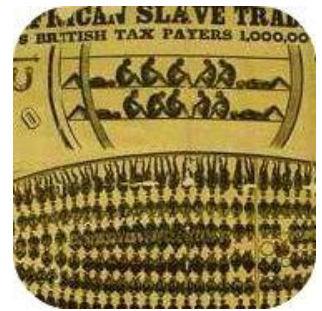


Sources for the Study of Sheffield and Slavery



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Front cover illustrations - left to right:

Election handbills, 1807
(*Sheffield City Archives WWM/E221*)

Engraving showing African slaves, from *Poems on the Abolition of the Slave Trade*,
1809
(*Sheffield Local Studies Library 821 M766 SSTQ*)

Poster against the shipping of slaves, 19th cent
(*Sheffield City Archives MD2024*)

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Introduction

For over 250 years Britain was involved in the slave trade - the enforced capture and removal of Africans who were snatched from their homes and transported by ship across the Atlantic to the West Indies and the Americas. This brutal system was sustained for such a great length of time, mainly because it guaranteed the prosperity of the nation. Goods manufactured in England were shipped to Africa where they were used to buy slaves, not only with European traders, but with native African traders too. Slaves were shipped across the sea in what was known as the 'Middle Passage' after which they were sold to work on plantations and farms. The money raised was used to buy products such as sugar, coffee and tobacco which were increasingly popular in Europe. The well-being of many an Englishman or woman was directly tied to the suffering of Black Africans thousands of miles away.

Yet by the late 18th century there were ever louder calls for the trade to be abolished. This was not only on moral grounds - though this was the main motivation for many. Many slaves themselves resisted the slaving system. There were many costly uprisings and rebellions, which interrupted trade. As causes such as rights of men and also of women began to develop, particularly after the French Revolution, it became ever harder to justify the slave system.

This booklet lists sources available within Sheffield Local Studies Library and Sheffield City Archives for the study of slavery, the slave trade, the abolition movements and emancipation up to the mid 19th century.

It is not a history of the subject; it merely points the reader who wishes to carry out their own research to what is available within Sheffield Local Studies and Archives.

As more items are catalogued and the collections are used by researchers it is likely that additional references to slavery and slave trading will come to light. More detailed searching of our catalogues for related terms (such as 'West Indies' or 'trade' for example) may yield additional material. It is always worth contacting us or checking our website for updates to this Study Guide.

Timeline of key dates

1562	First recorded English slave trading trip to Africa.
1625	Britain establishes a Caribbean colony at St Kitts.
1630	The first slave rebellion in a British Colony. Slave rebellions were a common feature of Caribbean life throughout the next 200 years.
1640s	Growth of sugar plantations in the West Indies.
1672	The Royal Africa Society is established to regulate (monopolise) the slave trade.
1698	Slave trading is formally legalised and open to private traders.
1730s	Britain is the largest slave trading nation.
1737	Bristol becomes the major slave trading port in Britain.
1743	The Methodist Church bans the buying and selling of slaves by its members.
1745	Olaudah Equiano, a former slave and anti-slavery campaigner, born.
1747	Liverpool becomes the main British slave-trading port.
1750s	Benjamin Spencer of Cannon Hall, near Barnsley, trading in Antigua and America.
1759	William Wilberforce born.
1760	Quakers ban slave trading.
1775	Royal Commission established to investigate the slave trade.
1787	Society for the Abolition of the Slave Trade established.
1789	769 Sheffield metalworkers petition Parliament against the slave trade.
1790	Olaudah Equiano visits Sheffield.
1791	Attempts by William Wilberforce to abolish the slave trade flounder in Parliament.
1793	A petition against slavery, with 8,000 names, is sent from Sheffield to Parliament.
1794	Olaudah Equiano believed to have visited Sheffield again.
1799	The Slave Trade Regulation Act was passed to prevent overcrowding on slave ships.
1801	Mary Anne Read (later Rawson) born in Green Lane, Sheffield.
1807	Britain abolishes slave trading in its colonies.
1823	Society for the Mitigation and Gradual Abolition of Slavery established in London.
1820s-1830s	Hannah Kilham, a Sheffield Quaker, working in West Africa as a teacher, reports on conditions of slaves.
c1825	Sheffield Ladies Anti-Slavery Society established.
1825	A local trade directory list Sheffield based manufacturers of West India and Brazil plantation tools, cutlasses and matchets
1833	William Wilberforce dies.
1833	Slavery abolished in the British Empire.
1833	With the emancipation of slaves in the British Empire, the Sheffield Ladies' Anti-Slavery Society is wound up.
1839	Newspaper article relating to the Corn Laws refers to ' <i>Matchets¹ used to be made to a great extent in Sheffield but the trade is now gone²</i> ' [due to market competition]; and letter from William Vickers, esquire to the chair of the late Anti-Corn Law meeting, ' <i>Why did not we in Sheffield now send to the West Indies, the matchet, the strong hoes, the sugar cane bill, the cutlass, etc, we fifteen years ago sent them all. The reason is, they are now manufactured on</i>

¹ Matchets (Machetes) were large heavy knives used in Central and South America as a weapon or for cutting vegetation

² *Sheffield Independent*, 2nd Feb 1839 (page 3) and 9th Feb 1839 (page 8)

	<i>the continent ... at less than half the price ...'</i>
1846	Frederick Douglass, a fugitive slave from America undertook a speaking tour of Britain (including Sheffield) ³
1852	Uncle Tom's Cabin Troupe appears at the Royal Adelphi ⁴
1853	First reference to <i>Uncle Tom's Cabin</i> pub (at Pyebank) ^{5,6}
1853	Henry Box Brown was in Sheffield at the Adelphi 'casino' to perform <i>Uncle Tom's Cabin</i> ⁷
1853	<i>Uncle Tom's Cabin</i> exhibition at Union Street Rooms ⁸
1854	Theatre Royal, Sheffield, <i>shows Slavery, or Life Among the Lowly</i> (based on <i>Uncle Tom's Cabin</i>), the first such performance in Britain ⁹ .
1855	Lecture by fugitive slave, William Craft, Sheffield Mechanics Institute ¹⁰
1856	Mrs Webb, a 'lady of colour' [the daughter of an African slave of Virginia, USA] gave a reading of <i>Uncle Tom's Cabin</i> in Sheffield ¹¹
1856	General Trade Directory of Sheffield lists an Uncle Tom's Row in Pyebank; also a James Crawford, mason and beerhouse, Uncle Tom's Cabin, also at Pyebank ¹²
1857	The Sheffield Ladies' Anti-Slavery Society is re-established to continue the campaign against slavery around the world.
1887	Mary Anne Rawson dies.

³ *Sheffield Mercury*, 12 Sep 1846

⁴ <https://minstrels.library.utoronto.ca/content/uncle-toms-cabin-troupe-sheffield-52> (Accessed Feb 2021)

⁵ After the Bible, *Uncle Tom's Cabin* was the best-selling book in Britain during the nineteenth century. According to the *Sheffield Daily Independent* (14 Aug 1903, page 8) the book was first presented on the stage in Britain at Sheffield's Theatre Royal, as 'Slavery' or 'Life Among the Lowly'. The first reference to a pub named after the book is in the *Sheffield and Rotherham Independent*, 3 Sep 1853 (page 8)

⁶ It appears there was also a public house named Uncle Tom's Cabin at Coalpit Lane, Backfields (*Sheffield Daily Telegraph*, 19 Nov 1857, page 1)

⁷ *Sheffield Independent*, 30 Jul 1853 (page 6) for report on subsequent legal case

⁸ *Sheffield Independent*, 3 Sep 1853 (page 8)

⁹ *Sheffield Independent*, 28 Jan 1854 (page 8)

¹⁰ *Sheffield and Rotherham Independent*, 22 Dec 1855 (page 12)

¹¹ *Sheffield and Rotherham Independent*, 20 Sep 1856 (page 8)

¹² *General Trade Directory of Sheffield* (William White, 1856) pages 95 and 260 (Sheffield Local Studies Library: 914.274 S)

A selection of images from the collections at Sheffield City Archives and Local Studies Library

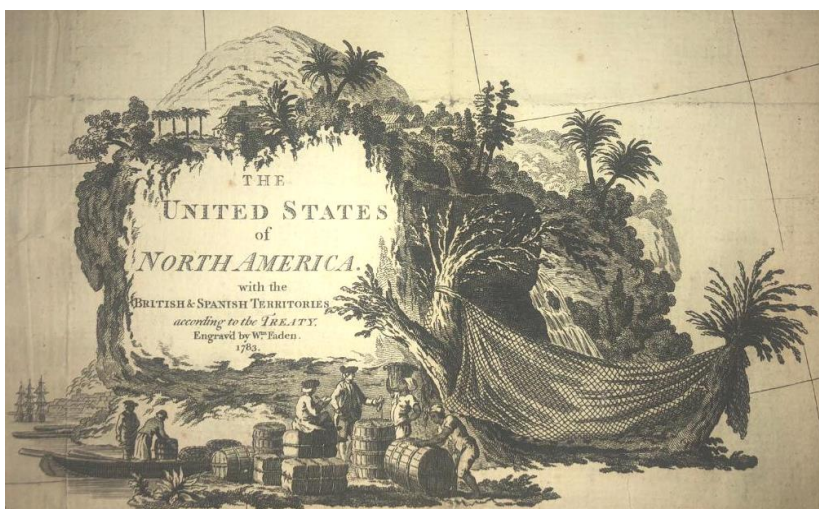
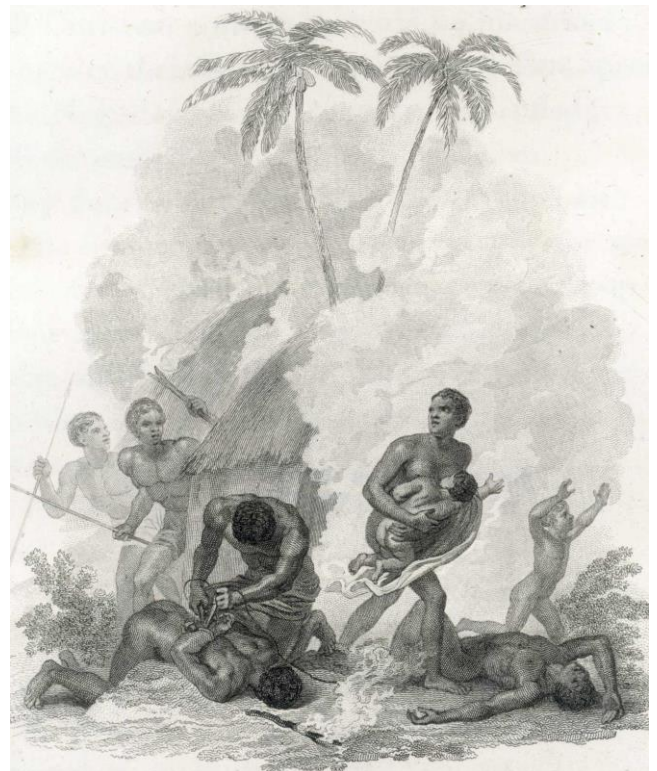


A typical ship involved in the 'Triangular Trade' between England, Africa and the Americas and back to England.

*From Poems on the Abolition of the Slave Trade, 1809
(Sheffield Local Studies Library: 821 M766 SSTQ)*

19th century engraving showing African slave traders capturing adults and children to sell on to Europeans

*From Poems on the Abolition of the Slave Trade, 1809
(Sheffield Local Studies Library: 821 M766 SSTQ)*



Map of the United States of America with the British and Spanish Territories with an engraving depicting colonialists and slaves, 1783

(Sheffield City Archives: WWM/MP/85)

Many Quakers were ardent campaigners against the slave trade and slavery in general. When William Wilberforce established the Society for the Abolition of the Slave Trade in 1787, nine of the twelve committee members were Quakers. The items produced here are taken from the memoirs of Hannah Kilham, a Sheffield Quaker, who went to West Africa as a teacher in the 1820s and 1830s. It is an important first-hand account of living conditions in West Africa.

HANNAH KILHAM. 209

application from about one hundred of the recaptured negroes, or rather, as they are more properly called, liberated Africans, requesting that they might have 'Saturday' for themselves, to cultivate land on their own account, which was readily granted them.

"I have informed G. N. of the principles on which I have attempted to write the Wolooof lessons. He fully approves the system of orthography, and believes the lessons will be very easy to learn. He looked at the scale of vowel sounds, and then read a few Wolooof sentences quite correctly. He is the only person now living in the colony who has been engaged in translation, except Wilhelm, and has not lately pursued the object, since the English alone is taught here. I told him I wished to take down small vocabularies in the Bullon and Timance, and he kindly offered as helpers a master and a clever boy.

"The vocabularies I wish to form are of about two hundred words each, the same that are printed in the Wolooof vocabulary. I should also like the short sentences in the first pages of 'African Lessons', and one or two verbs conjugated.

"Reffles, the superintendent, told me lately, that it was impossible for any but an eye-witness to conceive the miserable state of the poor Africans brought into this colony in the recaptured vessels, especially from the Portuguese vessels, which were miserably provided, the accommodations limited, and the vessels small and wretched, only intended to drive before the wind in a voyage of three weeks; but which had sometimes been three months in bringing up to Sierra-Leone, on their capture.

MEMOIR OF

among the nations of the earth, of the world in every sense—in—would be promoted by the prevailing principles which must lead to the re of it.

ost, G. Nylander, reminds me in of a venerable Moravian minister, friend. There is an air of sincerity and gentleness about him that gives a degree of rest to the mind in our conversation on agriculture at cotton is cultivated with great immediately after the rice-crops, and. Coffee and arrow-root grow little trouble. If the okwa could xported as a vegetable soup, it uch value; and, in short, this any lack in its powers of producants agricultural labourers of singuide and instruct the Africans so as to supersede, by fair and es, all plea of necessity for selling

MEMOIR OF

"War has in all circum on war against the nefari ings. A little girl I saw bring had lost one arm, e cause, was told it was los pturing a slave-ship, and en been much wounded, led in these combats.

"People at a distance a hat colony of Sierra-Le ," but although I unite w ard that all the hope of improvement in Africa ust not depend on what can issue from Sierra- one; yet good, I am satisfied, will proceed from and the climate is not such as to render the se hopeless, as to the health of Europeans who ay be placed as residents; I neither believe at the colony should be relinquished, nor that is necessary to forbear making additional settle- ents.

"On the children assembling in the chapel last ening (at Kisseey) I felt such an inclination to e with an African congregation that, after I had roposed it, the rest of the company went with e. It was indeed a heart-touching sight to see large a company, most of them rescued from ave-ships, collected together, hearing from a Ger- man missionary a simple and appropriate comment n a few passages of sacred Scripture. A great many of the settled villagers were also present.

"In the morning, in coming down near the piazza, I heard a loud sound from many voices, the the of the national system

I supposed for a time it was a class repeating an ari



A little girl I saw in the School this morning had lost one arm ... in the fight in recapturing a slave-ship ... the slaves had often been much wounded, and some of them killed in these combats.

... about 100 of the recaptured negroes, or rather, as they are more properly called, 'liberated Africans', requesting that they might have 'Saturday' for themselves, to cultivate land on their own account, which was readily granted them.

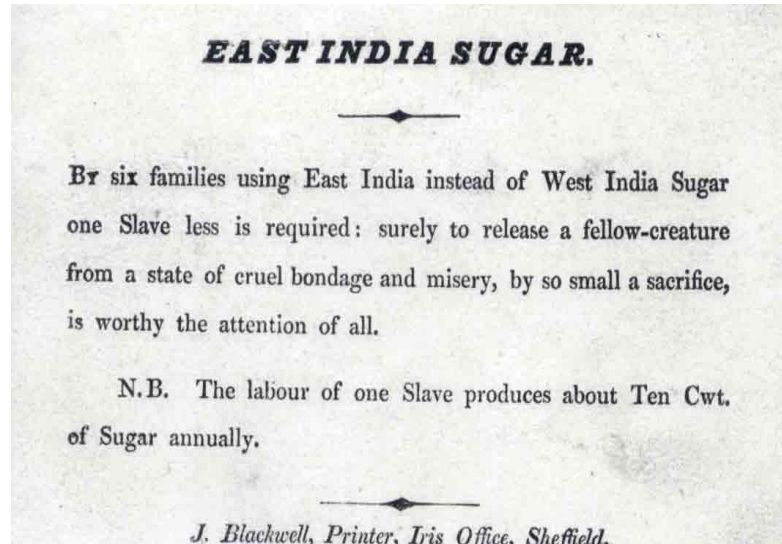
... cotton is cultivated with great ease, and grown immediately after the rice crops, on the same ground. If the okwa could be dried and exported as vegetable soup, it might be of much value so as to supersede ... necessity for selling each other ...

A silhouette of Hannah Kilham along with extracts of her memoirs, published in 1837

From *Memoir of the Late Hannah Kilham* (Sheffield Local Studies Library: B.K 553 SST)

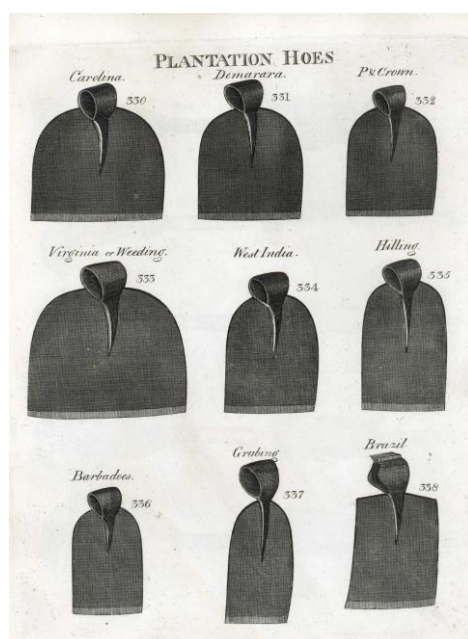
One of the earliest documentary references in Sheffield's collections to attempts to abolish the slave trade is a pamphlet written by William Fox in 1791, entitled *An address to the people of Great Britain on the utility of refraining from the use of West-India sugar and rum.*

Such early examples of efforts to bring economic pressure to bear on the campaign to end slavery were fairly common. The Sheffield Female Anti-Slavery Society campaigned for a boycott of sugar and coffee which had been produced in the West Indies - most likely by slaves. They switched to buying East Indian produce.



Card appealing to the people of Sheffield to use East India sugar instead of West India sugar, 19th cent (Sheffield Local Studies Library: MP 120 S. Copy also available at the British Library: 1578/8872)

As well as products such as sugar arriving back in Sheffield from the West Indies where they had been produced by slaves, Sheffield's merchants exported goods to be used on plantations.



'Carolina, Demerara, Virginia, Barbados, Brazil' etc. - Plantation hoes illustrated by Joseph Smith of Sheffield, 1816

From *Explanation or Key, to the Various Manufactories of Sheffield* ... Published and sold by Joseph Smith, Sheffield, 1816 (Sheffield Local Studies Library: 672 SSTQ)

Sheffield has always had a strong abolitionist tradition and direct links to the slave trade are harder to find but they do exist.



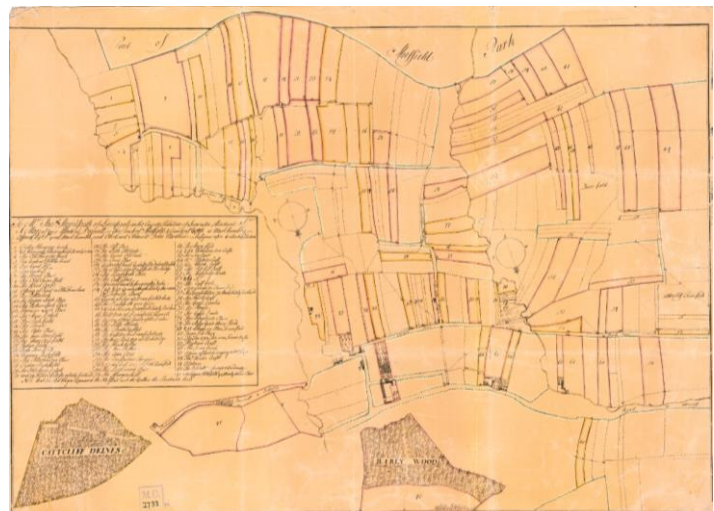
Thomas Staniforth was born at Darnall, Sheffield on 27 March 1735. He lived at Darnall Hall, rebuilt by his father on the foundations of an earlier house, in 1723. He spent his childhood there until his mother's death in 1750. Attracted by the prospect of commercial success, Thomas Staniforth arrived in Liverpool in January 1751 aged 15 having lost both his parents. He was apprenticed to Charles Goore, a long-established Liverpool merchant, later marrying his daughter Elizabeth. He became Mayor of Liverpool in 1797. His portrait, painted by Joseph Wright of Derby, is at the Tate Gallery, London where Staniforth is described as 'a member of Liverpool's prosperous commercial society'. **Much of his wealth**

was derived from the slave trade (his name is listed against 79 definite voyages in the Trans-Atlantic Slave Trade Database). He was Mayor of Liverpool for 1797-1798. His son Samuel followed in his father's footsteps becoming Mayor of Liverpool (1812-1813), taking part in the sale of many African slaves between Europe and the United States.

Despite his prosperity in Liverpool, Staniforth retained strong links with Sheffield, visiting Yorkshire for one month every year. His family had been affluent gentry in Darnall with interests in coal mining and agriculture (both of which Staniforth refers to in his diary of 1799, mentioning repairs at 'The Duke of Norfolk and my colliery' and how he kept a watchful eye on his fields and the haymaking) (*Sheffield City Archives: X755/1*). He owned land and property at Darnall, the extent of which can be seen in surveys and rentals of his Darnall estate, 1760 (*Sheffield City Archives: X108/1-2*) and a map drawn up by Sheffield surveyors, the Fairbanks, in 1789 showing lands belonging to the Duke of Norfolk and Thomas Staniforth held by John Nicholson of Darnall (*Sheffield City Archives: FC/P/SheD/8S*). Thomas Staniforth died in 1803.

Top: Thomas Staniforth by Joseph Wright of Derby, 1769 (*Picture Sheffield s08478*);

Bottom: Map of Thomas Staniforth's estate at Darnall, c.1798 (*Sheffield City Archives MD2733*)



In 1806-1807 abolition of the slave trade was an important political issue, not least in Yorkshire where William Wilberforce, the famous anti-slavery campaigner was a Member of Parliament. In the run-up to the general election of 1807 slavery was referred to in many handbills and fliers.



A number of election handbills, 1807
(Sheffield City Archives: WWM/E221)

Slavery was not the only issue on which the election was fought, but pro-slavery candidates were unsuccessful and two anti-slavery candidates were returned to Parliament – William Wilberforce and Charles Wentworth-FitzWilliam, later 5th Earl FitzWilliam [Viscount Milton].



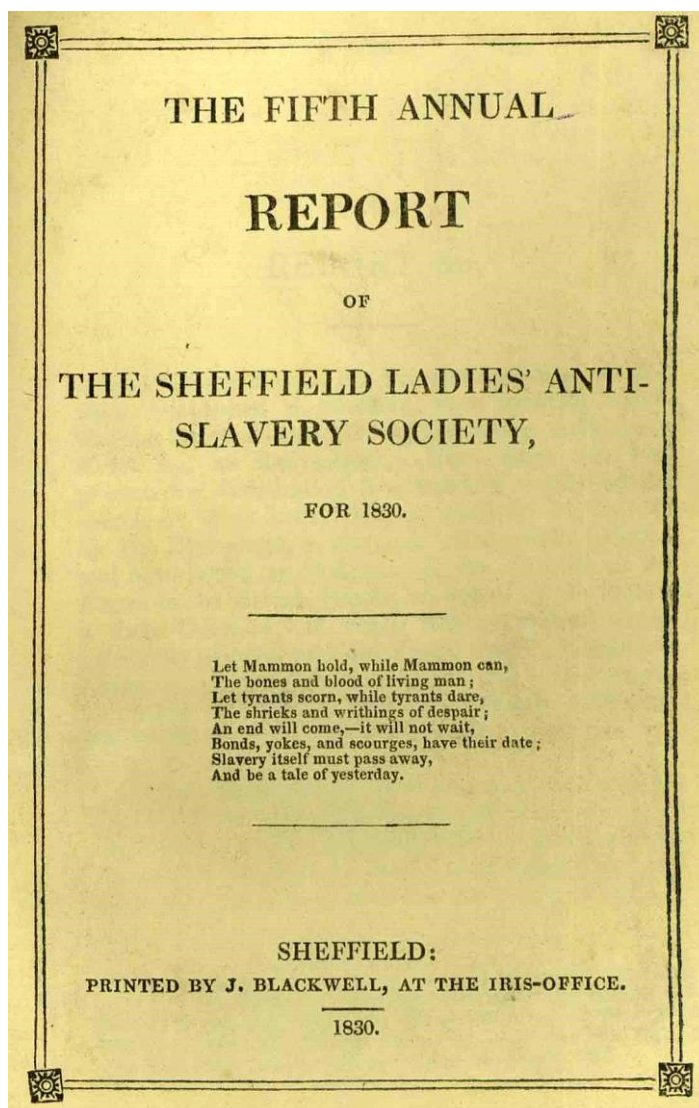
'Milton and Yorkshire's Glory', election sash, 1807
(Sheffield City Archives: WWM/E221)

In the 1820s a national anti-slavery society was established calling for gradual abolition; however some groups, notably a group of women in Birmingham called for immediate abolition. A Sheffield Ladies' Anti-Slavery Society soon followed the establishment of the one in Birmingham. Its literature states it was engaged in the cause of 'light, of liberty, of knowledge, of mercy, of truth and love'. The society was dissolved following emancipation in 1833, but it was later re-established to continue campaigning against slavery in other parts of the world.

A number of the Society's annual reports have survived and these tell us of its activities:

During 1829-1830 the Sheffield Society:

- ◆ Distributed 100 anti-slavery *Reporters* and other pamphlets
- ◆ Printed 500 copies of a speech of Mr Brougham in Parliament relating to West Indian slavery
- ◆ Distributed 1,500 copies of "an appeal of the Friends of the Negro to the British people on behalf of the Slaves in their Colonies". This pamphlet was mainly given 'to the poor of this town', through female collectors and schools.

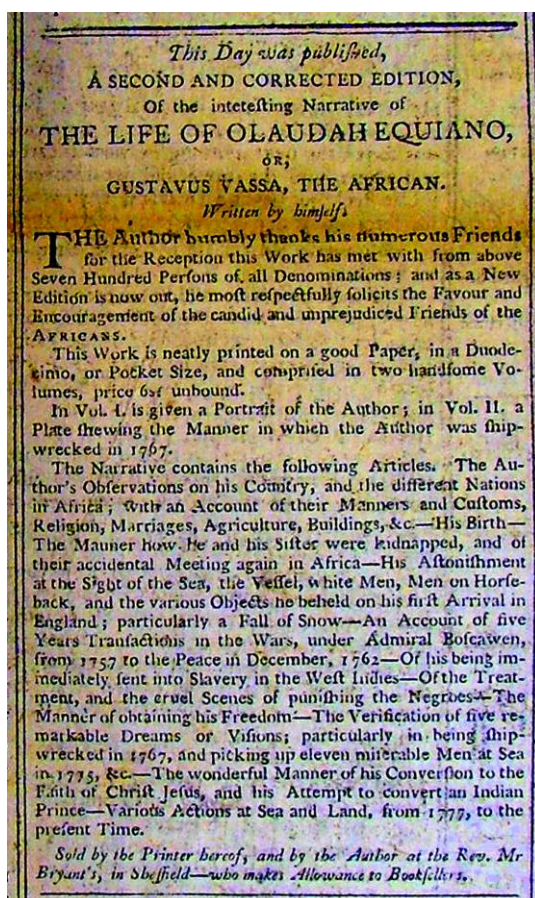


The Fifth Annual Report of the Sheffield Ladies Anti-Slavery Society for 1830

(*Sheffield Local Studies Library: Local Pamphlets Vol. 129 No 1*)

There were many campaigners against the slave trade and slavery. On the slave plantations themselves there were regular uprisings and insurrections against slave owners and the slave system. Many of these attempts at freedom were brutally crushed, but they were never eliminated.

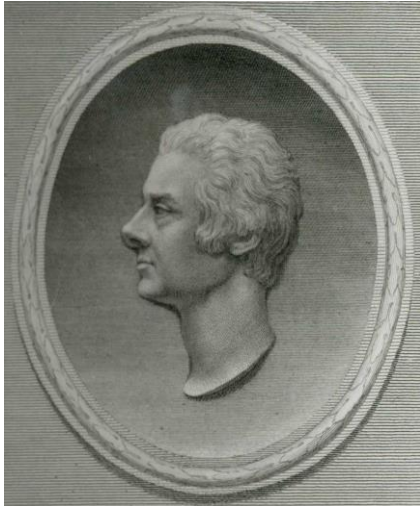
A well-known anti-slavery campaigner was Olaudah Equiano. Born in what is now Nigeria, Equiano was sold into slavery in childhood. He was eventually sold to a Quaker Merchant and gradually saved enough money to buy his freedom. He went on to write his autobiography - *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa the African* (1789) as part of the anti-slavery campaign. Equiano travelled the country speaking at abolitionist meetings. In 1790 he came to Sheffield and addressed a large gathering.



The arrows of ridicule should be pointed by wit, and shot from the bow of truth, to produce the desired effect; as wit and ingenuity must ever be perverted when they attempt to laugh at laudable purposes. The most pitiful thing we have lately seen, appeared in the London papers of last week, in the form of a petition from the "Ourang Outangs, Jackoos, and other next of kin to the African Negroes," attempting to prove them of the same species; and under the appearance of admiration, ridiculing the favourers of the abolition. Surely this unfortunate race is sufficiently degraded by being the objects of an iniquitous traffic, without being in every degree levelled with the beasts that perish. With a little alteration, what Shakespeare says of a Jew may, with great propriety, be applied to the sable race.—"Harsh not an African eyes, hands, organs and dimensions, senses, affections, passions? fed with the same food, hurt by the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as an European?"—Can this be denied? and yet there are people who are weak or base circle of our readers doubt the truth of this comparison, let them see GUSTAVUS VASSA, the free African, now in Sheffield—his manners polished, his mind enlightened, and in every respect on a par with Europeans.

Advertisement for 'The Life of Olaudah Equiano' and a report stating Gustavus Vassa (his slave name) was in Sheffield, 1790
(Sheffield Local Studies Library: Sheffield Register, 20 August 1790)

The most well-known campaigner against the slave trade and slavery was the Member of Parliament for Yorkshire, William Wilberforce. Wilberforce wrote many letters to his acquaintance in Sheffield, Samuel Roberts of Park Grange. The letters refer to anti-slavery meetings and petitions, abolition and emancipation etc. In the examples shown here, Roberts had asked Wilberforce about what to do next. Wilberforce replies that a general meeting of the Anti-Slavery Society is about to take place in London and that some county meetings also are about to be convened.



Engraving of William Wilberforce, c.1809

*From Poems on the Abolition of the Slave Trade, 1809
(Sheffield Local Studies Library: 821 M766 SSTQ)*

notices that part of your letter in which you appear to wish to know what course it is desirable that the friends of the slaves should pursue at this time. The question perhaps would be answered sufficiently by your observing that a general meeting of the anti-slavery and its friends is about to take place in

London, and that some county meetings also are about to be convened. In fact we are convinced that our Administration's dependence on the Colonial assemblies, is altogether misplaced, and that our only hope must be founded on the general expression of the sense of that great large portion of the People of this country who are not interested either from their W. Indian property, or that of their friends in the continuance of the existing W.I. system

He goes on to say that 'our administration's dependence on the colonial assemblies is altogether misplaced and that our only hope must be founded on the general expression of the sense of that, I trust large, portion of the people of this country who are not interested either from their West Indian property, or that of their friends in the continuing of the WI [West Indian] system'

Letter from William Wilberforce to Samuel Roberts, 1824

(Sheffield City Archives: RP/46)

Locally, one of the most famous campaigners against slave trading and slavery was **Mary Anne Rawson**.



She was born in 1801 at Green Lane, Sheffield into a committed non-conformist family. She married William Bacon Rawson at Ecclesfield parish church in Feb 1828, though William died only 18 months later. Mary became actively involved in a number of philanthropic campaigns - better conditions for chimney sweep boys and better education for the poor etc. She was actively involved in the abolition movement, and continued to campaign for complete freedom after 1833. In 1837 she formed the Sheffield Ladies' Association for the Universal Abolition of Slavery. She was still campaigning for the rights of fugitive slaves as late as 1875. Mary Anne died in August 1887.

Mary Anne Rawson, a key anti-slavery campaigner in Sheffield.

The Story of Wincobank Chapel and School by R E Wilson, 1955 (Sheffield Local Studies Library: 942.74 SST)

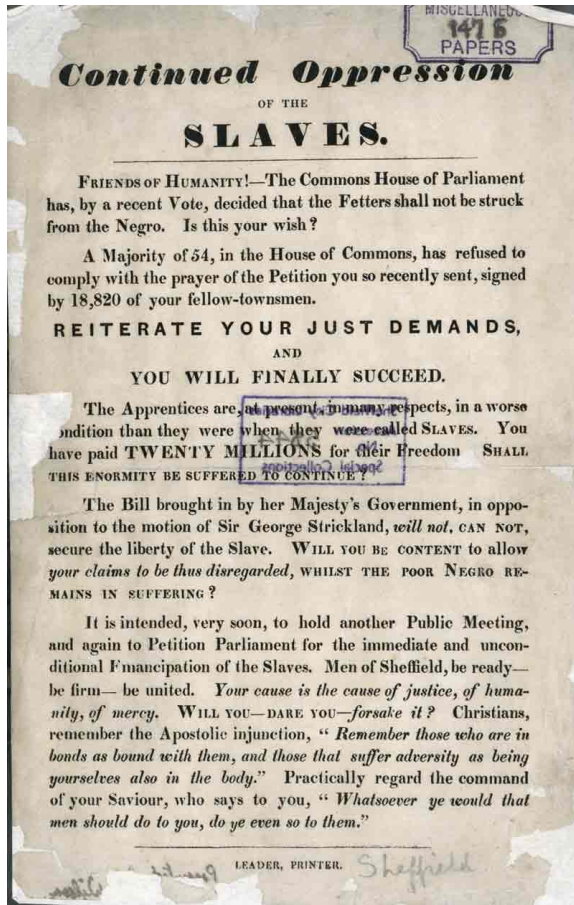


James Montgomery, local reformer, poet and journalist, corresponded with Mary Rawson about slavery.

(Sheffield Local Studies Library: Picture Sheffield s08135)

Another 'quiet reformer' was **Samuel Shore** (1738-1828), ironmaster and banker of Norton Hall (later Meersbrook House). See: <https://sheffieldtimewalk.wordpress.com/2018/10/03/samuel-shore-the-quiet-reformer-1738-1828/> (printed copy available at Sheffield Local Studies Library) Even after the Act of Emancipation in 1833 campaigning continued. Twenty million pounds compensation was set aside for slave owners. No compensation was

offered to the slaves themselves, who had to remain in apprenticeships for a further four years.



This 'continued oppression' was highlighted in this handbill from 1837. A petition from over 18,000 Sheffield residents had failed to persuade enough Members of Parliament to vote in favour of their cause for complete freedom. Further pressure was requested to bear on Parliament to help those who were 'in a worse position than when they were called slaves'. Later reformers carried on the campaign against slavery as other countries continued to trade in slaves and use slave labour.

Continued oppression of the slaves: a handbill appealing to the people of Sheffield for support [1837]
(Sheffield Local Studies Library: MP 147 S)

Poster against the shipping of slaves to Cuba in 1862
(Sheffield City Archives: MD2024)





There is much still to be discovered about our ancestors and their role in the abolitionist movement or indeed the slave trade. A front-page story in *The Sheffield Star* on 27 June 2020 demonstrates this; a man traced his family tree back to an ancestor with Sheffield connections who worked in the slave trade in Jamaica.

The story relates to **Joseph Hill Appleton** who was born in Richmond, North Yorkshire in 1810. He was apprenticed to a clockmaker in Leeds at the age of 14, but when his employer went bust, he went to be a sailor and ended up in Annotto Bay in Jamaica around 1828. He worked in the plantation's

distillery, learning chemistry and medicine, and treated slaves for yellow fever, dysentery and cholera. Joseph's diary tells of his enrolment and active service with the Colonial Militia which was formed to suppress a slave rebellion in 1831.

He returned home because of the impending emancipation of slaves (meaning he would lose his job) and his family moved to West Street, Sheffield. Joseph eventually went into business successfully as a chemist and druggist, with premises in Attercliffe.

This story came to light when scrapbooks relating to the Appleton family were purchased online and the collector contacted a descendant of Joseph Appleton to recount the tale. Back issues of *The Star* can be consulted at Sheffield Local Studies Library.



List of documents, books, photographs and other items available at Sheffield Libraries, Archives and Information

Relevant articles and features may appear in local newspapers. The main titles available at Sheffield Local Studies Library include: *Sheffield Daily Telegraph*, 1855-1986 and the *Sheffield Independent* 1819-1938.

(*Sheffield Local Studies Library: microfilm*)

The British Library British Newspapers website includes over forty-one million pages from over 700 national and local newspapers (including a number of Sheffield titles)

<http://www.britishnewspaperarchive.co.uk/>

Archives of some national newspapers are available on the internet, notably *The Times* (<http://www.thetimes.co.uk/tto/archive/>) and *The Guardian*

(<http://archive.guardian.co.uk>)

Newspaper advertisements also record Sheffield manufacturers, for example,

Sheffield Independent, 14 Dec 1822 (page 1) to be sold by orders of the executors of the late Mr Jacob Roberts, deceased, stock in trade ... matchets, cutlass blades ... Brazil axes, Brazil hoes, sugar hatchets, common demerara hoes, Carolina hoes, broad Virginia hoes,

Sheffield Independent, 31 Jul 1824 (page 2), to be sold at auction, property of Joseph Wreakes, a bankrupt ... matchets [sic] with sockets, West India hoes, Carolina hoes, Virginia hoes ...

Trade directories record a number of firms who manufactured tools for use on plantations, for example:

Carolina, Demerara, Virginia, Barbados, Brazil plantation hoes illustrated by Joseph Smith of Sheffield, 1816 in *Explanation or Key, to the Various Manufactories of Sheffield* ... Published and sold by Joseph Smith, Sheffield, 1816

(*Sheffield Local Studies Library: 672 SSTQ*)

William Butcher, Merchant and Manufacturers of edge tools ... West India and Brazil plantation tools, Eyre Lane and Sorby and Turner, manufacturers of edge tools, including cutlasses, matchets, and all kinds of plantation tools, etc., Wiley Street, Wicker

Gell, R. A. *A New General and Commercial Directory Of Sheffield and its Vicinity*, 1825

(*Sheffield Local Studies Library: 914.274 SST*)

Many Quakers were ardent campaigners against the slave trade and slavery. The local Quaker records may contain references to their work (e.g. minutes 1673 onwards)

(Sheffield City Archives: QR)

Inventory of the goods of Reginald Wilson, giving value of black slaves, 1694

(Sheffield City Archives: RC/159 11552-11592 vol. LXIV)

Tables showing value of exports and imports of each of the British West Indies, 1739-1773

(Sheffield City Archives: WWM/R/61/10)

A Letter from a merchant of the City of London to W.... P...., upon the affairs and commerce of North America and the West Indies; our African trade etc., 1757 (printed)

(Sheffield City Archives: WWM/P/12/5)

Commission: George III appoints John Cotterell, Fort Major to the garrison of the island of Goree, 1760 (Goree, now part of Senegal in West Africa, was one of the first places in Africa to be settled by Europeans. It was an important and well known slave trading island),

(Sheffield City Archives: MD698)

Analysis of goods exported from North America to Great Britain, Ireland, the West Indies and Southern Europe and Africa, and imported from the West Indies, Southern Europe and Africa, 1768-1769

(Sheffield City Archives: WWM/R/61/20)

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, 1783

(Sheffield City Archives: WWM/P/2/3)

A Summary view of the slave trade and of the probable consequences of its abolition by Thomas Clarkson, 1787

(Sheffield City Archives: WWM/P/2/2)

Letter published in the Sheffield Register opposing the anti-slavery movement, together with a response, 1788

(Sheffield Local Studies Library: Sheffield Register, Jan 1788)

Notice regarding a petition against the slave trade, signed by 2,000 people, 1788

(Sheffield Local Studies Library: Sheffield Register, Feb 1788)

Letter from unknown 'Enemy to Slavery', to Edmund Burke, 2 Apr 1788

(Sheffield City Archives: WWM/Bk P/1/2116)

Notice from Rev Dr Coke regarding a school in the West Indies for the 'instruction of poor negroes', 1790
(*Sheffield Local Studies Library: Sheffield Register, 26 Feb 1790*)

Advertisement and notice regarding Olaudah Equiano (Gustavus Vassa), 1790
(*Sheffield Local Studies Library: Sheffield Register, 20 and 27 Aug 1790*)

An Address to the people of Great Britain on the utility of refraining from the use of West-India sugar and rum by William Fox. Printed by Joseph Gales, editor of the Sheffield Register, 1791
(*Sheffield Local Studies Library: MP 120 S. Copy also available at the British Library: 1578/8872*)

Reports of a meeting held in Sheffield to consider petitioning Parliament to abolish the slave trade, 1792
(*Sheffield Local Studies Library: Sheffield Iris 17 Feb 1792 and Sheffield Register 24 Feb 1792*)

Papers of William Wentworth-Fitzwilliam, 4th Earl Fitzwilliam (1748-1833):

Letters re Sheffield Constitutional Society, from the Rev. H. Zouch and others, with enclosures and handbills - queries about effect of a Bill for Abolition of the Slave Trade, 1792

(*Sheffield City Archives: WWM/F/44/15*)

Letter from Duke of Portland, London, to Fitzwilliam [refers to] the slave trade motion, Apr 1792

(*Sheffield City Archives: WWM/F/31/1*)

Letters from Admiral Caldwell (mentions) Leeward Islands [relates to prisoners and negro population], May 1795

(*Sheffield City Archives: WWM/F/115/102*)

Petitions etc., against the Bill prohibiting supplying foreigners with slaves, May 1806

(*Sheffield City Archives: WWM/F/64/72-76*)

Letter from Samuel Allen, Higham Ferrers ... is forwarding petitions for abolition of slavery, 22 Mar 1826

(*Sheffield City Archives: WWM/F/65/86*)

Letter from Adam Girdon, Portman Square, to Fitzwilliam - encloses petition of planters of Demerara and Essequibo against prohibition of the slave trade, 20 Jun 1806

(*Sheffield City Archives: WWM/F/64/78-79*)

Letter from Fitzwilliam, Grosvenor Square, to William Bright - will have great satisfaction in presenting the petition [from Doncaster, for Negro Emancipation], 5 Mar 1824

(*Sheffield City Archives: WWM/F/87/5*)

Copy of marriage settlement lady Mary Wentworth (née Millbanke) to Hon. John Gage - moiety of an estate on island of Montserrat, with slaves and stock listed in detail, 1793

(*Sheffield City Archives: WWM add box 82-91. List A (page 283) drawer B no. 50*)

Proceedings of the Public Meeting held at Sheffield in the open air on the seventh of April 1794 ... printed for the Sheffield Constitutional Society
(*Sheffield Local Studies Library: Local Pamphlets Vol. 80 No. 3*)

Report of a public meeting regarding slavery, 1794
(*Sheffield Local Studies Library: Sheffield Register, 11 Apr 1794, page 3, column 3*)

The Trial of Henry Yorke, for a conspiracy etc. before the Hon. Mr Justice Rooke, at the Assizes, held for the County of York, on Saturday, July 10, 1795. Henry Redhead alias Henry Yorke was arrested after presiding at a meeting on Castle Hill, Sheffield on 7 April 1794, which called for the reform of Parliament and the abolition of slavery. He was charged with conspiracy and sedition

(*Sheffield City Archives: SY240/Z1/1*)

Details are also available in 'A Complete Collection of State Trials and Proceedings for High treason and Other Crimes ...' by Thomas Bayly Howell, 1818, the full text of which is available on www.google.co.uk/books

Letter from Admiral Benjamin Caldwell, on the 'Majestic', at Martinique in the Caribbean, to Fitzwilliam, 24 Mar 1795 (refers to Martinique affairs)
Martinique was a French colony until April 1794. The French Government had abolished slavery in 1792, though there was resistance to this on the island.

(*Sheffield City Archives: WWM/F/32/8 and WWM/F/115/101*)

Letter re. supposed number of troops at the Leeward Islands
(Includes a statement of the French and English troops at the evacuation of St Lucia, 19 June 1795)

(St Lucia was French colony and in 1794 slaves were declared free, however the British invaded soon after and re-established slavery.

(*Sheffield City Archives: WWM/F/115/103*)

Letter from Governor Sir John Wentworth, Halifax, Nova Scotia, to Fitzwilliam, 25 Sep 1796

Includes reference to true account of the descent of a French squadron on part of Newfoundland. Halifax well fortified and able to repel any attacks. Apprehensive about Admiral Murray's Squadron in the Chesapeake. Satisfactory settlement of maroons [maroons were escaped slaves] from Jamaica ...

(*Sheffield City Archives: WWM/F/128/89*)

Papers relating to Thomas Staniforth (1735-1803), slave-trader, merchant and politician of Liverpool and Darnall, Sheffield, 1760-1799 - the papers at Sheffield City Archives do not refer directly to Staniforth's involvement in the slave trade, but show the extent of his landed estates in Darnall. Various references:

Survey of Thomas Staniforth's land at Darnall, 1760

(*Sheffield City Archives: X108*)

Diary of [Thomas Staniforth (1735-1803) of Liverpool and Darnall, Sheffield]

(*Sheffield City Archives: X755/1*)

Map of the lands of Thomas Staniforth that he has sufficient land in Lancashire to qualify him for office as Mayor of Liverpool. Undated, [1798].

Staniforth was Lord Mayor of Liverpool in 1813-1814

(Sheffield City Archives: MD2733, MD2734)

Lands belonging to the Duke of Norfolk and Thomas Staniforth held by John Nicholson of Darnall, 1789

(Sheffield City Archives: FC SheD 8s)

Diaries, letter books, memorandum books, notebook, receipts etc. of Thomas Staniforth are at Liverpool Record Office (ref. 920 STI).

Letters and family papers of Mary Anne Rawson and her family (includes reference to a school in Jamaica), c.1799-1880

(Sheffield City Archives: MD2019-2025, MD5690-5710 and MD6039-6049)

Handbill protesting against the slave traffic practised by European powers, [19th cent]

(Sheffield Local Studies Library: MP 111 S)

Circular addressed to the women of Sheffield, from the members of the "Sheffield Anti-Slavery Association", [19th cent]

(Sheffield Local Studies Library: MP 148 S)

Card appealing to the people of Sheffield to use East India sugar instead of West India sugar, [19th cent]

(Sheffield Local Studies Library: MP 151 S)

Please to purchase this paper, price one penny, from a poor foreigner. [illustrated anti-slavery broadside]. William Parkin, printer, illustrated, [19th cent]

(Sheffield Local Studies Library: MP 203 L)

Bill addressed to the labouring classes, [19th cent]

(Sheffield Local Studies Library: MP 82 L)

Diaries of Thomas Asline Ward of Sheffield (1781-1871).

T. A. Ward was a leading member of Sheffield society and noted many local events and affairs in his diaries, 1804 - 1871

(Sheffield City Archives: SLPS/119-190)

Election handbills etc for the General Election of 1807 for the Yorkshire Constituency

(Sheffield City Archives: WWM/E/221)

Reference to the abolition of the slave trade, 1807

(Sheffield Local Studies Library: Sheffield Iris, 31 Mar 1807, page 3, column 4)

Articles regarding the general election and slavery, 1807

(Sheffield Local Studies Library: Sheffield Iris and Sheffield Advertiser, 7 and 12 May 1807)

Poems on the Abolition of the Slave Trade, 1809

(Sheffield Local Studies Library: 821 M766 SSTQ)

Correspondence of James Montgomery (1771-1854) from a number of individuals (Maria Weston Chapman and Lydia Child, Frederick Douglass, Thomas Pringle, Samuel Roberts, Mary Ann Rawson. More detailed examination may reveal specific references to the slave trade and slavery, c.1809 - 1848)

(Sheffield City Archives: SLPS/36 and SLPS/222/27)

Note: Other papers of James Montgomery are available at the University of Sheffield Special Collections and Archives.

Letters to the Dukes of Norfolk from their Sheffield agents include regular updates on life in the town, 1810-1860

(Sheffield City Archives: ACM S 478-482)

Correspondence of Samuel Roberts (1763-1848) of Park Grange, Sheffield - 56 letters from William Wilberforce, or his amanuensis (these refer to abolition, 'black clients', petition, anti-slavery society, Quakers, emancipation etc.), 1814-1848

(Sheffield City Archives: RP various)

Explanation or Key, to the Various Manufactories of Sheffield with engravings of each article designed for the utility of merchants, wholesale ironmongers and travellers. Published and sold by Joseph Smith, Sheffield, 1816

(Sheffield Local Studies Library: 672 SSTQ)

Addressed to the labouring classes [anti-slavery], c.1820s

(Sheffield Local Studies Library: MP 506 VL)

Meetings to consider petitioning Parliament to abolish slavery, 1823

(Sheffield Local Studies Library: Sheffield Iris, 29 Apr and 6 May 1823)

Speech delivered at a public meeting held in the Town Hall, Sheffield, on the 30th day of April, 1823, for the purpose of petitioning Parliament for the abolition of slavery throughout the British dominions, 1823

(Sheffield Local Studies Library: Local Pamphlets, Vol. 64 No. 7 (042 S))

A Brief view of the nature and effects of negro slavery as it exists in the colonies of Great Britain (printed) [London Society for abolishing slavery in the British Dominions, 1823]

(Sheffield City Archives: WWM/H/11)

Negro slavery or, a view of some of the more prominent features of that state of society as it exists in the United States of America and in the colonies of the West Indies especially in Jamaica, Zachary Macaulay, 1823

(Sheffield City Archives: WWM/P/2/4)

Full text available on www.google.co.uk/books

Reports on meetings to consider the best mode of helping the Anti-Slavery Society, 1824

(Sheffield Local Studies Library: Sheffield Iris, 15 Aug and 24 Aug 1824)

Election addresses from candidates in general election of 1826 refer to the issue of the slave trade, 1826
(*Sheffield Local Studies Library: Sheffield Mercury 10 Jun 1826 page 3*)

The Cruelty and oppression of negro slavery, Thomas Clarkson, 1826
(*Sheffield Local Studies Library: Local Pamphlets, Vol. 130, No. 11 and Vol. 131 No. 2 (042 S)*)

Resolutions at a meeting of the Society for the Relief of Negro Slaves, held at Sheffield, 1826
(*Sheffield Local Studies Library: MP 218 M*)

Report of the 'Sheffield' Female Anti-Slavery Society, 1827
(*Sheffield Local Studies Library: Local Pamphlets Vol. 130 No 19 (042 S)*)
Note: Minutes of the Sheffield Female Anti-Slavery Society, 1825-1833 are available in the Raymond English Anti-Slavery Collection at the University of Manchester John Rylands Library.

The Negro's friend; or, the Sheffield anti-slavery album [Samuel Roberts and others], 1828
(*Sheffield Local Studies Library: 326 SST*)

Petition, signed by leading citizens of Sheffield, to the Master Cutler to call a meeting to consider petitioning Parliament for the abolition of negro slavery in the British Colonies, 2 Jun 1829
(*Sheffield City Archives: SLPS/222/26*)

Letter from Sir Alexander Johnston at Dumfries to James Montgomery, gives a long account of the measures he took on the island of Ceylon for the abolition of domestic slavery, 1828
(*Sheffield City Archives: SLPS/222/27*)

Jonathan Dymond. *On Slavery*: [an extract from *Essays on the principles of morality and on the private and political rights and obligations of mankind*], [1828]
(*Sheffield City Archives: WWM/P/2/1*)
Full text available on www.google.co.uk/books

[Yorkshire Protestant Dissenters Association for the Abolition of Slavery].
[Resolutions passed] at a meeting of friends to the abolition of negro slavery held in Leeds on 28 Sep 1829
(*Sheffield City Archives: WWM/H/12*).
These resolutions also appear in the 'Baptist Magazine', Baptist Missionary Society, 1830, the full text of which is available on www.google.co.uk/books

A Word for the slave, by the ladies of the Sheffield Anti-Slavery Association, and A Cry from Africa, James Montgomery, 1830
(*Sheffield Local Studies Library: Local Pamphlets Vol. 130 No. 12 (042 S)*)

The Fifth annual report of the Sheffield Ladies Anti-Slavery Society, 1830
(*Sheffield Local Studies Library: Local Pamphlets Vol. 129 No 14 and Vol. 130 No. 12 (042S) (2 copies)*)

Appeal of the friends of the negro to the British people; on behalf of the slaves in their colonies, 1830
(*Sheffield Local Studies Library: Local Pamphlets. Vol.129 No.13 and Vol. 130 No. 18 (042 S)*)

The West Indian slave's address to his inhuman oppressors and the English public, 1830
(*Sheffield Local Studies Library: MP 217 M*)

Printed election poster for Nottingham issued on behalf of the Committee of the Nottingham Anti-Slavery Association by William Wilson, junior, (1800 - 1866) chairman, 1830
(*Sheffield City Archives: SSC/189*)

A Report of the Present State of the Colony of Sierra Leone, Hannah Kilham, 1831
(*Sheffield Local Studies Library: Local Pamphlets Vol. 23 No. 17 042 S*)

The Anti-Slavery Reporter, No.74, January 5, 1831; No.80, May 9, 1831; No.90, November 30, 1831; No.98, July, 1832
(*Sheffield City Archives: WWM/P/2/5*)

Correspondence of Charles Wentworth Fitzwilliam, Lord Milton, later 5th Earl Fitzwilliam (1786-1857):

Letter from J. C. Gotch, Kettering, to Lord Milton (refers to the local committee of the Anti-slavery Association) 7 Apr 1832 (*Sheffield City Archives: WWM/G/83/154*)

Miscellaneous correspondence from Downing Street, to Sir C W Burdett: Sir Charles' proposed publication on slavery, 13 Aug 1833
(*Sheffield City Archives: WWM/G/83/176-178*)

Letter from Kettering, to 5th Earl Fitzwilliam: election expenses. Requests support for local petition for abolishing apprentice system of negroes in the colonies, 12 May 1838
(*Sheffield City Archives: WWM/G/83/268*)

Correspondence from Washington, America: detailed account of local affairs, anti-slavery, the President, etc 10 Mar 1849
(*Sheffield City Archives: WWM/G/83/528*)

Correspondence regarding a proposed memorial to Wilberforce from his Yorkshire constituents, 1833
(*Sheffield City Archives: WWM/G/1-7*)

West India Planters and Merchants Committee. The origin and progress of West India slavery with a circular from the acting committee inviting consideration of the pamphlet, West India Planters and Merchants Committee [London], [1833]
(*Sheffield City Archives: WWM/P/2/6*)

The Bow in the cloud; or, the negro's memorial: a collection of original contributions, in prose and verse, illustrative of the evils of slavery, and commemorative of its abolition in the British colonies, edited by Mary Anne Rawson, 1834
(Sheffield Local Studies Library: 326.8 SST)

Poems on the abolition of the slave trade, by James Montgomery, James Grahame and E. Benger (1809) *The Negro is free / The Negro's Jubilee and the abolition of colonial slavery: hymn for the first of August 1834*
(Sheffield Local Studies Library: MP 1141 S)

Friends of liberty and justice: a handbill appealing to people to sign a petition for the complete abolition of slavery, [c. 1836]
(Sheffield Local Studies Library: MP 176 S)

An Appeal to the Christian Women of Sheffield, from the Association for the Universal Abolition of Slavery, 1837
(Sheffield Local Studies Library: Local Pamphlets, Vol.107 No.5 (042 S))

Memoir of the Late Hannah Kilham, 1837
(Sheffield Local Studies Library: B. KIL 553 SST)
Full text available on to read on www.google.co.uk/books

Continued oppression of the slaves: a handbill appealing to the people of Sheffield for support, [1837]
(Sheffield Local Studies Library: MP 147 S)

Friends of Liberty and Justice: a handbill appealing to the people of Sheffield for support, [1837]
(Sheffield Local Studies Library: MP 177 S)

Hymns for anti-slavery prayer-meetings [James Montgomery and others], 1838
(Sheffield Local Studies Library: Local Pamphlets, Vol.129. No.9 (042 S))

A speech on the negro apprenticeship, delivered in the Cutlers' Hall, Sheffield, on 12 Feb 1838, R M Beverley
(Sheffield Local Studies Library: Local Pamphlets, Vol.130. No. 16 and Vol. 135 No. 8 (042 S))

Ladies' petition for the abolition of slavery, 1838
(Sheffield Local Studies Library: MP 216 M and MP 219 M)

Report of the Sheffield Ladies' Association for the Universal Abolition of Slavery, 19 Feb 1839
(Sheffield Local Studies Library: MP 81 L and Local Pamphlets Vol. 130 No. 17 (042 S))

[British and Foreign Anti-slavery Society]. A Brief view of slavery in British India, [1844]
(*Sheffield City Archives: WWM/H/13*)

A Simple Tale of American Slavery: An Address Delivered in Sheffield, 1846
(*Sheffield Local Studies Library: Sheffield Mercury, 12 Sep 1846*)

Bundle of letters from Martha Bragge (1816 - 1877) to her mother Mrs Martha Beddow (born c. 1786), mainly written from Brazil and Argentina where her husband William Bragge (1823 - 1884) was carrying out engineering work, May 1851 - May 1858 [includes various letters which describe her black servants in Brazil, who were evidently slaves hired out by slave owners for domestic service, and commentary on how some had suffered mistreatment from former owners/employers, and general comments/criticism regarding the practice of slavery in Brazil at the time - see letters dated May 1852, 12 May 1852, Jul & Aug 1852, 8 Sep 1852, 12 Aug 1853 and Dec 1853 for specific examples]
(*Sheffield City Archives: MD7801/2/1*)

A Circular addressed to the ministers of Sheffield, stating the objects of the re-organized Sheffield Ladies' Anti-Slavery Association, and asking for assistance, 1857
(*Sheffield Local Studies Library: MP 149 S and MP 121 S*)

Resolutions of a meeting of the Sheffield Ladies' Anti-Slavery Association held in February 1857
(*Sheffield Local Studies Library: MP 150 S*)

The Songs of Joseph Mather J Wilson (ed) (the 'File Hewer's Lamentation' refers to 'negro ships' etc.), 1862
(*Sheffield Local Studies Library: 821 MATH S*)

Slavery - pamphlet on the American Civil War - by James Reddie, reprinted from the *Anthropological Review*, 1864
(*Sheffield City Archives: WhM/P/2/1*)

Accounts of meeting in Sheffield on the Fugitive Slave Circular, with correspondence on the resulting resignation of the Mayor, *Sheffield Daily Telegraph*, 1875
(*Sheffield Local Studies Library: newspaper cuttings relating to Sheffield, vol. 12, pp.36-41 (942.74 SQ)*)

Press cuttings regarding the Fugitive Slave Circular, 1875 - 1876
(*Sheffield City Archives: MD2596*)

Memorial Card for Mary Anne Rawson, 1887
(*Sheffield Local Studies Library: MP 781 S*)

'The Abolitionist Movement in Sheffield, 1823-1833' by N. B Lewis; with letters from Southey, Wordsworth and others; from the original papers in the John Rylands

Library; reprinted from the *Bulletin of the John Rylands Library*, Vol.18, no.2, July 1934
(*Sheffield Local Studies Library: 326.8 SST and Sheffield City Archives MD 5699*)

Report of a lecture on the anti-slavery work done by Sheffield women, 1934
(*Sheffield Local Studies Library: Sheffield Daily Telegraph 3 Feb 1934*)

Report of a lecture entitled *Sheffield and the anti-slavery movement, 1823-1833*, by N B Lewis, 1934
(*Sheffield Local Studies Library: Transactions of the Hunter Archaeological Society, vol.4, pp. 309-311 (913.4274 S)*)

The story of Wincobank Chapel and School by R. E. Wilson, 1955 (refers to Mary Anne Rawson)
(*Sheffield Local Studies Library: 942.74 SST*)

Life of Mary Ann Rawson by Norma Taylor (typescript thesis, 1972)
(*Sheffield Local Studies Library: B.R198 SQ*)

Colonialism Slavery and the Industrial Revolution - A Case Study: The Empire in South Yorkshire 1700 - 1860 teaching pack (Development Education Centre (South Yorkshire), 1992)
(*Sheffield Local Studies Library: 325.341 SSTQ and Sheffield City Archives: TWE/LOCAL*)

Time Walk Heritage, 'Samuel Shore, the quiet reformer (1738-1828)', [2019]
(*Sheffield Local Studies Library: MP 7155 M*); available online:
<https://sheffieldtimewalk.wordpress.com/category/slave-abolition-movement/>
(accessed Feb 2021)

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