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Following the abolition of the British slave trade in 1807, a group of politicians began to agitate for reform of England's "bloody code" of criminal statutes. This examines the politics and propaganda of criminal law reform from 1808 to the Whig succession to power in 1830.  
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reform from 1808 to the Whig succession to power in 1830, this study demonstrates how Evangelicalism provided an unexpected foundation for utilitarian as well as religious advocates for penal reforms in an era when conservative leaders resisted every attempt to change the laws.

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Evangelicalism, Penal Theory and the Politics of Criminal Law Reform in England, (Studies in Modern History) by Richard Follen (2001-03-07): Books - Amazon.ca

Book Review: Evangelicalism, penal theory and the politics ...

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Follen proposes a "mild revision" of the historiography of English penal reform. Challenging the centrality of Bentham, he argues that the decisive political role was played by evangelicals in Parliament known as "the Saints." An activist coterie led by William Wilberforce, the Saints are best