“Semblance of a Sabbath”: The Complex Relationship of Christianity and Slavery in the British Empire

Grace Burrus - University of Illinois Urbana-Champaign

In the world’s largest empire, the sun is said to never set. In the peak of the British Empire’s power, wealth and opportunities for Britons in the expansive empire were plentiful. The entirety of the British Empire’s history, from rise to fall, lasted more than two centuries and is filled with triumphs and failures in a multitude of fields, none more so than slavery. At the height of the British Empire, the institution of slavery was a disturbing cornerstone in the economic practices of the metropole and auxiliaries. The study of the British Empire, from sunrise to sunset, is important to understanding global history and the institution of slavery.

In the British Empire, Christianity molded and shaped the everyday lives of Britons. This paper will analyze the intricate relationship between Christianity and the institution of slavery in the British West Indies, through the utilization of media, “civilizing missions,” and political decisions prior to and during the emancipation period in the empire. Through in-depth analysis of the aforementioned sources, it can be determined that Christianity and Christian morals shaped the institution of slavery in the British West Indies by defining clear categories of racial hierarchy.

The British Empire has an extensive history,beginning in the 16th century and economically flourished until the mid-twentieth century. The British Empire expanded exponentially through the establishment of trading posts and settler colonies throughout the West Indies, South Pacific, Africa, North America, Australia, and in the Indian subcontinent. Phillipa Levine defines the British Empire prior to the development of lasting settler and plantation

colonies in her work *The British Empire: Sunrise to Sunset.* She states "The British Empire before the mid-seventeenth century was a highly local affair, and overseas activity was concentrated mostly on trading and exploration."[1] As external trading became increasingly vital to the British economy, lasting settler colonies in the West Indies, South Pacific, Australia, Africa, North America, and the Indian subcontinent became a cornerstone of the empire's identity.

Colonies in the British Empire opened the door for not only crop, textile, and mineral trades, but also the introduction of slave trade in the empire. Slave trade from Africa to the British colonies in the West Indies and North America became integral to the economic functioning of the empire. According to the British National Archives, "Between 1640 and 1807 it is estimated that Britain transported 3.1 million Africans to the British colonies in the Caribbean, North and South America, and to other countries."[2] The British National Archives notes the year 1807 as the last year of transatlantic slave trade in the empire, referencing Parliament's bill titled, "An Act for the Abolition of the Slave Trade," passed in the same year. Although the business of the slave trade had ended in the empire, slavery was still an institution deeply involved in the economic practices of the empire until 1833. Slave trade from Africa to the Caribbean, as well as the institution of slavery, gave way to the flourishing of the plantation system in the British West Indies, and other locations in the extensive empire.

The settler colonies in the British West Indies became a crucial part of the British economy in the metropole because of the exportation of sugar back to Britain. Plantation owners in the British West Indies were a cornerstone of the economic practices due to the reliability of

[1] Phillipa Levine, *The British Empire: Sunrise to Sunset,* 3rd Edition, (New York: Routledge, 2020), 1.
[2] "Slavery and the British transatlantic slave trade," The National Archives, accessed April 30, 2023, https://www.nationalarchives.gov.uk/help-with-your-research/research-guides/british-transatlantic-slave-trade-records/#:~:text=Britain%20was%20the%20most%20dominant,America%20and%20to%20other%20countries.

the sugar market in the metropole. As settlements in the British West Indies began to grow, an influx of Britons moved to the islands in search of wealth, opportunity, and social capital. When Britons moved to the West Indies and other parts of the empire, they brought their values, religious practices, social guidelines, morals, and everything else that is "essentially British".[3] The manifestation of British character and social ideologies in the West Indies also meant that Britons also brought with them their ideas about social hierarchy; with the institution of slavery thriving in the "plantocracy" of the West Indies, clear racial divides and hierarchies developed that would fester through the proto-Emancipation and Emancipation period.[4]

In the late-eighteenth century, the beginnings of the emancipation period began to form in the British Empire. Historians have noted that the beginning of the anti-slavery movement can be in-part attributed to the Christian revival in the metropole around the same time. Since Christian morality was at the forefront of many Britons' minds, citizens in the metropole began to speak out against the institution of slavery in the empire due to the ideas presented in Christian texts. Key individuals like Thomas Clarkson, William Wilberforce, and many others began writing essays and newspapers to speak on the abolition movement in the late-eighteenth century.[5] With this anti-slavery work in the metropole, more newspapers began to form that focused solely on the issue of the institution of slavery, as well as the abolishment of slavery in the British West Indies. In the West Indies, slave revolts and uprisings had been happening more frequently leading into the 1820s. It was not until 1833 when the House of Commons passed the bill titled, "An Act for the Abolition of Slavery throughout the British Colonies." Although this bill was

[3] Stephen Conway, "Introduction," in *Britannia's Auxiliaries: Continental Europeans and the British Empire, 1740 – 1800* (Oxford: Oxford University Press, 2017), 19.
[4] Michael Craton, "Slavery and Slave Society in the British Caribbean," in *Empire, Enslavement, and Freedom in the Caribbean,* (Jamaica: Ian Randle Publishers, 1997), 150.
[5] Craton, *Empire, Enslavement and Freedom in the Caribbean,* 265.

passed, it was not until 1838 that many slaves in the British West Indies were finally emancipated legally.

Historians have studied the British Empire from many different angles and vantage points not only in the current century, but previous centuries as well; in the subject of the emancipation period and the transatlantic slave trade, the historiography is extensive. For this study, a selection of historical works has been collected and analyzed to create the argument about the complex relationship of Christianity and slavery in the British Empire. Catherine Hall's *Civilizing Subjects: Metropole and Colony in the English Imagination 1830 – 1867,* is a study of the missionary groups in the British West Indies and Australia. Her study "argues that the idea of empire was at the heart of mid-nineteenth-century British self-imagining, with peoples such as the 'Aborigines' in Australia and the 'negroes' in Jamaica serving as markets of difference separating 'civilized' English from 'savage' others."[6] Throughout her work, Hall delves deeply into the history of the 'us versus them' mentality held by many Britons through the case studies of missionary groups, like the Baptist Missionary Society (BMS), by analyzing the 'civilizing missions' the missionary groups originally set out to do in the West Indies. Furthermore, Hall also analyzes the intricacies in Jamaica concerning the tumultuous relationship between plantation owners and missionaries over the political issue of abolition.

Although Hall's work skillfully analyzes the solidified racial hierarchies in Jamaica that were further defined through the 'civilizing missions' by missionaries, she does not distinctly correlate Christianity as a factor of racial hierarchies illustrated during the abolition movement. Hall focuses her work primarily on using Christianity as a method of moving British morals and social ideologies to Jamaica, rather than questioning if Christianity and slavery had a more

[6] Catherine Hall, *Civilizing Subjects: Metropole and Colony in the English Imagination, 1830-1867,* (Chicago: The University of Chicago Press, 2002), back cover.

intricate relationship than just a modality of movement. Indeed, Hall's work provided a more direct study of what this paper is analyzing and arguing about the relationship between Christianity and slavery in the British Empire.

Michael Craton's *Empire, Enslavement, and Freedom in the Caribbean* is another study that analyzes the abolition movement in the British West Indies. Craton's book is a collection of his own essays, spanning forty years of studying the West Indies. Although "[the] collection cannot claim to be a comprehensive text," the essays cover a wide range of topics from imperialism, colonialism, economic determinism, 'plantocracy,' abolition, and many others.[7] Craton's collection is known as "one of the few single-authored collections of exclusive historical essays pertaining to the Caribbean."[8] Craton's work focuses on three thematic umbrellas, which is noted in the collection throughout. The first theme is colonization and imperialism, where many of the essays centered around the political ideologies and decisions made in the metropole and in the West Indies.[9] The second theme is slave trade, slavery, and slave society; economic system of slave trade, culture in the West Indies in slave societies, and transatlantic slavery.[10] The third theme is transformations and continuities, and the essays in this section are centered around abolition, emancipation, and revolts throughout the British Empire.[11] For the purpose of this paper, *Empire, Enslavement, and Freedom in the Caribbean* is a work that provided a great starting point for secondary research because of the focus of the topics and the extensive amount of writings in the collection.

Comparatively, *Caribbean Exchanges: Slavery and the Transformation of English Society, 1640-1700* by Susan Dwyer Amussen is a book that provides historical context for this

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[7] Craton, *Empire, Enslavement and Freedom in the Caribbean,* xiii.
[8] Craton, *Empire, Enslavement and Freedom in the Caribbean,* dust jacket.
[9] Craton, *Empire, Enslavement and Freedom in the Caribbean,* contents.
[10] Craton, *Empire, Enslavement and Freedom in the Caribbean,* contents.
[11] Craton, *Empire, Enslavement and Freedom in the Caribbean,* contents.

paper. Amussen's historical work focuses on the English moving into the West Indies, as well as the cementing of the transatlantic slave trade and plantation societal system in the late 15th and 16th centuries. *Caribbean Exchanges* provided insight into the original movement towards the West Indies, as well as what the economic goals and gains were for the British Empire at the turn of the 16th century. Through eight chapters, Amussen explores what the beginning process and transition from exploration to exploitation of goods looked like for the empire, as well as poses the question of what the goals did to the land and people living in the West Indies prior to British contact. Although *Caribbean Exchanges: Slavery and the Transformation of English Society, 1640 – 1700* is outside of the periodization of this paper, Amussen's work provided historical context for the beginning framework for this study.

Through the secondary source analysis for this study, many differences arose between what will be analyzed in this paper versus the aforementioned sources. Firstly, this study is analyzing the intricacies and complexities of the relationship between Christianity, Christian morals, and the institution of slavery in the British West Indies. None of the sources mentioned prior have looked at the relationship from an aerial view, rather, the sources focus on different examples or utilize other lenses entirely. For example, Hall's *Civilizing Subjects* utilizes examples of missionary groups' migration to the West Indies to explain how religion and religious values influenced the West Indies and the metropole from a singular vantage point. Hall does not look at the larger institutions of Christianity and slavery, rather, she focuses on the social and political implications for the examples she presents in her work in conjunction to slavery and abolition. Craton's work, on the other hand, focuses on the economic and political implications of slavery in the West Indies and the metropole. Craton's work does not focus on Christianity overall, rather he chooses to analyze the institution of slavery and the abolition

movement from a different vantage point. Finally, Susan Dwyer Amussen's work is outside of the periodization of this paper's bounds. Amussen, although providing historical context, does not touch on the abolition movement, but does touch on Christianity in the British Empire. This paper will analyze the institution of slavery in the proto-Emancipation and Emancipation period in conjunction with Christian morals and Christianity in the West Indies.

In the mid-eighteenth century, a Christian revival had swept through the British Empire. This revival of practicing Christianity, not just being a nominal Christian, infiltrated the institution of slavery in the far-reaching empire. Prior to the Great Awakening, missionary work in the British West Indies was practically nonexistent; however, in the 1780s, nonconformist missionary groups began flocking to the West Indies. It is important to note that the missionaries in many cases did not go to the islands on their own accord, rather, "[they were] first invited by the planters in the expectation that they would have [a] socializing or 'civilizing' function."[12] Missionaries from the late 18th century into the nineteenth century were primarily Baptists, Moravians, Methodists, and Congregationalists with English slaves excluded and were not actively proselytized from the beginning, the Anglican Church, since its establishment, was often viewed mainly for whites."[13] Although the religious affiliation of the missionary groups may appear to be a small detail, the exclusion of the enslaved population from the Anglican Church is an example of harsher racial hierarchical lines in the West Indies. By excluding the enslaved population from the largest sect of Christianity in the British Empire, it allows for white Britons to continue to perpetuate an 'us versus them' mentality.

Even though it may seem that the Anglican Church was the only form of religious exclusion in the West Indies, congregations themselves had cemented pre-existing racial

[12] Craton, *Empire, Enslavement and Freedom in the Caribbean,* 154.
[13] Craton, *Empire, Enslavement, and Freedom in the Caribbean,* 154.

hierarchies in other ways as well. According to *Civilizing Subjects,* Hall writes, "each congregation was divided into classes," which was a tactic used by the Baptist Missionary Society (BMS), as well as other missionary organizations to maintain the racial hierarchies on the island.[14] Hall later notes that the churches built by missionary groups served as another "place of belonging, a source of identity, [and] a social life," outside of the plantations.[15] The building of these churches would become the foundation for missionary groups to slowly transition from a 'civilizing mission' to a mission with a focus on conversion to Christianity and education.

It is unclear in the historical record if missionary groups ever fully transitioned from 'civilizing missions' to a proselytizing and educational missions. The Baptist Missionary Society (BMS), founded in 1814, was one of the missionary groups that went to the West Indies for the purpose of education and proselytization. The BMS specifically sent its missionaries to Jamaica, where they built churches and educated the enslaved population on the island. In the nineteenth century, missionary groups started to transition to a conversion mission, because missionaries sensed a need for Christianity among the enslaved population on the island. The validity of an apparent need for the Christian faith among the enslaved population is contested among historians because of the preexisting religion slaves were already practicing. The blatant disregard for the preexisting religious and cultural practices of the enslaved population is another example of the 'us versus them' mentality Britons held. The denial of culture and religious practices of slaves led to the alarming rate at which conversions happened in the West Indies during the influx of mission groups in the West Indies. Disregarding the culture and religious

[14] Catherine Hall, "The Baptist Missionary Society and the missionary project" in *Civilizing Subjects: Metropole and Colony in the English Imagination 1830-1867,* (Chicago: The University of Chicago Press, 2002), 97.
[15] Catherine Hall, "The Baptist Missionary Society and the missionary project" in *Civilizing Subjects: Metropole and Colony in the English Imagination 1830-1867*, 97.

practices of slaves in Jamaica, in conjunction with an alarming rate of conversions to Christianity, perpetuated the ideology of British superiority.

The education of the slave population was almost as important as the conversion to Christianity to many missionary groups. Education, in this sense, was not reading, writing, and arithmetic; rather, education on the Christian faith. In an article published by *The Anti-Slavery Monthly Reporter,* the unnamed author writes, "[these societies] undertake the task of converting, instructing, and educating, [these] people."[16] With the influx of Christian conversions of the enslaved population on the island of Jamaica, missionaries fought for a new law to be put into place to give enslaved people a specific time to learn about the Christian faith. Although laws had been passed in the mid-fifteenth century about the Sabbath in order to control slaves' behavior, newer laws were passed in the eighteenth and nineteenth centuries that were marketed as laws that would grant slaves the right to participate in the Sabbath, as well as time to work on their own plots of land. However, in practice, these laws were not followed and perpetuated the control of how the enslaved population spent the little time they had outside of the plantation. The lack of civilian implementation of these laws continued to keep the enslaved population in Jamaica in a lower social status hierarchically on the island. While laws, plantation owners, and missionaries were simultaneously cementing the racial hierarchies in the West Indies in the late-eighteenth century and early nineteenth century, the abolitionist movement in the metropole was beginning to form.

At the same time as the missionary influx to the West Indies, a proto-abolition movement began to form in the metropole in the late-eighteenth century. With abolitionist writers like Thomas Clarkson and artists like Josiah Wedgewood producing media for the masses to make

[16] "The Want of a Christian Sabbath for the Slaves," in *The Anti-Slavery Monthly Reporter,* October, 1828, https://www.proquest.com/britishperiodicals/docview/2978990/abstract/430AE07A2AE14C7CPQ/2?accountid=14553, 312.

commentary on the abolition movement, the ball had been put into motion for a movement that would persist through the mid-nineteenth century. Magazines like *The Universal Magazine* began publishing articles pertaining to the abolitionist movement at the turn of the 1800s. In one article published by *The Universal Magazine*, titled "Important Observations on the Commerce of Slaves," the author writes, "To purchase any living creature to abuse it afterward, is certainly both bane and criminal; and the crime becomes still of a deeper dye, when our fellow creatures come to be the sufferers."[17] This specific article was published in an issue from December 1790, seventeen years prior to the 1807 "Act for the Abolition of the Slave Trade" was passed by Parliament. It is clear to see that the author sided with the abolition movement, seeing as *The Universal Magazine* was a magazine published for the upper-class in the metropole to read. It is important to note that *The Universal Magazine* was not published outside of the metropole, which highlights the juxtaposed timelines of the abolition movement in the metropole compared to the West Indies.

Although *The Universal Magazine* was one of the first magazines to publish such an article, books, essays, pamphlets, art, and more were being published prior to the turn of the nineteenth century. The abolition movement began in the media prior to the 1807 law barring the importation of slaves from Africa. At the turn of the nineteenth century, the abolitionist movement began to pick up traction within the metropole. Newer newspapers, like *The Anti-Slavery Monthly Reporter,* began to publish works specifically about the abolition movement within the empire. *The Anti-Slavery Monthly Reporter* was one of the most prominent anti-slavery newspapers to be published in the metropole. The newspaper focused mainly on the

[17] "Important Observations on the Commerce in Slaves," in *The Universal Magazine of Knowledge and Pleasure,* December, 1790, https://www.proquest.com/britishperiodicals/docview/5903579/CCCC1C34AD5B4DCCPQ/3?accountid=14553&imgSeq=2, 276.

struggle for emancipation in the British West Indies and featured interviews of people like reverends and missionaries who lived in the West Indies and had migrated back to the metropole. The magazine employed Christian morals and the faith as a form of ethos to persuade its readers to join the fight for emancipation in the West Indies and other colonies of the expansive British Empire. In an article titled "Testimony of Reverend J.M. Trew on Colonial Slavery," the author writes:

> The principle with which missionaries set out, was to exclude from church membership every individual whose manner of life was note strictly conformable to the Christian rule. The negro must have dissolved every illegitimate connexon, an evidence of the sincerity with which he embraced the Christian faith, before the missionary would openly acknowledge and receive him into full communion. And such was the effect produced by this wholesome discipline, that in a very little time the tone of morality was so raised among the slave population.[18]

The quote above is highlighting what the Reverend believed that conversion of the slave population was doing for slaves. This statement clearly disregards the moral standards that the enslaved population was previously practicing. The statement also portrayed Christian missionaries as saviors to the enslaved population. The underlying message of this statement is that the enslaved population needed to be Christianized in order to be civilized. Unfortunately, this is another way in which the racial hierarchies were hardened in the West Indies and in the metropole.

Through the interviews included in *The Anti-Slavery Monthly Reporter*, it can also be determined that the writers attacked the laws in the West Indies that pertained to respecting the Sabbath for the enslaved population. Furthermore, the magazine provided commentary on the

[18] "Testimony of Reverend J. M. Trew on Colonial Slavery," in *The Anti-Slavery Monthly Reporter,* February 15, 1831, https://www.proquest.com/britishperiodicals/docview/2976531/C279FB9941F444C9PQ/6?accountid=14553&imgSeq=2, 112.

realities of Christian churches in the West Indies. For example, in an article titled "Testimony of Reverend J.M. Trew on Colonial Slavery," the Reverend states,

> Thus the Negro has the semblance of a Sabbath; but it is such a Sabbath, as leaves him no other alternative but either to labor his grounds on that day, or starve; such as Sabbath as his master may deprive him of, under the pretext of repaying him with another day…such a Sabbath, as, even when spent to the best advantage, leaves him but a partial share of the blessings which it was designed to convey.[19]

The Reverend in this statement is highlighting the reality of the Sabbath in the West Indies for the slave population; the "Jamaica Slave Law", which was the law that granted the enslaved population a Sabbath, as well as two days a month to work on their own plots of land.[20] In reality, this law was not put into practice, and became a point of contention for missionaries and clergy that were fighting for the abolition movement in the West Indies in the nineteenth century. Without the civilian participation in abiding by the "Jamaica Slave Law", the enslaved population was left without regulated time in which they could work on their own land. If they could not work on their own land, then they were left with little means to support themselves and their families with food throughout the calendar year. Due to these facts, missionaries and clergy members contested the absence of a law that provided the enslaved population with the right to grow their own food on their own time, as well as participate in the Sabbath.

The transition from missionaries being removed from the abolitionist movement to becoming an integral part of the movement in the West Indies was progressing rapidly, which can be tracked through the historical record and media reports from the time. The growth of the involvement of missionaries became apparent through the writings that were published at the peak of *The Anti-Slavery Monthly Reporter,* as well as actions they took in the West Indies and

[19] "Testimony of Reverend J. M. Trew on Colonial Slavery," in *The Anti-Slavery Monthly Reporter,* February 15, 1831, https://www.proquest.com/britishperiodicals/docview/2976531/C279FB9941F444C9PQ/6?accountid=14553&imgSeq=2, 114.
[20] "Testimony of Reverend J. M. Trew on Colonial Slavery," in *The Anti-Slavery Monthly Reporter,* February 15, 1831, 114.

the metropole. As the shift for missionaries becoming abolitionists and advocates for the emancipation movement continued, many missionaries who went back to the metropole began to speak out about the injustices that were happening in the West Indies. Through participating in interviews, like Rev. J.M. Trew, or writing to Parliament, activism became an integral part of missionaries' lives. At the height of the emancipation movement in the 1820s, before the 1833 Abolition of Slavery Act, former missionaries became one of the largest groups of abolitionists in the metropole.

In the West Indies, education and conversion continued to occur at alarming rates, and many missionaries began to speak about emancipation in the congregations. Speaking openly about abolition in the congregations angered two groups, plantation owners in the West Indies and leaders of missionary societies back in the metropole. As noted by Michael Craton in *Empire, Enslavement, and Freedom in the Caribbean,* "missionary societies carefully instructed their ministers not to engage in politics or upset the social order."[21] However, many ministers changed their minds about slavery once landing in Jamaica and other islands in the British West Indies. Plantation owners, on the other hand, were angered by missionary alliances with the enslaved population because they believed that education and conversions would lead to unrest among the enslaved population. The plantation owners, who were enraged by the alliance between missionaries and enslaved peoples, did not stop the revolts that had already been happening in the British West Indies. Uprisings by the enslaved population in 1816, 1823, and 1831-32, are all examples of an emancipation movement by enslaved people prior to any form of legal action in regard to the abolition of slavery. In many of these uprisings, missionaries stood with the enslaved population and fought against the institution of slavery. These uprisings

[21] Michael Craton, "Slavery and Slave Society in the British Caribbean," in *Empire, Enslavement, and Freedom in the Caribbean,* (Jamaica: Ian Randle Publishers, 1997), 270.

exemplify that enslaved people were never going to be satisfied in the system they were forced into and that change was going to need to happen in order for peace to be restored in the West Indies.

As news spread to the metropole about the unrest in the West Indies, Parliament began to meet to discuss possibilities for emancipation, or other solutions that would maintain the social order and institution of slavery. Parliament was met with an overwhelmingly large movement for emancipation in the metropole by civilians and even a few members of Parliament. So, in 1833, the Abolition of the Institution of Slavery Act was passed by the House of Commons. Although this bill is a sign of progress for the empire; it is important to note that the abolition of slavery was a slow moving process throughout the expansive empire. The milestone of the signing of the Abolition of the Institution of Slavery Act (1833) took time to be implemented in places such as Jamaica, for example, that did not completely abolish slavery until 1838. Even though the bill was a move forward in the empire, clearly defined lines of racial hierarchy had been cemented into the fabric of British society decades prior. Without slave uprisings in the West Indies, it is hard to know if the institution of slavery would have perpetuated for a longer span of time in the empire, especially in the West Indies.

It would be wrong to argue that the Emancipation movement happened solely because of media in the metropole and missionaries allying themselves with enslaved populations in the British West Indies. Saying that slavery ended because of the help of white missionaries would be a gross misstep. The Emancipation movement and abolition of the institution of slavery was already set in motion by the enslaved population on the islands, seeing as they were never satisfied with their forced place in society. Mobility towards emancipation by the enslaved population was a crucial cornerstone to the enslaved population emancipating themselves. It is

important to remember that even though Christian missionaries were important allies in the West Indies, they still perpetuated concrete racial hierarchies that existed in the empire long before their mission began. The racial hierarchies in the British Empire were mobilized by Christian missionary groups, and so although missionaries were aligned with the emancipation movement, they may have potentially harmed the emerging and newly free black population when it came to finding work and academic education. In the metropole, media helped the Emancipation movement gain traction with a variety of social classes and made the cause a part of people's everyday lives. The Emancipation movement did not happen solely because of media exposure in the metropole; rather, through a variety of people working towards the common goal of emancipating the enslaved population in the British Empire.

Understanding the broader implications of the institution of slavery in the British Empire is a complicated task, seeing as many factors built, established, and perpetuated the institution. The revival of Christianity in the late-eighteenth century shaped the moral codes of Britons across the empire and caused an enormous influx of missionary groups to the West Indies. With missionaries bringing over their Christian morals, it gave the opportunity for Christianity to be used as a method of colonization and exclusion of the enslaved population in the West Indies. Even though missionaries eventually became allies to the emancipation movement, the hand missionaries played in the solidification of the racial hierarchy in the empire was immeasurable. Although missionaries became a part of the abolition movement and actively participated in uprisings orchestrated by enslaved people, the ideologies and racial hierarchy they helped solidify in the West Indies stunted the potential that the future of the free black population would have in the coming decades. With newer programs, such as the apprenticeship program, to discrimination in education, medical care, politics, religion, and society, the impact that

missionaries had on the free black population would still progress in future decades, which are outside of the bounds of this paper. It is clear to see that the intricacies of the relationship between the institutions of Christianity and slavery caused insurmountable damage and furthering the divide between the racial hierarchy in the empire.

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