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THE ROLE OF WOMEN IN THE BRITISH
ABOLITIONIST MOVEMENT

The Role of Women in the British Abolitionist Movement

In recent years, the role that women have played in making a better world has been more recognised and celebrated. However, female involvement in the betterment of the world is not new. In fact, Gerda Lerner, considered by many as the founder of the discipline of women's history, writes, "[w]omen have always made history as much as men have, not 'contributed' to it."¹ One significant example is the role that women played in both the abolition of the Slave Trade in 1807 and the abolition of Slavery in 1833, collectively known as the British Abolitionist Movement. It will be argued that women played a critical role in the abolition of Slavery in Britain, demonstrating women's vital role in making a better world. The following essay will explore how women achieved this, by examining women's creation of abolitionist societies, their organised slave-labour boycott and their literary publications.

To fully understand the impact of female abolitionists during this period, one must first understand the history of slavery in Britain. The British Slave Trade commenced in 1672, when the Royal African Company first began transporting West Africans to plantations in the Caribbean.² Soon, the 'Triangular Trade Route' was developed, carrying goods from Britain to West Africa, where these goods were swapped for slaves who were then transported to plantations or to North America.³ In the 1600s, approximately 75,000 slaves were transported by British ships each year,⁴ however as the trade continued to rapidly grow, by the 18th Century this figure grew to 100, 000 each year.⁵ Due to the huge profits made through the sale of slave-grown sugar, rum and tobacco, slave-traders and plantation owners became incredibly wealthy.⁶ However, this profit was at the expense of the slaves, who worked in atrocious conditions with little access to basic human needs.⁷ To make a better world for these thousands of slaves, many Britons began petitioning for the end of the slave trade in 1783, before 'The Society for the Abolition of the Slave Trade' was established in May, 1787.⁸ However, women were not permitted to play an active role in this society.⁹

Many women sought to establish female anti-slavery societies, and in the latter part of the movement the role that women played in these societies was instrumental to the success of the movement. Thus, illustrating the role that women can play in the betterment of the world. The first women's anti-slavery committee was established April the 8th, 1825.¹⁰¹¹ Formed by a group of fervent female abolitionists, the 'Birmingham Ladies Society for the Relief of Negro Slaves' established the template for the 73 women's societies established by 1831. These societies worked

¹ Gerda Lerner, *The Majority Finds its Past: Placing Women in History*, (North Carolina: The University of North Carolina Press, 1929), 132

² Phillip A. Sauvain, *British Economic and Social History*, (Cheltenham: Stanley Thornes Ltd, 1987), 162-165

³ Ibid.; Lesley Walker, "The Triangular Trade", The Abolition Project, last modified 2009, http://abolition.e2bn.org/slavery_43.html [Retrieved 27-06-2017]

⁴ Richard C. Simmons, 2002, cited in John Cannon, *The Oxford Companion to British History*, (Oxford: Oxford University Press, 2002), 867

⁵ Geoffrey Blainey, *A Very Short History of the World*, (Canberra: Penguin Random House Australia, 2013), 338

⁶ Ibid., 338

⁷ Ibid., 339

⁸ John Oldfield, "British Anti-Slavery", BBC, last modified February 17, 2011,

http://www.bbc.co.uk/history/british/empire_seapower/antislavery_01.shtml [Retrieved 28-06-2017]

⁹ Paula Byrne, *Belle*, (London: William Collins, 2014), 216

¹⁰ John Simkin, "Women and the Anti-Slavery Movement", Spartacus Educational, last modified January,

¹¹ a, <https://spartacus-educational.com/REslaveryW.htm> [Retrieved 06-07-2017]

collaboratively to achieve their two main goals, highlighted by one of the original committee members, Elizabeth Heyrick, who acutely described them to be, “abstention of slave labour and informing others of the issue.”¹² Thus, the groups actively encouraged many Britons, particularly women, to join them in their boycott of slave-labour produce - a popular form of protest amongst abolitionists during this period.¹³ Additionally, the group aimed to educate the public on the horrors of the trade, publishing several tracts on the topic. These tracts were predominately targeted at women, although notably ‘Pity the Negro; or, An Address to the Children on the Subject of Slavery’, which sold seven editions and over 2000 copies, was published for children.¹⁴ In 1830 the group’s focus turned from promoting the issue to seeking to ignite legal action, as the original Birmingham Society devised a new and radical bill for immediate and complete abolition, rather than a policy of gradual abolition preferred by most abolitionists, such as Thomas Clarkson. The society stated in the April of 1830 that they would not contribute their regular £50 per annum to the Abolitionist Society until the society members “are willing to give up the word ‘gradual’ in their title.”¹⁵ The following month, the bill was agreed to. Following this success, female abolitionist societies began distributing petitions. Many women participated in these petitions, and in some places, such as Doncaster, twice as many women signed Anti-Slavery petitions as men.¹⁶ In 1833, the ‘Birmingham Ladies Society for the Relief of Negro Slaves’ devised the first ‘National Women’s Petition’. The final petition received 298,785 signatures and it is believed that it was the largest petition in the movement up to that point.¹⁶ Clearly, the ‘Birmingham Ladies Society for the Relief of Negro Slaves’ and its many branches played a pivotal role in the movement, and thus, in the betterment of the world.

Women played a vital role in another popular abolitionist strategy; the boycott of slave-labour produce. Although women were not formally recognised as leaders in the political or academic world during the Regency period, they were recognised, as stated by a contemporary newspaper article, as “the chief controllers (who) provide for the articles for family consumption.”¹⁷ Practically then, leaders of the movement began encouraging British women to boycott slave-labour produce as a form of protest. Boycott pamphlets targeted at women, such as William Fox’s ‘Address to the people of Great Britain on the Utility of Refraining from West India Sugar and Rum,’ became the most widely distributed pamphlets of the 18th Century.¹⁸ Similarly, many poets, such as Samuel Taylor Coleridge, urged all British women to join the boycotters, writing, “The fine lady’s nerves are not shattered by the shrieks! She sips a beverage sweetened with human blood.”¹⁹ Although many of these early poems and pamphlets were written by men, it was predominantly women who answered this call and worked to spread the boycott throughout Britain. In 1792, the official ‘AntiSaccharite’ society was finally established.²⁰ To support this society and to celebrate devoted

¹² Julie L. Holcomb, *Moral Commerce: Quakers and the Transatlantic Boycott of the Slave Labour Economy*, (New York: Cornell University Press, 2016), 97

¹³ Laurel Carmichael, *Fetishism and the Moral Marketplace: How Abolitionist Sugar Boycotts in the 1790s Defined British Consumers and the West Indian “Other”*, (Wellington: University of Wellington, 2015), 4

¹⁴ Julie L. Holcomb, *Moral Commerce*, 98

¹⁵ John Simkin, “Women and the Anti-Slavery Movement”

¹⁶ Clare Midgley, *Women Against Slavery: The British Campaigns, 1780-1870*, (London: Routledge, 1992)

¹⁶ John Simkin, “Women and the Anti-Slavery Movement”

¹⁷ Paula Byrne, *Belle*, 216

¹⁸ Laurel Carmichael, *Fetishism and the Moral Marketplace*, 1

¹⁹ Samuel Taylor Coleridge, 1796, cited in Paula Byrne, *Belle*, 216

²⁰ Claude Fischler, “Attitudes Towards Sugar and Sweetness in Historical and Social Perspective”, Research

'AntiSaccharites', the 'Birmingham Ladies Society for the Relief of Negro Slaves' began publishing lists of boycotters in newspapers.²¹ These lists show women of all classes - from the very poor, to the Royals themselves.²² In James Gillray's 1792 cartoon, 'Anti-Saccharites – or John Bull and his family leaving off the use of sugar', Princess Charlotte can be seen encouraging her daughters to join her in her abstention from sugar.²³ Clearly, many Britons participated in the movement, however reports on the numbers of abstainers vary between 300,000²⁴ and 500,000 individuals.²⁵ Although it remains unclear what financial impact these hundreds of thousands of 'Anti-Saccharites' had on the slavelabour industry and the financially prosperous West India Lobby, the work of these female abolitionists represented a united front against slavery and a will to participate in the movement. Therefore, women have again played a major role in the British Anti-Slavery Movement, a movement that made a better world for the enslaved throughout Britain and the British colonies.

Another way in which women influenced the movement was through the application of their literary abilities. From writing the first female slave narrative, to drafting legal documents, women were a driving force behind the movement, and by extension, the betterment of the world. The first of these women was the former slave Mary Prince. Prince was born a slave and had experienced all the cruelties of slavery. Her third owner, Captain John Ingham, believed that flogging slaves was "an ordinary punishment for even a slight crime."²⁶ She was taken to England by her fifth owner, and when she arrived, believed herself to be free, however her owner disagreed. The case went to court in 1824, and to safeguard her freedom, Prince presented a petition to Parliament. This petition was the first ever presented to Parliament by a woman,²⁷ and paved the way for the later 'National Women's Petition' of 1833. Prince was declared free, and decided to pen her story. With the help of abolitionist Susannah Strickland, in 1831 Prince wrote and published the first narrative to be written by a formerly enslaved woman.²⁸ 'The History or Mary Prince, A West Indian Slave, Related by Herself' was so controversial at its time of publication that it ignited two major court cases; a testimony to the effect it would have made in educating British people who may have been ignorant of the brutality of slavery.²⁸

Gate, last modified January 1987,

https://www.researchgate.net/profile/Claude_Fischler/publication/258051415_Attitudes_Towards_Sugar_and_Sweetness_in_Historical_and_Social_Perspective/links/00b7d526fe706aa987000000/Attitudes-TowardsSugar-and-Sweetness-in-Historical-and-Social-Perspective [Retrieved 02-07-2017]

²¹ Julie L. Holcomb, *Moral Commerce*, 100

²² Laurel Carmichael, *Fetishism and the Moral Marketplace*, 8

²³ Paula Byrne, *Belle*, 217; The British Museum, "Anti-Saccharites - or - John Bull and his family leaving off the use of sugar", The British Museum, http://www.britishmuseum.org/research/collection_online/collection_object_details.aspx?objectId=1477504&partId=1&people=75139&peoA=75139-1-9&page=1 [Retrieved 02-07-2017]; Refer to copy attached in Appendix 1.

²⁴ Laurel Carmichael, *Fetishism and the Moral Marketplace*, 4

²⁵ Paula Byrne, *Belle*, 217

²⁶ Mary Prince, 1831, cited in Margot Maddison-MacFadyen, "Mary Prince", Mary Prince, <http://www.maryprince.org/> [Retrieved 19-07-2017]

²⁷ Walker, L. (2009b) "Mary Prince (1788-c.1833): The First Woman to Present a Petition to Parliament", The Abolition Project, http://abolition.e2bn.org/people_37.html [Retrieved 19-07-2017]

²⁸ Margot Maddison-MacFadyen, "Mary Prince"

²⁸ Ibid.

While Prince's narrative helped educate others, it was Elizabeth Heyrick's work that sparked immediate change through its illustration of radical views. Heyrick's paper 'Immediate, not Gradual Abolition' was published in 1824, and illustrated the advantages of the radical policy of immediate abolition in contrast to the preferred policy of gradual abolition supported by many leading male abolitionists at the time.²⁹ In 1830, this document formed the basis of the 'Birmingham Ladies Society for the Relief of the Negro Slaves' Bill, eventually adopted by the National Abolitionist Society that same year. Heyrick illustrated her radical views in other ways too, including in the Antislavery journal, 'The Hummingbird'. The journal was produced anonymously by Heyrick, her sister, and another fellow abolitionist, Susannah Watts.³⁰

Another popular form of literature utilised by female abolitionists was poetry. One such poet was Hannah More. In 1787, More met abolitionist William Wilberforce, and the following year her poem 'Slavery, A Poem' accompanied one of Wilberforce's abolitionist campaigns.³¹ This poem calls on citizens to question the morality of the trade, and was very popular during this period.³² Similarly, in 1792, Mary Birkett published 'A Poem on the African Slave Trade. Addressed to her own sex. In two parts'.³³ The poem reads: "How little think the giddy and gay, While sipping o'er the sweets of charming tea."³⁴ Throughout the poem, Birkett calls for British women to join the movement and to boycott slave-labour produce, and historian Josephine Teakle claims that Birkett's poem is the only abolitionist poem written by a woman and written for women.³⁵ It is clear, therefore, that many women utilised their literary talents to educate the populace, call societies to action and win the support of the British people. They have played a major role in the British Anti-Slavery Movement, and their actions have contributed to a better world achieved through the abolition of slavery in Britain.

To conclude, women played a critical role in the British Anti-Slavery Movement. Through their organisation of women's societies, the 'Anti-Saccharite' movement and their literary publications, these women had a major impact to on the movement. Finally, the Bill for the Abolition of Slavery throughout the British Empire was passed on the 19th, August, 1833,³⁶ signifying a victory for the abolitionists and the arrival of a better world for thousands of slaves. The leading male abolitionists were celebrated as heroes at the time, however few stopped to consider the determination and

²⁹ Rebecca Shuttleworth, "Elizabeth Heyrick", University of Leicester, last modified 2014, <http://www2.le.ac.uk/departments/english/research/womens-writing-in-the-midlands-1750-1850/elizabethheyrick> [Retrieved 17-07-2017]

³⁰ Ibid.; Timothy Whelan, *Other British Voices: Women, Poetry and Religion*, (New York: Palgrave MacMillan, 2015)

³¹ Sharon Platt-McDonald, "The Role of Women in Abolition", *Messenger*, published May 4, 2007, https://www.andrews.edu/library/car/cardigital/Periodicals/Messenger_British_Union/2007/2007_10.pdf [Retrieved 05-07-2017]

³² The Poetry Archive, "Slavery, A Poem", The Poetry Archive, <http://www.poetryarchive.org/poem/slaverypoem> [Retrieved 05-07-2017]

³³ Josephine Teakle, "Mary Birkett Card (1774-1817)", Brycchan Carey, last modified July 16, 2006, <http://www.brycchancarey.com/abolition/birkettcard.htm> [Retrieved 05-07-2017]

³⁴ Mary Birkett, 1792, cited in Josephine Teakle, "A Poem on the African Slave Trade. Addressed to her own sex. Part 1.", Brycchan Carey, last modified 2004, <http://www.brycchancarey.com/slavery/mbc1.htm> [Retrieved 05-07-2017]

³⁵ Ibid.

³⁶ John Oldfield, "British Anti-Slavery"

ingenuity of the female abolitionists who did what they could, within their limited spheres of influence, to make a better world.

Appendix



Appendix 1 – ‘Anti-Saccharites – or John Bull and his family leaving off the use of sugar’

Bibliography

Ali, L., & Siblon, J. (2017a, June 23). *Abolition of the Slave Trade*. Retrieved from The National Archives: <http://nationalarchives.gov.uk/pathways/blackhistory/rights/abolition.htm> *This source provided a brief outline of the abolition of the Slave Trade, and was very useful in directing future research. Also, it was written by reputable historians, Ali and Siblon, whose studies focus on immigration, which add to the source's reliability.*

Ali, L., & Siblon, J. (2017b, June 30). *Slave Trading Continues*. Retrieved from The National Archives: http://www.nationalarchives.gov.uk/pathways/blackhistory/rights/docs/deposition_woods.htm

This source, like Ali and Siblon, "Abolition of the Slave Trade", was very reliable. It contained a primary source that was important to my own understanding, however was not as relevant to my essay.

BBC. (2007, March 21). *In the footsteps of Bristol's abolitionists*. Retrieved from BBC: http://www.bbc.co.uk/bristol/content/articles/2007/03/16/abolition_walk_feature.shtml *Provided very general information and did not credit an author. It was not very useful, however it did help to direct research once the research it contained had been confirmed by other sources.*

BLackett, R. (1983). *Building an Antislavery Wall*. Baton Rouge: Louisiana State University Press. *This source was useful as it confirmed one figure that had seemed inaccurate. Blackett is a Professor of History at Vanderbilt University, and specialises in the Abolitionist Movement.*

Blainey, G. (2013). *A Very Short History of the World*. Canberra: Penguin Random House Australia. *This source provided an overview of the movement that corroborated with all other sources. The author, Blainey, is a very well-respected historian who has been awarded the 'Companion in the Order of Australia' in 2000. This adds to the credibility of the source.*

Byrne, P. (2014). *Belle*. London: William Collins. *This source was very useful when researching the 'Anti-Sacharites', as it provided a fairly in-depth depiction of their work. However, when using this source I had to be cautious, as Byrne is very quick to sensationalise figures of the time as if they were fictional characters. Also, as the book was commissioned by the directors of the film of the same name, there would be a definite bias in favor of Belle and those in her life who appeared as protagonists in the film.*

Cannon, J. (Ed.). (2002). *The Oxford Companion to British History*. Oxford: Oxford University Press. *This source features hundreds of entries written by various historians. In my essay, I have only used a small section written by Richard C. Simmons, the Professor of American History at the University of Birmingham. This source provided many helpful facts concerning Slavery in Britain that were useful in crafting my essay.*

Carey, B. (2002). *William Wilberforce (1759-1833)*. Retrieved from Brycchan Carey: <http://www.brycchancarey.com/abolition/wilberforce.htm> *This site was not necessarily central to my essay, however did help me to gain a better understanding of William Wilberforce and his role in the Anti-Slavery Movement. Carey specialises in slavery and abolition, and is a Professor of English in the Department of Humanities at Northumbria University.*

Carey, B. (2007, November 17). *Ann Yearsley, A Poem on the Inhumanity of the Slave Trade (1788)*. Retrieved from Brycchan Carey: <http://www.brycchancarey.com/slavery/yearsley1.htm> *This source contains a small excerpt from an anti-slavery poem, which was very useful.*

Carmichael, L. (2015). *Fetishism and the Moral Marketplace: How Abolitionist Sugar Boycotts in the 1790s Defined British Consumers and the West Indian "Other"*. Wellington: University of Wellington.

A thesis essay written by a student who has no credit as an historian, I was weary when using this source. However, it has an extensive and reputable bibliography, and much of it is based off primary sources, which adds to the reliability. Thus, when used cautiously, this source was very useful.

Crawford, E. (2011, June 20). *Women: From Abolition to the Vote*. Retrieved from BBC: http://www.bbc.co.uk/history/british/abolition/abolition_women_article_01.shtml *This source was very useful when forming focus questions and directing my research. Written by a women's historian, Elizabeth Crawford, I was concerned it may contain feminist values that may allow bias. However, it was written subjectively and corroborates with all of my research.*

Crawford, E. (2012, October 1). *Am I Not A Woman and A Sister: Women and the Anti-Slavery Campaign*. Retrieved from Woman and her Sphere: <http://womanandhersphere.com/tag/lady-middleton> *This source only provided a brief fact relating to female abolitionist, Lady Middleton, and I decided to exclude this from my essay as it was a weak point. Thus, a useful source but not useful for my essay.*

Desmond, A. (2009, February 5). *The Reticent Abolitionist*. Retrieved from Forbes: http://www.forbes.com/2009/02/05/evolution-slavery-abolition-opinionsdarwin09_0205_adrian_desmond.html *This source provided a brief account of one female abolitionist, however with further research I decided that this was irrelevant. It was retrieved from a Forbes article, however written by Charles Darwin Biographer, Desmond.*

Desmond, A., & Moore, J. (2009). *Darwin's Sacred Cause*. Boston: Houghton Mifflin Harcourt. *Written by Charles Darwin biographers Desmond and Moore, this book outlines Darwin's views on slavery and also the role that his Wedgewood relatives played in the movement, which directly relates to my topic. However, the research was not as relevant as I would have hoped, and in many respects was biased in favor of family members.*

Fischler, C. (1987, January). *Attitudes Towards Sugar and Sweetness in Historical and Social Perspective*. Retrieved from Research Gate: https://www.researchgate.net/profile/Claude_Fischler/publication/258051415_Attitudes_Towards_Sugar_and_Sweetness_in_Historical_and_Social_Perspective/links/00b7d526fe706aa987000000/Attitudes-Towards-Sugar-and-Sweetness-in-Historical-and-Social-Perspective *This source only provided one fact regarding the 'Anti-Saccharites', however this was very useful. Fischler is a Social Scientist which gives him intellectual credibility, however possibly not historical accuracy. Furthermore, this period was only mentioned briefly which suggests that Fischler may not understand the period fully. However, corroborated with other sources.*

Harper Collins. (2017, June 24). *Definition of Slavery*. Retrieved from Collins Dictionary: <http://www.collinsdictionary.com/dictionary/english/slavery> *This source contained an excellent definition of slavery that helped to form my own understanding and was useful as a working definition and research starting-point.*

Hawes, L. E. (2017, July 3). *Antislavery Medallion*. Retrieved from The National Museum of American History: http://americanhistory.si.edu/collections/search/object/nmah_596365

This source contained an image of a Wedgewood Anti-Slavery Medallion. Although interesting, I had to exclude this from my essay as it was not relevant.

Healey, J. (2012). *Human Trafficking and Slavery*. Balmain: The Spinney Press.

This source was helpful in my preliminary research as it provided an excellent timeline. This book was part of an educational series called 'Issues in Society', and although it mainly focuses on slavery today, it still provides a reliable and informed view on the topic of slavery in the 18th and 19th Centuries.

Historic England. (2017, June 30). *The Slave Trade and Abolition*. Retrieved from Historic England:

<https://historicengland.org.uk/research/inclusive-heritage/the-slave-trade-and-abolition/> *This source contained an image that demonstrated the fame received by male abolitionists, and although it is an interesting source that seems very credible, it was too irrelevant to include in my essay.*

Hochschild, A. (2006). *Bury the Chains: Prophets and Rebels on the Fight to Free an Empire's Slaves*. New York: Houghton Mifflin Company.

This source only provided a small testament to women's involvement, and was too irrelevant to use. However, it was very credible; it was written by a seasoned lecturer who is the recipient of many awards.

Holcomb, J. L. (2016). *Moral Commerce: Quakers and the Transatlantic Boycott of the Slave Labour Economy*. New York: Cornell University Press.

This source was very useful in understanding the role of women's societies in the movement, and consequently is used often in my essay. The source corroborates with all other sources, shows little bias and utilises both primary and secondary sources to gain an in-depth understanding of the topic. Also, it was written by an Assistant Professor of History at Baylor University, whom specialises in Transatlantic History.

Internet Archive. (2008, July 21). *Immediate, not gradual abolition*. Retrieved from Internet Archive: <http://archive.org/details/immediatenotgrad00heyf>

Internet Archive. (2010, November 18). *An Address to the people of Great Britain on the utility of refraining from the use of West India sugar and rum*. Retrieved from Internet Archive: <https://archive.org/details/addresstopeopleo1791foxw>

Internet Archive. (2012, July 27). *Album of the Female Society for Birmingham, West Bromwich, Wednesbury, Walsall and their Respective Neighbourhoods for the Relief of British Negro Slaves*. Retrieved from Internet Archive:

http://archive.org/stream/oates71082284/oates71082284_djvv.txt

All three Internet Archive sources were very useful in my research. They all provided an insight into the views of various Abolitionists and Abolitionist Societies, and although this view is very bias, still provides testament to contemporary attitudes. Internet Archive is a non-profit organisation that has published millions of sources online.

Lerner, G. (1979). *The Majority Finds Its Past: Placing Women in History*. North Carolina : The University of North Carolina Press.

This book was useful in confirming the famous quote by Lerner, utilised in my introduction. Lerner is an American Historian, who is considered as the mother of Women's History.

Maddison-MacFayden, M. (2017, July 19). *Mary Prince*. Retrieved from Mary Prince:
<http://www.maryprince.org/>

This source provided a good biography of Mary Prince, that was very useful in my essay. Written by a Prince enthusiast, I was concerned that it may have extreme bias, and thus was very cautious when using it. However, Maddison-MacFayden does have a PhD at Memorial University of Newfoundland, and used an impressive array of primary and secondary sources in her research.

Mayberry, T., & Phillips, J. (2007, March 23). *Hannah More*. Retrieved from BBC:

http://bbc.co.uk/somerset/content/articles/2007/03/20/abolition_hannah_more_feature.shtml

This source provided a brief description of Hannah More's life, and was written by the Chief Executive Officer of the South West Heritage Trust and a BBC journalist. It was reasonably useful.

Midgley, C. (1992). *Women Against Slavery: The British Campaigns, 1780-1870*. London: Routledge. *Midgley's work is well-respected, and has been continually referenced in many other sources. It was also one of the original works that explored the role of women in the Abolitionist Movement. Her work corroborates with all other sources, and although appears at first glance to have a bias in favor of women's societies, writes in a subjective manner that avoids heavy explicit bias. This source was very useful.*

Milmo, C. (2015, August 22). *Slavery: How women's key role in abolition has yet to receive the attention it deserves*. Retrieved from The Independent:

<http://www.independent.co.uk/news/uk/home-news/slavery-how-womens-key-role-inabolition-has-yet-to-receive-the-attention-it-deserves-10467431.html>

This article was very generalised and written by a journalist who may not have as great an understanding as an historian. However, it does demonstrate that women's involvement in the movement is recognised more frequently today.

Nicolopoulou, S. M. (2015, January 20). *Rexamining the "Poem on the Inhumanity of the Slave-Trade": Yearsley's Radical Abolitionism and Proto-Feminism and her Augustan Discourse of Sensibility*. Retrieved from Academia:

http://www.academia.edu/22876104/Rexamining_the_Poem_on_the_Inhumanity_of_the_Slave_Trade_Yearsleys_Radical_Abolitionism_and_Proto-Feminism_and_her_Augustan_Discourse_of_Sensibility

This source provided a biography of Ann Yearsley, however further research showed that Yearsley's work is not relevant.

Oldfield, J. (2011, February 17). *British Anti-Slavery*. Retrieved from BBC:

http://www.bbc.co.uk/history/british/empire_seapower/antislavery_01.shtml

This source contained a useful and in-depth timeline of events, which I have referenced many times in my essay. Although Oldfield's work does at one point contradict another source, it is mostly accurate, and Oldfield's qualifications (director of the 'Wilberforce Institute for the Study of Slavery and Emancipation') add to the credibility of the source.

Oxford Living Dictionaries. (2017a, June 24). *Slave Trade*. Retrieved from Oxford Living Dictionaries:

http://en.oxforddictionaries.com/definition/slave_trade This

source provided a basic definition of 'Slave Trade'.

Oxford Living Dictionaries. (2017b, July 3). *Why is the letter 'f' used instead of 's' in old-fashioned spellings?* Retrieved from Oxford Living Dictionaries:

<http://en.oxforddictionaries.com/explore/f-instead-of-s-old-fashioned-spellings> *This source clarified the use of the letter 'f' instead of 's' from a previous source.*

Platt-McDonald, S. (2007, May 4). *The Role of Women in Abolition*. Retrieved from Messenger:

https://www.andrews.edu/library/car/cardigital/Periodicals/Messenger_British_Union/2007/2007_10.pdf

This source confirmed some information from previous sources, however was not very useful. The author was not very creditable, and the online magazine that the article was retrieved from had major religious and feminist biases.

Poetry Foundation. (2017, July 5). *Slavery*. Retrieved from Poetry Foundation:

<http://www.poetryfoundation.org/poems/51885/slavery>

This source was used to conform the transcript of a poem retrieved from 'Poetry Archive'.

Radcliffe, D. H. (2017, July 6). *Ann Yearsley*. Retrieved from English Poetry1579-1830:

<http://spenserians.cath.ut.edu/BiographyRecord.php?action=GET&bioid=35883> *Much of this source was written by Hannah More, and as the pair were not on good terms at the period when this account was written, it is likely that More's account contains bias against Yearsley. Thus, an interesting source, however it should not be used to gain an accurate account of Yearsley's life. Therefore, it was not used in my essay.*

Sauvain, P. A. (1987). *British Economic and Social History*. Cheltenham: Stanley Thrones Ltd. *This source was extremely useful in gaining an initial understanding of the period and when planning my research. It was written for a school-aged audience and the author, Sauvain, has written many other historical texts.*

Sherwood, M. (2007). *After Abolition: Britain and the Slave Trade Since 1807*. London: I.R. Taurius & Co. Ltd.

This source provided only a brief statistic regarding women's petitions, however this was very useful. Written by a respected historian, and corroborating with other sources, this source is very creditable.

Shuttleworth, R. (2014). *Elizabeth Heyrick*. Retrieved from University of Leicester:

<http://www2.le.ac.uk/departments/english/research/womens-writing-in-the-midlands1750-1850/elizabeth-heyrick>

This source was a brief biography of Elizabeth Heyrick, and did provide some useful points that have played a role in my essay. Shuttleworth has no historical qualifications, however was chosen to present a talk on this topic at a conference at the University of Leicester, and this adds some credibility to the source.

Simkin, J. (1997, September). *Society for the Abolition of the Slave Trade*. Retrieved from Spartacus Educational: <http://spartacus-educational.com/REantislavery.htm>

Simkin, J. (2017a, January). *Women and the Anti-Slavery Movement*. Retrieved from Spartacus Educational: <https://spartacus-educational.com/REslaveryW.htm>

Simkin, J. (2017b, January). *Lucy Townsend*. Retrieved from Spartacus Educational: http://spartacuseducational.com/Lucy_Townsend.htm

Simkin, J. (2017c, January). *Anne Knight*. Retrieved from Spartacus Educational:
<http://spartacuseducational.com/Wknight.htm>

Simkin's work has been very useful, as it provides a mostly unbiased view on an array of topics and also contains many useful primary sources that are testament to contemporary attitudes. Simkin's site is aimed at students, and is very well-researched. Simkin himself is a history teacher with a Masters in history, who has written many books on a variety of historical eras, including 'AntiSlavery: An illustrated History of Black Resistance'. Very useful sources.

Stott, A. (2014, June 8). *The Story of Dido Belle*. Retrieved from Wilberforce:
<https://claphamsect.com/category/abolitionists/>

This source clarifies a trivial error made in Byrne's 'Belle', however was not useful in my essay.

Teakle, J. (2004). *A Poem on the African Slave Trade. Addressed to her own sex. Part 1*. Retrieved from Bycchan Carey: <http://www.brycchancarey.com/slavery/mbc1.htm>

Teakle, J. (2006, July 16). *Mary Birkett Card (1774-1817)*. Retrieved from Brycchan Carey:
<http://www.brycchancarey.com/abolition/birkettcard.htm>

Teakle's work was very useful in my essay. Her first source provided a transcript of a poem, and her second a biography of Mary Birkett. Both sources are used in my essay. Teakle is a reputable historian, having completed her PhD at the University of Gloucestershire and having written many other books on this period.

The British Museum. (2017, July 2). *Anti-Saccharites - or - John Bull and his family leaving off the use of sugar*. Retrieved from The British Museum:

http://www.britishmuseum.org/research/collection_online/collection_object_details.aspx?objectId=1477504&partId=1&people=75139&peoA=75139-1-9&page=1

This source contains an image that was very useful in my essay, and corroborates with Byrne.

The Poetry Archive. (2017, July 5). *Slavery, A Poem*. Retrieved from The Poetry Archive:
<http://www.poetryarchive.org/poem/slavery-poem>

This source provided the transcript of a poem, that was then confirmed by 'Poetry Foundation'. A very useful source, that was retrieved from 'The Poetry Archive', an organisation that accurately preserves poetry online.

The Wedgwood Museum. (2017, July 3). *Slavery*. Retrieved from The Wedgwood Museum:

http://www.wedgwoodmuseum.org.uk/learning/discovery_packs/pack/lives-of-thewedgwoods/chapter/slavery

This source outlined the role of the Wedgwood family in the Abolitionist Movement, and was very biased in favor of the family members. It was not relevant to my final essay.

Walker, L. (2008, March 12). *Quobna Ottobah Cugoano - Captured*. Retrieved from The Abolition Project: <http://gallery.nen.gov.uk/audio79014-abolition.html>

Walker, L. (2009a). *The Triangular Trade*. Retrieved from The Abolition Project:
http://abolition.e2bn.org/slavery_43.html

Walker, L. (2009b). *Mary Prince (1788-c.1833): The First Woman to Present a Petition to Parliament*. Retrieved from The Abolition Project: http://abolition.e2bn.org/people_37.html

Walker, L. (2017c, June 30). *The 1807 Act and its effects*. Retrieved from The Abolition Project:

http://abolition.e2bn.org/slavery_113.html

Walker's work features heavily in my research. This is because it provides in-depth accounts of a variety of historical figures and concepts relevant to my topic. These sources are retrieved from the 'The Abolition Project' site, which aims to educate the public about the Abolitionist Movement. The project was overlooked and written by Lesley Walker, a professional freelance specialist in heritage learning and interpretation.

Whelan, T. (2015). *Other British Voices: Women, Poetry and Religion, 1766-1840*. New York: Palgrave Macmillan.

This source confirmed some aspects of Elizabeth Heyrick's life, and clarified some confusion regarding Heyrick's maiden name and married name. Although brief, this source was useful.

Willen, J., & Gann, M. (2015). *Speak a Word for Freedom: Women Against Slavery*. Toronto: Tundra Books.

This source provided further insight into the work of Elizabeth Heyrick. Willen edits academic texts for students, whilst Gann writes texts for language art curriculums. Although neither authors are historians, their work corroborates with other sources and was very useful.