

The 1823 Demerara Revolt 200 years ago this very week, (aug 21 2023) was “one of the most important revolts by enslaved people in the history of the British Empire, taking place in what was then Demerara (later part of British Guiana, now Guyana) on the Caribbean coast of mainland South America***

It is probably best understood through Guyana eyes, but involves the lives of several good Colonial “plantocrats” and several British Ministers who worked at the Chapel, which had been subscribed by Plantation owners (although many of those owners were the very reason for the continued dissent and rebellion which should have ended with the abolition of slavery years before.) The events are often told through the eyes of John Smith the martyred Minister.

However “history from below, the agency of the enslaved, overrides the narrative that John Smith led the revolt thus assigning agency to a white leader over a supposedly ignorant enslaved population. but on account of the contradictions between the church’s stance on plantation slavery and the authorities in Demerara and England, we cannot ignore the significant role played by Smith.” (The 1823 Demerara Revolt: A retrospective summary 200 years after <https://www.stabroeknews.com/2023/05/07/sunday/the-1823-demerara-revolt-a-retrospective-summary-200-years-after/>

Though to begin, I do quote from the Guyana Chronicle in 2011

“THE BOOK, ‘The Demerara Martyr’, tells the story of the 1823 Demerara Slave Revolt, an event that set into motion a series of activities leading to full emancipation. After the abolition of the slave trade (1807), there was a tightening of the screws on available labour force, which meant the condition of slaves worsened.

The awful condition of slavery on the Demerara plantations was graphically described by Rev. John Smith in his journal covering the years 1817-1824, the years he lived and leading up to his death in British Guiana.

He described the long hours of labour in the field from sunrise to sunset, ending the day with slaves fetching fodder from the backdam to the stables. Smith also reported how those who attended his church were persecuted, and that inhumane whipping was the order of the day, some slaves receiving hundreds of lashes each day.

So, in August 1823, thousands of slaves from sugar plantations on the East Coast of Demerara banded together to demonstrate for their rights, which was withheld by the locals in control and in charge of running the affairs of the Colony.

The book also tells the story of the man who became known as The Demerara Martyr. Who was this man that wrought about such significant world change?

According to James Walvin in his introduction to this 2011 edition of the book, “Reverend John Smith was an unlikely man to become a hero, but hero he unquestionably was, and remains to this day. Widely recognised as a martyr to the cause of black freedom (after the 1823 Slave Rebellion), his story illuminates the broader narrative of the history of Demerara in the last years of slavery.”

John Smith was born an orphan in Rothwell, England, in the year 1790. The only form of education he acquired was by way of Sunday-school attendance. At age 14, he went to work for a biscuit maker in London. There he met and married Jane Godden, and joined the London Missionary Society, enthused by the abolition of the slave trade in 1807 and by the momentum for abolition of slavery.

“Posted to British Guiana, Smith and his wife sailed from Liverpool, arriving in Demerara on February 23, 1817. Apart from the rough welcome from the muddy Demerara River, Smith was greeted by Governor Murray with an ultimatum which forbade him from teaching the slaves; if he did, then the governor threatened to banish him immediately from the Colony.

Despite that warning, Smith revived the mission station (Bethel Chapel) at Plantation Le Ressouvenir vacated by Rev. John Wray who was transferred to Berbice to continue the good work he started among the slaves.

Many of the slaves, by the time of Wray’s transfer, were able to teach their fellow slaves to read and write. Wray was part of the first successful mission to the slaves in British Guiana. The other parts of that venture included the London Missionary Society formed in 1795 for “the purpose of evangelical work among the heathen,” and Hermanus H. Post, proprietor of Plantation Le Ressouvenir, a naturalized Englishman of Dutch origin who invited the Society to provide a minister to the slaves.

Smith’s evangelism was an instant success. He preached to large congregations often spilling out of the chapel. That response encouraged him to start a class preparing slaves converted to Christianity for catechism and baptism.

Of course, he incurred the wrath of the Governor and many planters. So, at the time of the insurrection in 1823, it was not difficult for Smith to fall foul of the law of the land. Martial law was imposed, hundreds of slaves were butchered, many hung and displayed in public for months, and John Smith was arrested.

A frail and sick man, he was incarcerated for some seven weeks, then tried in a court martial lasting some twenty-eight days. He was condemned to death.

A reprieve by the home government was granted, but before this news reached the Colony, he died in prison from consumption.

The furore caused by the case of John Smith eventually led to emancipation.

John Smith was buried in an unmarked grave in St. Phillips churchyard. But the freedom he wrought with his work and death immortalised him as ‘Martyr Smith’.

This recent edition of the book comes with a new introduction by James Walvin, retaining the preface written by W. G. Barrett on August 1, 1848, and introduction written by Edwin Angel Wallbridge on January 27, 1848. The book also comes with a detailed table of contents, chapter-by-chapter, and an appendix.

This new edition of the book, 'The Demerara Martyr', comes at a time when world recognition was granted to people of African descent as 2011 was designated 'The Year for People of African Descent'.

" This from the Guyana Chronicle 2011

<https://guyanachronicle.com/2011/08/13/wallbridges-the-demerara-martyr/>

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'Flat people' as E M Foster called them, were those who had only one dimension to their lives. He preferred rounded people. I would now call them portfolio people, the sort of people who, when you ask them what they do, reply, 'It will take a while to tell you it all, which bit would you like?' Sooner or later, thanks to the re-shaping of organisations, we shall all be portfolio people. It is good news.

Professor Charles Handy

"On 20 August 1823, more than 4,000 enslaved women and men had gathered at Bachelors Adventure on the East Coast of Demerara. in what had been a cotton field. On the other side of the public road were assembled 200 members of the British militia, each carrying a rifle.

(I was suddenly overtaken by a sense of awe. Awe at the courage of the enslaved people. Awe at their remarkable organisational skills. Awe at the profound legacy of freedom they had left behind, including for me, a White person.)"

from **White Debt: Time for Britain to pay up for its legacy of slavery**

Thomas Harding is author of 'White Debt: The Demerara Uprising and Britain's Legacy of Slavery'

<https://guyaneseonline.net/2022/01/19/book-white-debt-the-demerara-uprising-and-britains-legacy-of-slavery/>

I have though while researching all this, been struck by the inherent pressure of the majority "Plantocracy" on the more liberal plantation owners; those who afforded better support to their workforce with land for them to homestead or access to Chapel etc. It must have been difficult to navigate the Colonial norm. I've read that many previous Dutch ownerships had been extremely liberal or were evolving, only to be dragged back to terrible ways when the estates were sold on.

This plantation owner conflict can best be seen in the quote on page 10, where supportive workforces resisted the British militia, protecting their estate and white masters even at risk to themselves.

Subsequent (and previous) months and years must have been difficult for such liberal owners and my ancestors had already transitioned to merchant supply rather than plantation ownership, possibly as a direct result of being at difference to the expected colonial ways, whose time was up anyway.

for a real flavour of the times do scroll down a page from the Colonial newspapers of the time where goods people and land were being sold traded or judged

eg <https://www.vc.id.au/edg/18130410edrg.html>

<https://www.vc.id.au/edg/18130410edrg.html> - 1

RUNAWAY from the Subscriber, a Negro Woman, named Mary Bella; a Barbadian, has been in the Colony about three months, and is not much acquainted as yet. - She is about five feet six to eight inches high, and had on a red chintz long wrapper when she absented herself. Also absconded, on the 7th instant, a Negro Man, named Patrick, but commonly calls himself Pat, formerly the property of Mr. James Jaffrey, at Mahaica; he is of the Coromantyn nation. Any person apprehending both the said Negroes, shall be liberally rewarded. Kingston, April 10. DEBBY YEARWOOD.

BARGAINS. [centered]

The Subscriber intending to leave the Colony with all dispatch, offers for sale, at very reduced prices for Cash, (or to purchasers of £ 1000, Coffee or Cotton at cash price, on delivery of the articles), his stock of Goods on hand, which are of very late London importations, and of the first quality. - Also (on liberal terms of credit) the House he resides in, the situation of which as a mercantile stand, and a healthy pleasant dwelling, is well known; it stands on a lately renewed lease of twenty-one years, from the month of May next, (with any ground rent), and is in complete order for the immediate reception of a family or a cargo of goods (have store fixtures, counters, glass-cases, water-house, vats, and other requisites). Also six healthy Slaves, viz. a Cook, Huckster, Washerwoman, Seamstress, and two Porter Negroes.

STORE ARTICLES. [centered]

4-4 Irish Linen from £ 50 to £ 100 per piece,
Long Lawns from £ 15 to £ 66
Cotton Cambric 12 yards £ 16 to £ 27 10,
Jaconet ditto 20 yards, 9-8 £ 44 to £ 55,
Real French Cambric £ 11 to £ 22 per yard,
Romal Handkerchiefs (blue and red) £ 8 per dozen,
Ladies' Dresses and Artificial Flowers at cost,
Leno Shawls, 6-7 and 8-4 wide £ 4 to £ 6 each,
Elegant Warm Shawls £ 33 to £ 66 each,
Printed Calicoes and Chintzes from £ 4 to £ 8 each,
Striped Gingham from £ 6 to £ 18 per piece,
Tamboured Muslin from £ 22 to £ 33 per piece,
A very large assortment of infants', girls', and women's Straw Bonnets of the newest shapes, from £ 7 to £ 30 each,
Black Chip ditto £ 9 each,
Feathers from £ 5 10 to £ 12 each,
Best plated top Silk Umbrellas from £ 22 to £ 30 each,
Cotton ditto £ 8 to £ 11 each,
Ditto Ladies' Parasols from £ 15 10 to £ 27 10,
Men's Cotton Stockings from £ 33 to £ 55 per dozen,
Ditto Boot ditto, from £ 22 to £ 30,
Women's Cotton Stockings from £ 40 to £ 55 per dozen

or read the case of the young slave who shot 2 colonial children but was spared (later) after the Owner told how he had left the gun loaded, and that the lad was a good lad and that it had been a terrible accident after the gun had failed to go off, then on the 3rd pull ..had gone off.

Semples, Guyana & the Demerara Revolt of 1823

“The late Reverend Smith was born on June 27, 1790 in Northamptonshire, a county in the East midlands of England. He received his early education only at Sunday school, and trained to be a baker, after which he applied to be a missionary. Smith later married Jane Godden.

Reverend Smith was then sent out by the London Missionary Society (LMS) to succeed the Reverend John Wray, at Bethel Chapel at Le Ressouvenir, East Coast Demerara.

With his wife, Reverend Smith journeyed to the County of Demerara from Liverpool, England. The couple arrived on February 23, 1817. He began his work in that very year and like his predecessor, Wray, Smith gave instructions to the slaves. The slaves were taught to read the Bible and Catechism.

Reverend Smith, as in the case of John Wray, did much to lay the foundation of schooling and education for their congregation. He was even threatened by the Governor of the colony at that time that he would be banished if he continued teaching the slaves.

In February of 1823 the Bethel Chapel had a congregation of 800 persons.

Because of his work, the plantocracy in Demerara disliked him. Therefore, it was of no surprise that when the East Coast Demerara Slave Insurrection broke out on August 18, 1823, the anger of the colonist was directed towards him.

The reverend was immediately arrested and charged for inciting the slaves to rebel.

He was tried by Court Martial, found guilty on November 24, 1823 largely on fabricated evidence and sentenced to death by hanging.

Although known to be in bad health, the Reverend was removed from a common jail and placed in a room on the ground floor beneath which was stagnant water.

When it was obvious that his death was near only then he was removed to an upper floor.

After a slight improvement of his health, Reverend Smith died on February 6, 1824.

As a last insult to the dead, his grave was demolished to remove his memory.

Based on the circumstances surrounding his death, Smith subsequently came to be known as the ‘Demerara Martyr’.

History of the church

Despite the horrors Reverend Smith went through, his memory still lived on in the hearts and minds of those who loved him and whose lives he would have impacted.

On November 24, 1843, exactly 20 years after the date on which Reverend Smith was sentenced to death, Smith Memorial Church was opened as a tribute to the work and suffering that he had to endure on behalf of his deacons, members and other followers.

The Church is situated on the south eastern shoulder of Brickdam, Georgetown. As all church alters are known to be constructed in the east, the construction of the Smith Memorial Congregational was done from north to south.

This was done as an intended protest in support of Reverend Smith.

Other persons of interest were Quamina, a slave and senior deacon at Bethel Chapel; his son, Jack Gladstone, and all the other slaves who suffered death for the role they allegedly played during the 1823 uprising, which had as its goal, the freedom of the slaves.

The church has been deemed a heritage site since 2010 by the Guyana National Trust.”

(Quote from Guyana News of 1019 <https://www.kaieteurnewsonline.com/2019/11/25/tribute-paid-to-rev-john-smith-as-his-church-celebrates-176-years/>)

Semples, Guyana & the Demerara Revolt of 1823

Whilst looking into my family's tree I was somewhat taken about to find that some of my forebears were plantation owners in Guyana and hence probably involved in the slave trade in one way or another.

My first real findings come from a David Alston and I paste the relevant page here below in full with parts that were indeed shocking

Taken from <http://www.spanglefish.com/slavesandhighlanders/index.asp?pageid=362029> by [David Alston](#)

John Semple and his family

It is not clear how strong John Semple's connections to Scotland were and it may be more appropriate to consider him, and his descendants, as English planters.

In 1785 **John Semple** signed a [petition of planters](#) to the States General of the Netherlands and in 1798 he was the owner of plantation *De Twoo Gebroeders*, later known as Plantation *Brothers*, in Demerara. He (or possibly a son?) was later [described by the missionary, Rev John Smith](#), as 'a friend of instruction' who helped built a chapel on the plantation. This Mr Semple was, by the time of the slave rising in 1823, the 'former owner' of the plantation [[The Demerara Martyr](#), 1969].

In 1831 Dr John Hancock published an [article on tetanus](#) (lockjaw) in infants among the enslaved populations of the West Indies, describing the successful practices of the native Indian midwife on *Brothers* in preventing the disease.

Three siblings - [Robert](#), [Sarah](#) and [John](#) Semple - are connected to Demerara and may be the children of the above John Semple. The youngest, John, was born in Liverpool in 1807.

Robert Semple became a [store-keeper in Berbice](#), establishing the firm of [Robert Semple & Company](#), in partnership with George and James Laing. The business had connections to Liverpool. In 1817, in Glasgow, he [married Ardiana Moore](#), the daughter of a merchant in St Eustatius and they had six children [Sarah 1822 - after 1911; Robert 1824 - 1852; Ann 1826 - after 1911; John 1827 - after 1901; Jane b1829; and William b1831], at least five of whom were born in Berbice [Census returns].

Adriana had returned to Liverpool by 1841, with three of the children.

Mrs Wray, the widow of the Berbice missionary, Rev John Wray (died Berbice 1837), visited a family called Semple in Glasgow 'who formerly resided in Berbice, and to whom [Mrs Wray] had been very kind in sicknesses, and who were very pleased to do her a kindness in return' [Life and Labours of John Wray, 1892]. This was probably Adrianna and her family.

In the early 1840s Robert wrote [two letters](#) from Liverpool to government ministers on the shortage of labour on Berbice, following emancipation, and addressed an anti-slavery meeting in Liverpool, which was campaigning for emancipation in the neighbouring Dutch colony of Surinam [Anti-slavery Reporter, 1840]. Robert Semple died in Liverpool in 1850/51.

Robert's sister, **Sarah Semple** (born 1801 in Demerara), remained unmarried and cared for Robert's children after his death. By 1871 she had been joined by Robert's second son, John, a

widower with four children, who had returned from living in New Zealand. John had, from 1845, [attended Wadham College, Oxford](#).

Robert's brother, **John Semple** (born 1807, in Liverpool), became an army officer, serving in the West Indies where one of his children was born.

Robert Semple and Princess

In 1819 Robert Semple owned three slaves, including Princess, aged 20, black and born in Berbice. By 1822 Princess had given birth to two male children. Shortly afterwards Semple sold her to Dr Hugh McGee.

Princess made complaints to the Fiscal, against both Semple and McGee, about excessive punishment. These are considered in detail by John Lean and Trevore Burnard in 'Hearing Slave Voices: The Fiscal's Report of Berbice and Demerara- Essequibo' in *The Journal of The British Records Association* (Oct 2002):

In May 1823, Princess, recently bought from Robert Semple by Dr Hugh McGee, brought a complaint before the Fiscal against her master for giving her a severe punishment. The Fiscal interviewed Princess along with her brother and her mother and the following story emerged.

Princess arrived at McGee's house with her mother, brother and infant child. According to Princess, McGee gave her and her mother 'a glass of wine' and, afterwards, entreated Princess to 'come and sleep with him'. Princess replied she was 'just come out of lying in, and that it was too soon to take a Husband' . . .

. . . by the time she had joined Hugh McGee's household she was an experienced slave, not just in the household but in the courtroom as well. Her accusations against McGee did not signal the first time that she had been in front of the Fiscal. Princess featured as a complainant against her previous owner, Robert Semple. Princess had made her case in the following manner:

That this morning soon she saw a woman of the name of Cuba sitting down asleep; she said to her 'What was you doing last night that you did not sleep?' At the same time Mr Semple came out of his bedroom and asked me what I said. I told him. He said 'You always have something to say: better shut your mouth. I answered him again, 'Master I don't speak with you. I speak with Cuba and then I came downstairs and went into the kitchen. Master followed me into the kitchen and told me I had better go to my work than meddle my tongue. I answered him, 'I am doing my work, and you come to trouble me; i was not speaking to you.' Then he went to the store and took a horsewhip and began to flog me. I asked him for what he flogged me; he said for badness. I told him 'So long as you flog me for nothing, I shall go to the Fiscal' and I came away.

Robert Semple replied in terms that Hugh McGee would recognize. He declared that Princess 'was insolent as is apparent by her own statement and was haranguing her mother who pushed her out of the kitchen and desired her to hold her tongue. She refused to be silent and had to be told several times to bring the horsewhip'. Nevertheless, such disobedience was unusual. It was the 'First time I have had to recourse to such measures in the four years that I have owned her'.

The Fiscal, MS Bennett, reprimanded Princess for what he thought was an unnecessary complaint, and said if she did so again she would be punished. Her previous experience would make her more cautious when presenting a remarkably similar complaint to the Fiscal very soon after being sold by Semple to McGee.

By outlining a seduction and by making it clear that her complaint was as much about the affront that McGee's conduct was to her status as to her person, she was able to shape how her complaint was seen. Princess wanted to make sure she was seen not as an 'insolent' slave who could not hold her tongue in front of her superiors, but as a privileged slave who had been wronged. The two cases speak volumes about the ways that seemingly powerless slaves could manipulate situations to their advantage.

End of David Alston's Pages

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The Bethel Chapel was built by subscription by a group of plantation owners including my forebear John Semple



Le Resouvenir early 19th century. View includes the planter's house and Bethel Chapel. Figures probably HH Post and slave. see this link for more info & the subscribers on the next page

<https://www.guyanatimesinternational.com/hermanus-h-post-and-plantation-le-resouvenir/>

Essequibo and Demerary Royal Gazette 1810 May 01

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The
Vol. V.] ESSEQUEBO [Colophon] & DEMERARY [No. 263.
ROYAL [Colophon] GAZETTE.

Tuesday, May 1st, 1810.

St. George's Church. [heading]
The Committee appointed at a general meeting of the Subscribers on Friday the 10th June, 1808, to carry to effect a Resolution then entered into "to erect a suitable building for Divine Worship, and for receiving Subscriptions in this praise worthy purpose," take the opportunity as supposed with peculiar pleasure to announce the Names of the Subscribers in the Public papers of this Colony, as a fitting memorial of their munificence, thro' which this Church has been completed: as well as for the information of such Persons who may wish to see such a Paper come under their observation.

Subscribers.

[first column]
His Excellency Brig-Genl. Nicholson f 440
Sovereign's Chest of Demerary 3,600
Willm. N. Firebrace 220
Josenh Beete 220
The non Commissioned Officers &
Privates of the 1st Regt.
1st Bat Demerary Militia 2745
F. C. Otto 150
Thomas Mewburne 110
Thos. King of London L 50 Sterling 650
William King (additional) 110
Joshua Ogle 44
John Walcott 110
Thomas Cathray 220
Charles Beane 66
John Semple 110
Dr. Austin 88
Lucy Adriana Rousselet 582
Wm. Jaffrey 66
Free coloured people
by the hands of H. Waldron 514
Sarah Cummins 44
Philip Philips 22
McGee 22
Richard Harding 5000 Bricks
Dr. Gall 28 pieces hardwood Posts and 250 Staves.
J. B. Henery, 1000 Staves.
Kent 4 Wallaba Posts.
Robert Gordon, a Bell.
L. Barnes the Bell frame.
Mrs. Johnstone a Town Clock.
[end columns]

full list of subscribers here <https://www.vc.id.au/edg/18130410edrg.html>

Fast forward and seeing the articles about Gladstone and the coming 200 year anniversary of the Demerara Revolt, I looked again at this terrible past and the parts my ancestors may have played.

I found the actual reference to John Semple in the book the Demerara Martyr mentioned above

and presented it to her master on his return from militia duty.

“On the next estate, Mr. Smith had baptized about 190, and all the negroes on that estate stood by their master. Other instances might be given ; but I cannot pass by the case of the plantation Brothers, many of the negroes of which had attended chapel and been baptized, and some of whom were communicants. They there defended the whites and the estate, even at the risk of their lives. Mr. Semple, the former proprietor, had been a friend to instruction, and not only encouraged his negroes to attend, but sent some of his carpenters to help to build the chapel. When the manager returned home from his militia duty, he found not one absentee ; and some of the principal men had been hurt in defending his property. This is the third estate below the chapel.

“On other estates, where ringleaders were found, it is plain from the small number that had been baptized, that religion had made but little progress ; as Good Hope, Foulis, and Noeton Zuyl, from which seven suffered death. From Good Hope three were executed, Paris, Harry, and Evan. None of these had been baptized. On this large estate only fifteen had been baptized by Mr. Smith, and five of them were children. Paris falsely stated that he was a communicant, and had partaken of the Lord's Supper the day before the insurrection ; and that Mr. Smith made all lay their hands on the

from page 202 The
Demerara Martyr

Memoirs of the Rev. John
Smith, missionary to
Demerara 1848

Creator
Wallbridge, Edwin Angel
Contributor

Barrett, W. G. (William
Garland)
Subject

Smith, John, 1790-1824
Guyana -- History -- 1803-
Slavery -- Guyana

This was encouraging and I realised that his son Robert who had not come across as the best of souls above earlier in 1819 in the Princess report, had actually switched to provisioning the Colony and were by the time of the revolt, both ex proprietors.

I recommend also reading the pages before and after page 202 above, which can be found here <https://digitalcollections.library.miami.edu/digital/collection/asc9999/id/10062> which give the scale and context of what was happening.

It is also important to see the revolt as seen in Guyana to this day

see <https://www.stabroeknews.com/2023/05/07/sunday/the-1823-demerara-revolt-a-retrospective-summary-200-years-after/>

these from the earlier anniversaries

<https://guyanachronicle.com/2016/11/16/smith-memorial-celebrates-173rd-anniversary/>

and <https://www.kaiteurnewsonline.com/2019/11/25/tribute-paid-to-rev-john-smith-as-his-church-celebrates-176-years/>

see also a dutch perspective

https://www.academia.edu/62271372/Rotterdam_and_Transatlantic_slavery

this view from the International Socialist

The Demerara Rebellion of 1823: collective bargaining by slave revolt

<http://isj.org.uk/demerara-rebellion-1823/>

Other Important sources

ABOLITION & EMANCIPATION

Parts 2 & 3: Slavery Collections from the Merseyside Maritime Museum, Liverpool INTRODUCTION TO THE LIVERPOOL REGISTERS OF MERCHANT SHIPS

"Of all the shipping records in the United Kingdom, those in Liverpool are the most perfect." RC Jarvies, "Liverpool Statutory Registers of British Merchant Ships," *Transactions of the Historic Society of Lancashire & Cheshire*, CV (1953), 107-22.

http://www.ampltd.co.uk/digital_guides/abolition_emancipation_part_2_3/introduction%20to%20the%20liverpool%20registers%20of%20merchant%20ships.aspx

The Centre for the Study of the Legacies of British Slavery
Online searchable database

<https://www.ucl.ac.uk/lbs/person/view/8716>

Semples, Guyana & the Demerara Revolt of 1823

Misc Links used

['I felt absolutely sick': John Gladstone's heir on his family's role in slavery | Slavery | The Guardian](#)

[Abolition & Emancipation - Part 2 & 3](#)

[Demerara: A Christian revolt | Reform Magazine](#)

[Essequebo and Demerary Royal Gazette 1810 May 01](#)

[Essequebo and Demerary Royal Gazette 1812 April 18](#)

[Geographical places in Demerara-Mahaica, Guyana](#)

[Guyana: the Unexpected Country | Caribbean Beat Magazine](#)

[Hermanus Post's Tomb – National Trust](#)

[liverpools-slave-gate-copyright-bygone-liverpool-1st-january-2023-2.pdf](#)

[PLANTATION NAMES – Guyana Times International – The Beacon of Truth](#)

[Richmond Lodge, Toxteth, Liverpool available as Framed Prints, Photos, Wall Art and Photo Gifts](#)

[RootsWeb Mailing List Archives](#)

[Search | Legacies of British Slavery](#)

[Slaves and Highlanders | The Colony of Demerara](#)

[Smith Memorial celebrates 173RD Anniversary - Guyana Chronicle](#)

[Summary of Individual | Legacies of British Slavery](#)

[The Demerara martyr. Memoirs of the Rev. John Smith, missionary to Demerara - Special Collections Books - Digital Collections](#)

[The Demerara martyr. Memoirs of the Rev. John Smith, missionary to Demerara - Special Collections Books - Digital Collections](#)

[The Demerara Rebellion of 1823: collective bargaining by slave revolt • International Socialism](#)

[The Dutch in Western Guiana — EHR 16:640–675 \(1901\)](#)

[The spread of the Gospel in early nineteenth century Guyana](#)

[Toxteth Park Poor Law Parish and Workhouse](#)

[Tribute paid to Rev John Smith as his church celebrates 176 years - Kaieteur News Two Brothers - Stabroek News](#)

[Two Brothers Service Station and Mini-Mart - Google Maps](#)

[Two Brothers, Essequebo Islands-West Demerara Region, Guyana](#)

['A huge human drama': how the revolt that began on the Gladstone plantation led to emancipation | Slavery | The Guardian](#)

[\(12\) A BRIEF HISTORY OF THE DEVELOPMENT OF HUMAN RIGHTS IN GUYANA | LinkedIn](#)

<https://www.tbray.org/ongoing/When/202x/2022/06/12/Demerara-Rebellion> Demerara Slave Rebellion of 1823

*** <http://isj.org.uk/demerara-rebellion-1823/> From opening quote from The Demerara Rebellion of 1823: Collective Bargaining by Slave Revolt [Issue: 179](#) Posted on International Socialist [7th July 2023](#) written by [Christian Høgsbjerg](#)

<https://guyaneseonline.net/2022/01/19/book-white-debt-the-demerara-uprising-and-britains-legacy-of-slavery/>
White Debt: Time for Britain to pay up for its legacy of slavery

Thomas Harding is author of 'White Debt: The Demerara Uprising and Britain's Legacy of Slavery'

David Alston - _Guyana - _Voices_of_the_Enslaved.pdf

<https://edinburghuniversitypress.com/pub/media/resources/9781474427326> - Alston - Guyana - _Voices_of_the_Enslaved.pdf

Misc Links used (cont)

Grieve Frontespizio VOL 1 - Trevor-Burnard-Hearing-Slaves-Speak-Complete-Text.pdf

<http://caribbeanpress.org/wp-content/uploads/2013/01/Trevor-Burnard-Hearing-Slaves-Speak-Complete-Text.pdf>

Dissertation or Thesis | SURVIVING SLAVERY: POLITICS, POWER, AND AUTHORITY IN THE BRITISH CARIBBEAN, 1807-1834 | ID: w3763776z | Carolina Digital Repository

<https://cdr.lib.unc.edu/concern/dissertations/w3763776z>

plantation-society-in-guyana.pdf

<https://timespan.org.uk/wp-content/uploads/plantation-society-in-guyana.pdf>

A BRIEF HISTORY OF THE DEVELOPMENT OF HUMAN RIGHTS IN GUYANA



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<https://www.linkedin.com/pulse/brief-history-development-human-rights-guyana-colin-bobb-semple/>

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Insurrection at Demerara by Danielle Wiles, Posted on: 3 July 2023

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<https://www.reform-magazine.co.uk/2023/06/demerara-a-christian-revolt/>

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and the definitive text of all perhaps by Emília Viotti da Costa
Coroas de glória, lágrimas de sangue (Crowns of glory, tears of blood – the Demerara Slave Rebellion),
Companhia das Letras. This reconstructs one of the greatest slave revolts, which took place in [British Guiana](#) (now [Guyana](#)) in 1823.

https://en.wikipedia.org/wiki/Em%C3%ADlia_Viotti_da_Costa

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