

ADDRESS

FROM THE

Committee of the Belfast Ladies' Anti-Slavery Association to the Ladies of Ulster.

LADIES.—The late visit to this town of Frederick Douglass, the self-enslaved American slave, and his fearful recollections of the house of bondage, induced several ladies, in Belfast, who felt deeply on the subject, to form an Anti-Slavery Association, last Winter, for the especial object of aiding and sympathizing with the abolitionists of North America.

In now coming forward, as the representatives of that Association, we hope with the Divine blessing, to render the ladies of this town more generally understanding, and by this means, to kindle a spirit of greater energy and determination, even among those who have already taken an interest in this matter.

We would beg to remind you, that it is chiefly by a retrospect of the philanthropic labours, which led to the final extinction of Negro slavery throughout the British dominions, that the abolitionists in America are now hopefully cheered, and their laboriously toiling to effect similar freedom for nearly three millions of Americans. We should, besides, never forget, that many of those for whom they plead are the descendants of Africans, who, in days gone by, were dragged, by British subjects, under the sanction of British law, from their homes in Africa, and consigned to bondage, and that hence they have an especial claim on our sympathy. Christian benevolence not being limited in its aspirations by geographical boundaries, the philanthropists of Great Britain and Ireland have believed it to be their duty to continue their exertions, and sustain the American abolitionists, till they can announce the final overthrow of this scourge of the human race. In their efforts we would earnestly invite you to assist.

Can the plains women of Ulster, who delight in promoting missions, remain inactive, whilst the adopted home of so many of their countrymen presents such a revolting anomaly as slavery, in a country calling itself Christian?—Within the circumference of the great American Republic, hundreds of thousands of individuals, speaking our own language, are, by their position, and the execrable laws of their masters, as effectually debared from an acquaintance with the Holy Scriptures, as are the savage inhabitants of countries where the sound of the Gospel was never heard. In confirmation of this awful fact, we refer specifically to those laws themselves—

"In Georgia, if a free coloured man or Negro shall attempt to preach, the law declares, that he may be seized, without warrant, and flogged to the extent of thirty-nine lashes, and the same number of lashes may be applied to each of his hearers. The law of Georgia also enacts, that if a white man teach either a free coloured person or a slave to read or write, he is liable to be fined one hundred dollars, and imprisoned at the discretion of the Court. If a free coloured man teach, he is liable to be fined or whipped.

"In North Carolina, it is unlawful to teach a slave to read or write, or to sell or give him any book or pamphlet, even the Bible.

"In Louisiana, the penalty for instructing a free coloured person, in a Sabbath-school, is, for the first offence, five hundred dollars; for the second offence, death."

Thus, we see, that the Gospel of Christ is not only outlawed, in its various features, by the system of American slavery, but even the knowledge of its glorious principles and promises, as far as human agency can affect it, is utterly shut out from the heathen bondsmen of the United States. Farther, let it not be forgotten, that the cause of the slave slavery promotes the sad interest of the white race, as well as that of the *black*. The ungodly passions, which are nurtured by the exercise of arbitrary power, and the vices consequent on the relation of master and slave, have exercised a direful influence on the morals of society.

* We beg to draw attention to the deep mine of authentic information embodied in the work entitled "American Slavery as it is," published by Thomas W. Higginson. This work, which has been published in this town, was collected, a few years ago, chiefly from the records and formal as historical papers of the State of Massachusetts. It is a work of great value, and one which would take time, especially to direct attention to the American Church, the advocates of American Slavery," by James G. Birney.

We have been invited to aid in preparing articles for the anti-slavery bazaars to be held, at the close of the year, in Boston and Philadelphia; and we now ask the ladies of Ulster to co-operate with us in this undertaking. Many beautiful specimens of work have been already received by the societies, and these it is proposed to send out by the first of November. The funds, realized by the bazaars, are applied to promote that great enterprise, which seeks the establishment of the civil and social rights of the coloured inhabitants of the Union.

As the abolitionists of the States are divided into two sections, which prosecute the same objects by means in some respects different, the Committee wish to have it understood, that they are prepared to forward articles to both divisions, according to the wishes of contributors.

The Boston bazaar is conducted by the Garrison party; the proceeds of that held in Philadelphia are applied to the support of what is called the Liberty party.

The Belfast Ladies' Anti-Slavery Association have come to the decision to contribute to both, from the conviction, that each of these anti-slavery sections, in its sphere of action, is helping forward the great cause of emancipation.—The Committee, being aware that, in the present crisis, some of their friends who have heard floating comments about these two parties, are anxious to have more definite ideas respecting them, present what they conceive to be the views and principles of each section.

The American Anti-Slavery Society, or old organization party, appeals solely to moral suasion; and, by fearlessly endeavouring to unmask the slave spirit in Church, in State, and in the social circle, hopes to render it so odious in public estimation, that it must soon cease to be tolerated. Among the foremost leaders of this section are William Lloyd Garrison, Henry C. Wright, and Maria Weston Chapman. It stands aloof from politics; and its members decline voting at Government elections, under the conviction, that the Legislature of the United States is so deeply pledged to the maintenance of slavery, as to render it a compromise of anti-slavery principles to participate in, or to support such a Legislature, in any degree. The funds of this party are applied to the advocacy of the rights of the coloured man, by the maintenance of anti-slavery lecturers, and the dissemination of information through their organ, *The Anti-Slavery Standard*. Besides this, there are three other anti-slavery newspapers published in the States, which support this section or sympathize with its views. To its patronage the friends of freedom are invited, for having drawn Frederick Douglass from obscurity, and placed him in a position to advocate the rights of his race. The efforts of the Garrison party are intense and indefatigable; and they have their reward, in the gratitude of the slave, and the bitter execration of the slaveholder.

The American and Foreign Anti-Slavery Society, or Liberty party, regard the use of political influence as a part of their duty; it means giving the rights of the coloured man; and hence, the means used by the other abolitionists, they add the strenuous exercise of their votes, as citizens of the Republic. Their organization involves the putting forward of anti-slavery candidates for all the great offices of State; it does not only exhibiting the same noble gathering strength from obscurity, but maintaining the principle of aiming at the purification of the political domain whence the laws emanate.

Eleven anti-slavery newspapers, advocating the views of this section, are supported throughout the Union. Its funds are also applied to the assistance and instruction of the twelve or fourteen thousand, who, by the number of fugitives from domestic bondage, who, to the number of two or four hundred thousand, have found a peaceful refuge in Canada, beneath the protection of British law.

In the American and Foreign Anti-Slavery Society, or Liberty party, Arthur and Lewis Tappan, James G. Birney, and John G. Whittier, act as distinguished part. The late Reverend and deeply lamented Charles T. Torrey, the anti-slavery martyr, belonged to this section.

It may be asked, why bring forward the subject of American slavery just now, when the claims of a famineing pauper are so pressing? We reply,—The immediate object of our Association is not so much to obtain pecuniary aid, as to excite an intelligent acquaintance with the position of the coloured inhabitants of America, and also, to induce kind-hearted ladies, by a little exercise of industry and ingenuity, to send to America a collection of needle-work, and other fancy articles, in aid of the devoted and self-sacrificing abolitionists. These gifts, produced by their own labour, will possess high value, as a testimony of awakened sympathy, and will increase the funds of the bazaars, greatly beyond the expense of outlay. Sketches of Irish scenery, fancy work in Berlin wool, and in gold, silver, or steel beads, articles in *papier maché*, and dresses for children, (especially if made of free-grown produce), autographs of distinguished persons, or drawings of their residences have been mentioned among the most desirable contributions.

Much may also be done by strong remonstrances, sent through Abolition Associations, or even individual correspondence addressed to those, who are still in the pro-slavery party. Many of our own sex are labouring for Missionary Societies, yet holding their fellow-creatures as slaves. Strong statements, pointing out the incoherency of such conduct, and shewing the light in which distant countries begin to view these inconsistencies, might reach the consciences of those, who, erred in the prepossessions of the system, are blind to the revolting nature of their own position.

Unhappily means having been, already, so much blessed, in the cause of the slave, may we not venture to hope for some success, by carrying the subject into our families, and interesting the child, from infancy, in the wrongs of the Negro?

We feel especially anxious, that emigrants to America should be prepared, by a thorough acquaintance with the true nature of this question, to withstand the corrupting exhalations from the Slave States that have filled even the Northern mind with prejudices against the Negro and his abolition friends. Let it, if possible, exist in this righteous cause the sympathies of childhood as well as age, of the poor as well as the rich, and not relax our efforts,

THE HARMONICAL Hymn.
Unhappily, while abroad,
And chains no longer bind
The image of our God!
Until we acquire one
Murmur of lead or wave;
And in his course, the sea
Leads us to the *Windsor*.

Contributions for the bazaars may be sent to any of the office-bearers of the Association, or members of Committee. These, for the present year, are as follow:—

President:

MISS WARD, BANGOR CASTLE.

Vice-Presidents:

THE MESSRS. CLAWFOLD, CLAWFOLDSTOWN.

MRS. WAKEFIELD.

MRS. THOMPSON TENNENT.

Corresponding Secretary:

MRS. WEBB, CAMBRO, DUBLIN.

SECRETARIES:

M R S. B A T E S.

SECRETARIES:

MISS HINCKES AND MISS VICTOR.

Committee:

MRS. G. FINE.

MRS. DR. THOMPSON.

MRS. MULLERY.

MRS. HUNTER.

MRS. ROBERT HENDERSON.

MRS. E. WORKMAN.

MRS. LEMON.

MRS. HENDERSON.

MRS. MACKENZIE.

MRS. MURPHY.

MRS. MURPHY.

MISS CONNORHAM.

MISS NIELL.

MISS HARBETT.

MISS YOUNG.

MISS BRADLE.

MISS STEWART.

MISS IRLAND.

MISS SARAH IRLAND.

MISS TENNENT.

MISS HUNTER.

September 23, 1846.

