, active Committees' in towns across Britain. Several of these existed in the North-East already, including those in Durham, Sunderland and Darlington. The bill was in fact passed by the House of Lords by 41 votes to 20.



### **Pamphlet about slavery, 23 January 1797**

This pamphlet was written as a petition in an American newspaper. It gives personal accounts of slaves who had been freed by their masters but pursued, imprisoned or captured by white men. The Fugitive Slave Act of 1793 meant that run-away slaves had to be returned to their owners even if they were discovered in states where slavery did not exist.

### **Political Song 'God Save Us All', n.d.[c.1800]**

Political messages were often put to well-known tunes in the 18<sup>th</sup> and 19<sup>th</sup> Centuries to make them more memorable. This song uses the melody of God Save The King. It makes reference to 'Northumbria's chosen son' Charles, later Earl, Grey who was a supporter of parliamentary reform and became prime minister in 1830. Grey was a member of the Society of the Friends of the People founded 1792 for parliamentary reform. Around this time slavery was likened to the need for parliamentary reform.