



9. Belfast and Anti Slavery, 1846-1866

OLE3245 - Belfast and Slavery, 1613-1866

Dr Tom Thorpe



RAILS FROM BELFAST			
To	Start/Stop	Start	Stop
BANGOR	Ann St.	9 A.M.	2 P.M.
DEEHY	High St.	2 P.M.	12
DONAGHADIE	Do. Do.	9 A.M.	
DUBLIN & DUBLIN OF DUBLIN			
DOWNPATRICK	Chichester St.	10 P.M.	5 12

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Recap

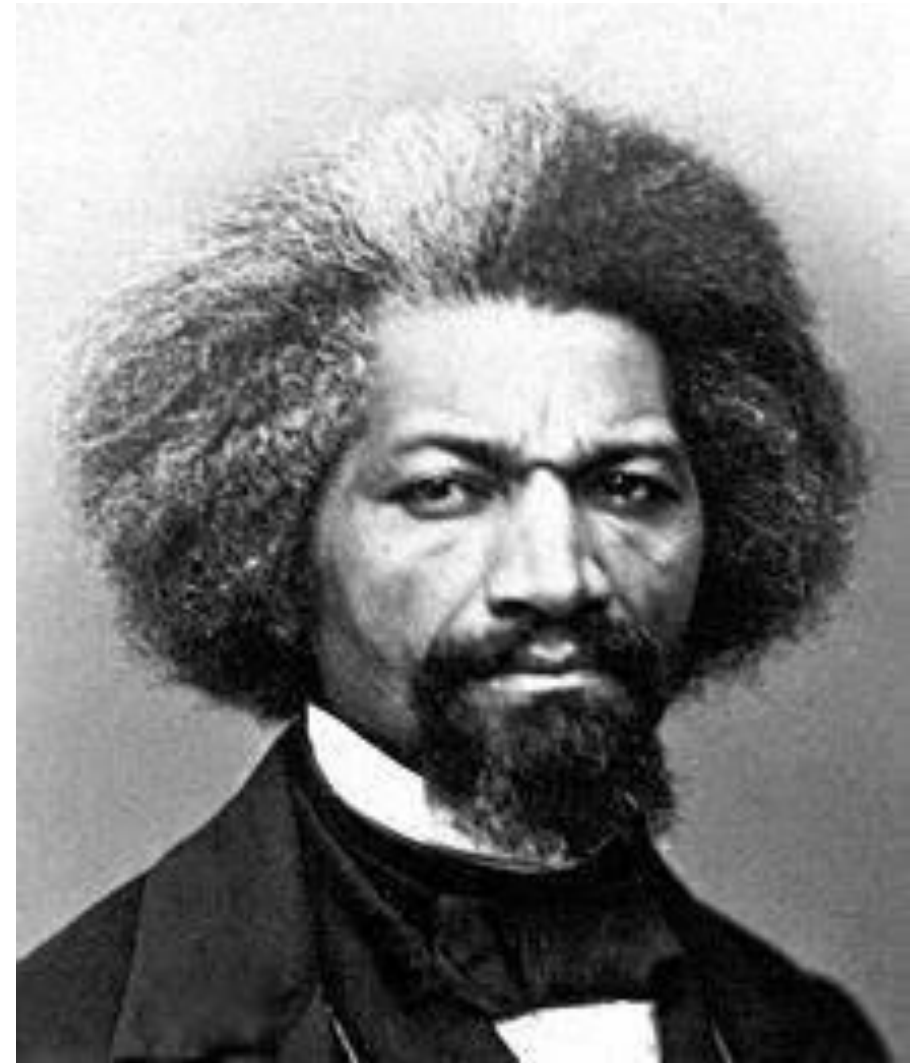
Scottish Free Church, send back the money and the decline of BASS

The rise of the famine and abolitionist activity during the famine

Abolition and emigration

Abolitionism in the 1850s

The decline of abolitionism, rise of new political challenges – temperance, sectarianism, tenants' rights



Recap

- Frederick Douglass had visited in Belfast in 1845/6.
- BLASA had been formed.
- BASS was strong, active and organised.
- BASS drew its membership from across the political and religious divides.



Belfast in 1850

Scottish Free Church and the decline of BASS





FREE CHURCH *of* SCOTLAND

Schism in the
Church of
Scotland had a
major impact on
BASS

- The Disruption of 1843 or 'schism'
- 450 ministers from Church of Scotland broke away from the to form the Free Church of Scotland (FCS, or Free Kirk)
- FCS exists to day

Church of Scotland

Established as the national church of the Scottish people.

Rooted in the Reformation led by figures like John Knox in the 16th century.

Historically claimed inherent spiritual jurisdiction.

Emphasis on the authority of Scripture and Reformed theology.

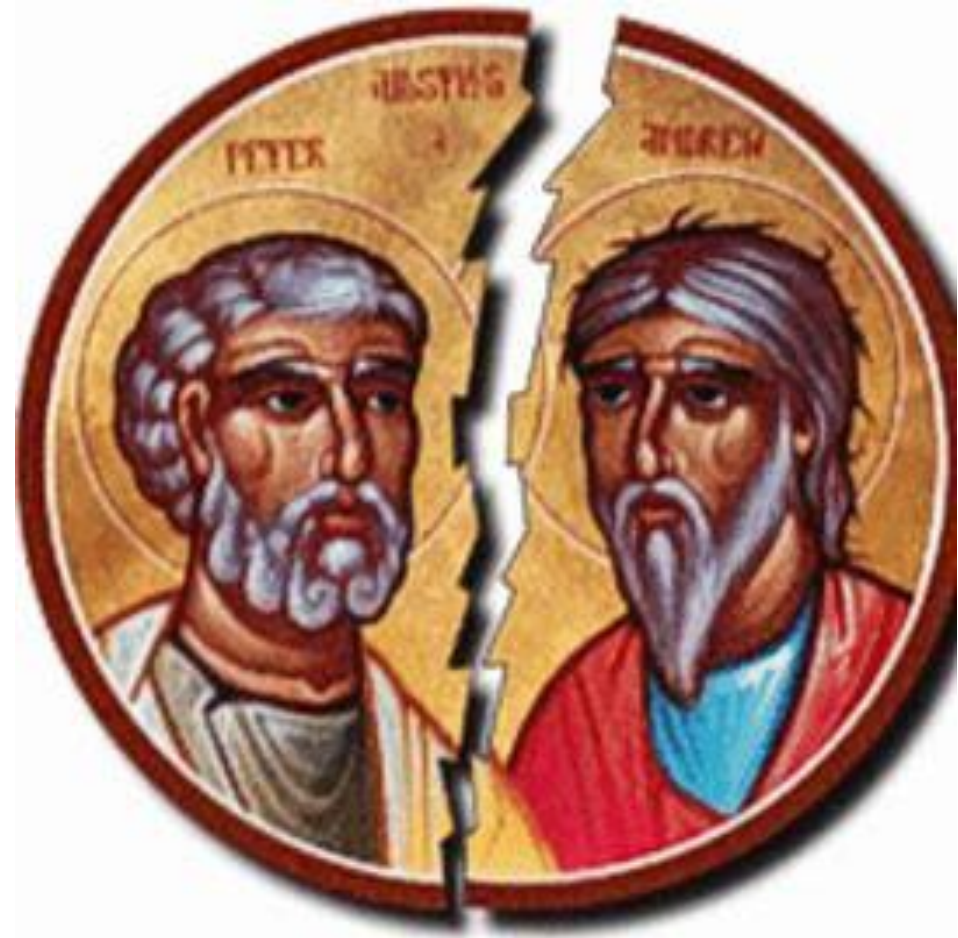
Recognized by Acts of Parliament as the national church.



Why the split?

Dispute over the Veto Act. It was introduced by Church of Scotland to counter the practice of imposing ministers on congregations against their wishes.

The Veto Act granted parishioners the right to reject a minister nominated by the patron (often a Landowner) if they found the nominee unsuitable or if there was significant opposition within the congregation.



Auchterarder case of 1834

- - Parish of Auchterarder rejected the patron's nominee under the Veto Act.
- The Presbytery refused to proceed with the nominee's ordination and induction.
- Nominee, Robert Young, appealed to the Court of Session in 1834.
- In 1838, the Court of Session ruled by an 8–5 majority.
 - Held that the church had acted "ultra vires" in passing the Veto Act.
 - Stated that the church infringed statutory rights of patrons.
 - Ruled that the Church of Scotland was a creation of the state and derived legitimacy from an act of Parliament.



Theological positions

Evangelical Party that became the Free Church of Scotland

- The evangelical party held a strong commitment to the authority of the Bible as the ultimate guide for faith and practice.
- Advocated for the spiritual independence of the church from external control, particularly from the interference of the state in ecclesiastical matters.
- Opposed the patronage system, arguing that congregations should have the right to call ministers without interference from patrons or external authorities.
- Placed a significant emphasis on personal piety, conversion experiences, and a more experiential approach to Christianity.



Moderate or Establishment Party (remainder of Church of Scotland)

- The moderates supported the established order, including the role of the state in church affairs and the patronage system.
- They believed in a cooperative relationship between the Church of Scotland and the state, acknowledging the state's role in church governance.



Why did they split?

Evangelical Party (Free Church of Scotland)

- The Veto Act: The evangelicals, who gained a majority in the General Assembly in 1834, passed the Veto Act, allowing parishioners to reject a patron's nominee for ministerial appointments.
- Legal Conflicts: The legal conflicts that followed, especially the Auchterarder case, highlighted the tension between the evangelical party's desire for spiritual independence and the interference from external authorities, including the courts.
- "Crown Rights of the Redeemer": The evangelical party, led by figures such as Thomas Chalmers, emphasized the spiritual authority of the church and its allegiance to the "Crown Rights of the Redeemer" over and above the authority of the state.



North Parish Church Girvan Scotland

Moderate or Establishment Party (remainder of Church of Scotland)

- Reluctance to Disrupt Unity: The moderate party was concerned about the potential disruption of the unity of the Church of Scotland and was cautious about taking actions that could lead to a schism.
- Fear of Conflict with the Government: The moderates, fearing conflict with the British government, were hesitant to challenge the established order and were less supportive of measures that could lead to a clash with the state.



Church splits

- On May 18, 1843, 121 ministers and 73 elders led by David Welsh left the Church of Scotland
- Formed the Free Church of Scotland to uphold principles of spiritual independence
- Marked a significant split in the church's history



Problems the Church of Scotland faced were:

- **Financial Strain:** Ministers who left the established Church of Scotland forfeited their livings, manses, and pulpits. The Free Church had to start from scratch, facing financial difficulties in establishing its infrastructure and supporting its clergy.
- **Lack of Resources:** The new church lacked the resources and assets of the established Church of Scotland, making it challenging to provide for the basic needs of its congregations and clergy.
- **Infrastructure and Facilities:** The Free Church had to build new places of worship, manses for ministers, and salaries for staff.
- **'Persecution':** Problems in getting leases, premises and members of the Free Church threatened with eviction if they remained with the new splinter church.



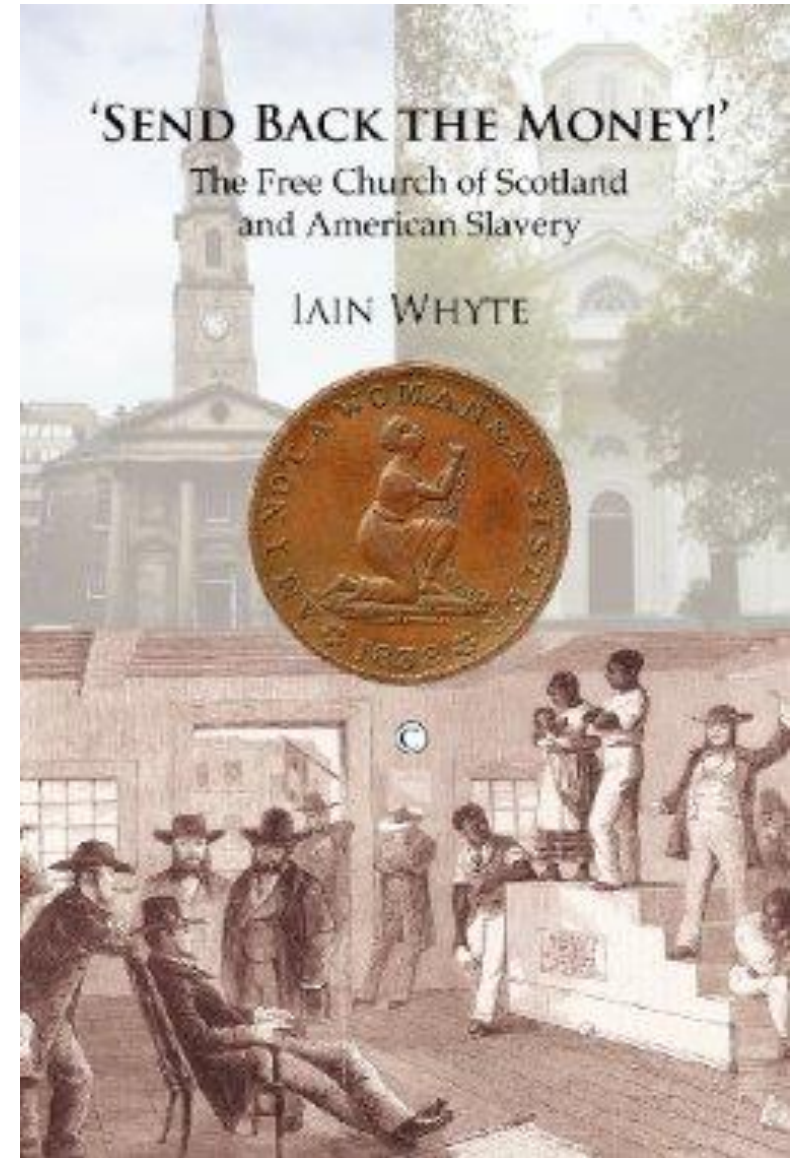
Where did their money come from?

- 1. Congregations and Members:** Many individuals and congregations who left the established Church of Scotland to join the Free Church were likely among the primary donors. Members contributed financially to support their new church.
- 2. Wealthy Supporters:** Wealthy individuals who sympathized with the cause of the Free Church and its emphasis on spiritual independence may have made significant donations to help the new church establish itself.
- 3. Philanthropists and Supporters of Religious Freedom:** Philanthropists and individuals who were committed to the principles of religious freedom and independence may have supported the Free Church financially.
- 4. International Support:** The Disruption of 1843 and the formation of the Free Church gained attention internationally. Many sister churches in the southern USA, attended by slave owners and their families, also sent money.



‘Send back the Money’

- Abolitionists were critical of donations given by pro-slavery churches.
- Many believed that nothing should be done to give support to Christians who supported or endorsed slavery.



Abolitionists attacked the FCS

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E. D. solicits a continuation of the very liberal support he has received for many years, for which he returns his most grateful thanks.
N.B.—No Accounts kept.

ADVERTISEMENT.
AMERICAN SLAVERY.
ADDRESS
OF
THE COMMITTEE OF THE LONDON ANTI-SLAVERY SOCIETY
TO
THE FREE CHURCH OF SCOTLAND.

LAST year the Free Church pronounced a heavy condemnation upon American slavery as it exists in practice. You declare that there could be 'no question as to the heinous sin involved in the institution of American slavery.' But you did not condemn slavery *per se*. You observed, however, that 'whatever rights the civil law of the land may give a

firm of Church luted gave it To t stance ing in defend States, admitt and th these d It ha as ene Christi overco practic and th applied degrad make cause iniquit

The Committee have been led further than they intended in this communication; but they feel it to be their solemn duty to protest against the proposition that slaveholders, whatever their professions or pretensions, are fit and proper persons to be admitted to the sacred fellowship of the Christian church; and they would earnestly implore you, gentlemen, as the representatives of an influential and important branch of that church, to give forth your testimony to that effect, and by way of giving emphasis to that testimony, to restore the money which in an evil hour your commissioners were induced to receive from the hands of slaveholders. Gentlemen, had these slaveholders presented to your representatives slaves instead of money, they would have indignantly refused the gift. Yet the money which they received may have represented, in some instances, the value of men, women, and children, who had been cruelly deprived of their liberty; or, at all events, the value of their uncompensated toil, a toil wrung from them by the fear or the torture of the whip. Such money comes not with a blessing, but a curse. They would therefore hope that not one farthing of it will ever be allowed to be appropriated to the purposes of the Free Church.

I have the honour to be, Gentlemen,

On behalf of the Committee,

Yours respectfully,
JOHN SCOBLE, Secretary.

Ulster General Advertiser, Herald of Business and General Information - Saturday 13 June 1846

Last para of the advert

Many Belfast Presbyterians supported the Free Church of Scotland

- Similar theological positions.
- Many felt a moral obligation to support a 'sister church'
- Strong Ulster-Scots tradition
- Many identified with the 'persecution' that some Free Church of Scotland brethren suffered.
- HOWEVER, this often conflicted with many Presbyterian views on slavery.



Tensions in BASS

- With the Free Kirk accepted donations from pro-slavery Churches, many Presbyterians including Presbyterian Church of Ireland (PCI), refused to sever ties with the Scottish Free Church.
- - Members of BASS criticized PCI for inaction, accusing the Church of hypocrisy in accepting donations from pro-slavery groups.
- - PCI's reputation damaged; struggle to reconcile its abolitionist history with current actions.



Formation of the Evangelical Alliance

The Evangelical Alliance (EA) is founded in 1846.

Aimed at fostering unity among evangelical Christians based on shared beliefs in essential doctrines such as the authority of the Bible, the centrality of Jesus Christ for salvation, and the importance of personal faith.

Included Presbyterians and FCS.



Who was in the Evangelical Alliance?

- Representatives from various Protestant denominations, including Anglicans (Church of England), Methodists, Baptists, Congregationalists, and Presbyterian denominations.
- Evangelical Christian organizations and societies focused on missions, social reform, and theological education.
- Prominent evangelical leaders and figures who played instrumental roles in the alliance's formation and activities, such as John Angell James, Thomas Binney, John Leifchild, and Thomas Chalmers.
- Evangelical individuals and groups from across the United Kingdom who shared common beliefs and values regarding the authority of Scripture, the importance of personal conversion, and the mission of spreading the Gospel.



Reaction of BASS

James Standfield (Anglican Secretary of the BASS) vehemently opposed anything that would imply fellowship with slaveholders in the Alliance between the EA and BASS



Some PCI members had conflicts of ethics

- Several abolitionist Presbyterian ministers found it hard to reconcile the religious division and their commitment to abolition.
- Revd Isaac Nelson, was supportive of the FCS yet remained critical of the leaders for their evasion surrounding the question of communion with slaveholders.



ISAAC
NELSON

Radical Abolitionist,
Evangelical Presbyterian,
and Irish Nationalist

DANIEL RITCHIE

Dilemma highlighted by US abolitionists

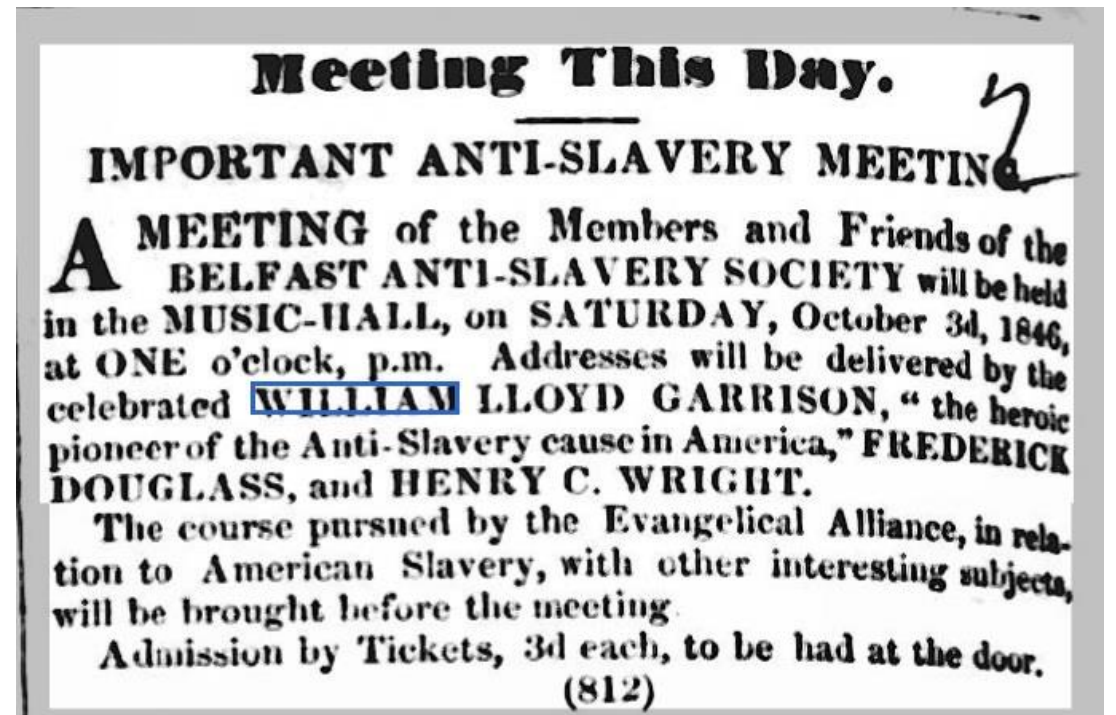
- The PCI faced a challenge as the BASS leadership, supporting American abolitionist views, backed these visits.
- In December 1844, Revd Henry Clarke Wright visited Belfast.
- PCI ministers advised him against mentioning the Free Church of Scotland in his speeches.
- Instead, Wright urged PCI to use its relationship with the Free Kirk.
- Requested PCI to demand Free Kirk avoid relations with those who embraced '**the Bible in one hand and the whip in the other.**'



Revd Henry Clarke Wright

William Lloyd Garrison, Douglas and Henry C. Wright come to Belfast in 1846

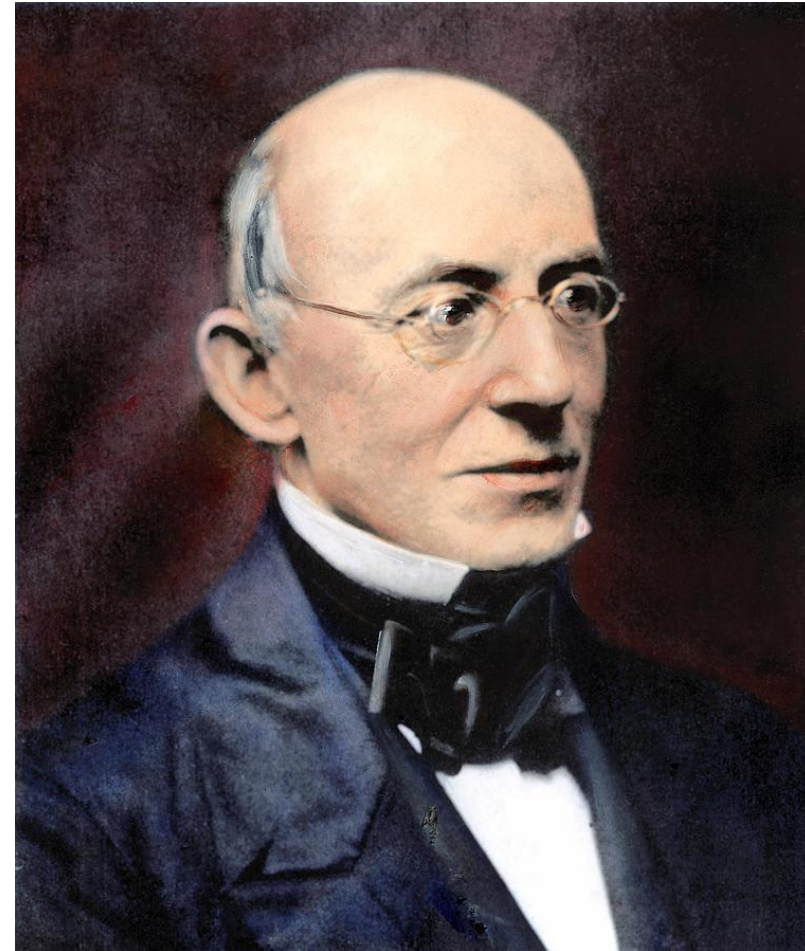
- Born in 1805, was a prominent American abolitionist, journalist, and social reformer.
- Known for editing the influential anti-slavery newspaper, "The Liberator," and his tireless activism against slavery.
- Founded "The Liberator" in 1831, a pivotal anti-slavery newspaper of the time.
- Worked as a printer and a schoolteacher before becoming a key figure in the abolitionist movement in the 1830s.



Belfast Commercial Chronicle - Saturday 03 October 1846, p.2

International Activism

- Made several trips to the United Kingdom and Ireland in the late 1830s and early 1840s.
- Aimed to build international support for the abolitionist cause.
- Received warmly by UK abolitionists and reformers, seen as a powerful voice for justice and freedom.
- Spoke at meetings across the country, inspiring many Britons to join the abolitionist movement.



Garrison's visit in 1846

- During his visit, Garrison was both applauded and criticised for his comments against the Free Kirk
- BASS member and Presbyterian minister Isaac Nelson grew frustrated, due to Garrison labelling members of the Evangelical Alliance and the SFC as “knaves and hypocrites”.
- As a result, Nelson asked that the BASS forbid such comments in the future.



Incident at the Victoria Temperance Hotel

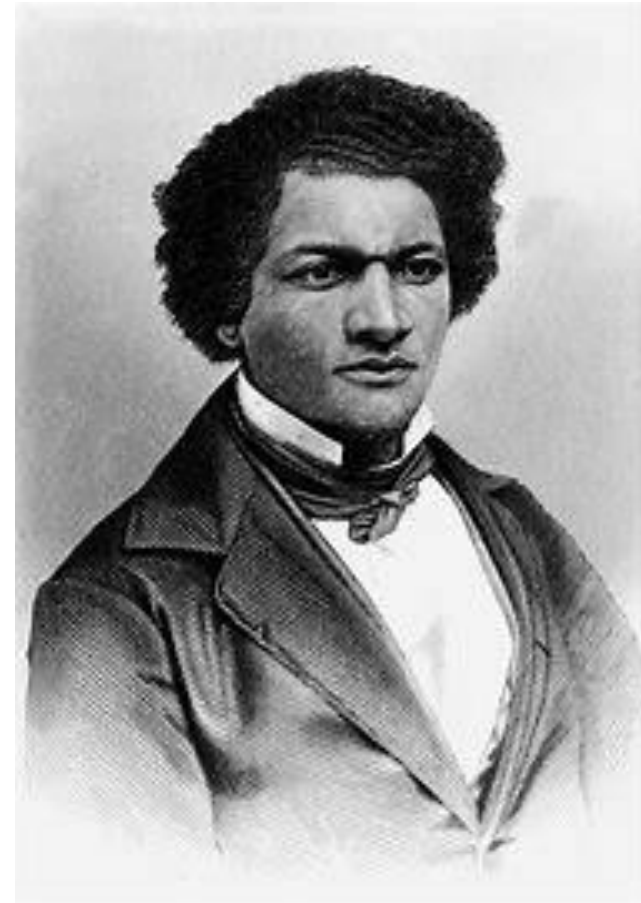
- A soirée at the Victoria Temperance Hotel during Wright's visit garnered support for his stance that "Christian churches should not hold communion with slaveholders."
- James Standfield (BASS secretary) accused Presbyterian Revd John Edgar of "backing out of his former position on slavery."
- Standfield's accusation indicated that the town's Presbyterians were struggling to reconcile support for the Free Church with zealous abolitionism.



PCI members took offence at Douglass

In 1846, Mary Ireland complained to American abolitionist Maria Weston Chapman about the behaviour of some of the PCI's members:

'...those who usually take the lead in other good works, offended by [the] uncompromising tone of Mr Douglass in regard to the Free Church of Scotland, are either avowed enemies to the present movement or very hollow friends.'



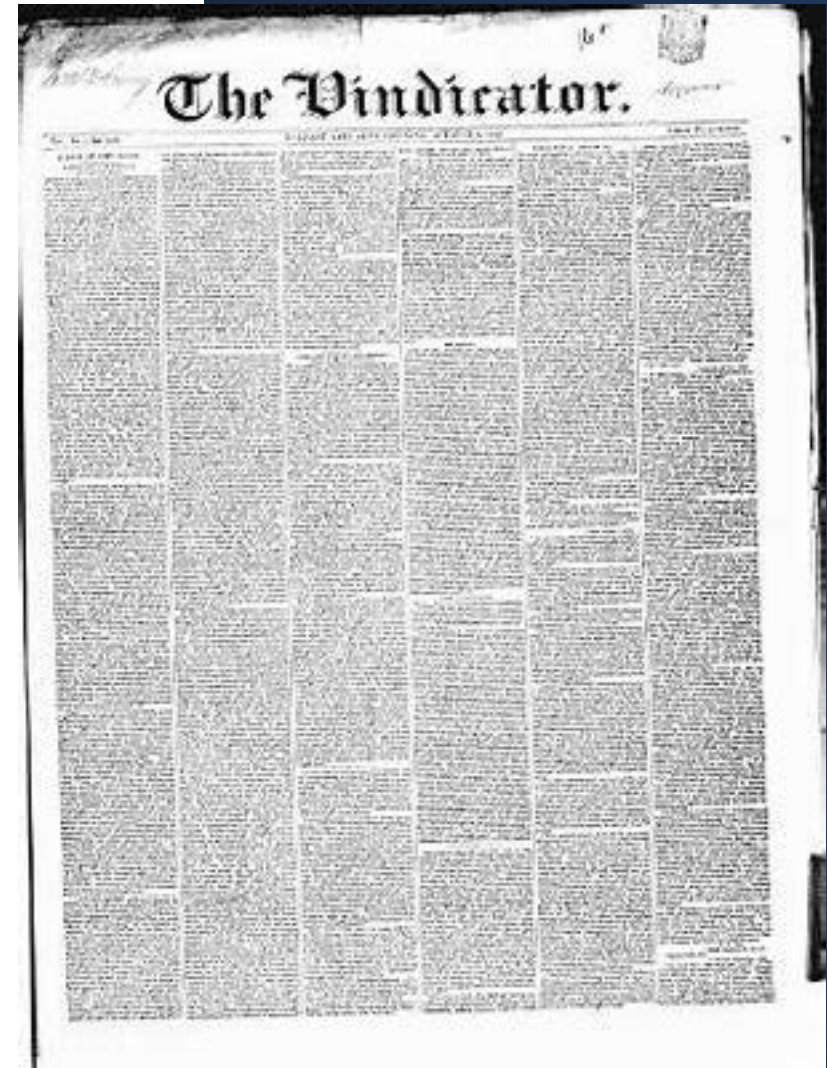
Criticism from the Northern Whig and consequences



- “[we] regret to learn, that an anxiety exists, on the part of some Ministers of the General Assembly, to “throw cold water” upon the opposition to American slavery.”
- As a consequence, several Presbyterians chose to leave the BASS, including George Troup, the editor of the Ulster Banner.
- In 1849, Francis Calder (secretary of the BASS) claimed that following the visits some of the Presbyterian ministry refused to support the society.

Catholic attacks on the PCI's position

- In December 1845, the Vindicator, praised Douglass' lecture in Rosemary Street.
- It commented on the hypocrisy of the Free Kirk's actions in accepting "blood money" from the Presbyterian Church of the United States: "[Douglas] contrasted her [FCS] conduct with that of O'Connell, who had never, on any occasion omitted to denounce slavery."



Declining Presbyterian support

- As a consequence of the dispute, several Presbyterians choose to leave the BASS, including George Troup, the editor of the Ulster Banner.
- In 1849, Francis Calder (secretary of the BASS) claimed that following the visits of abolitionists some of the Presbyterian ministry refused to support BASS.

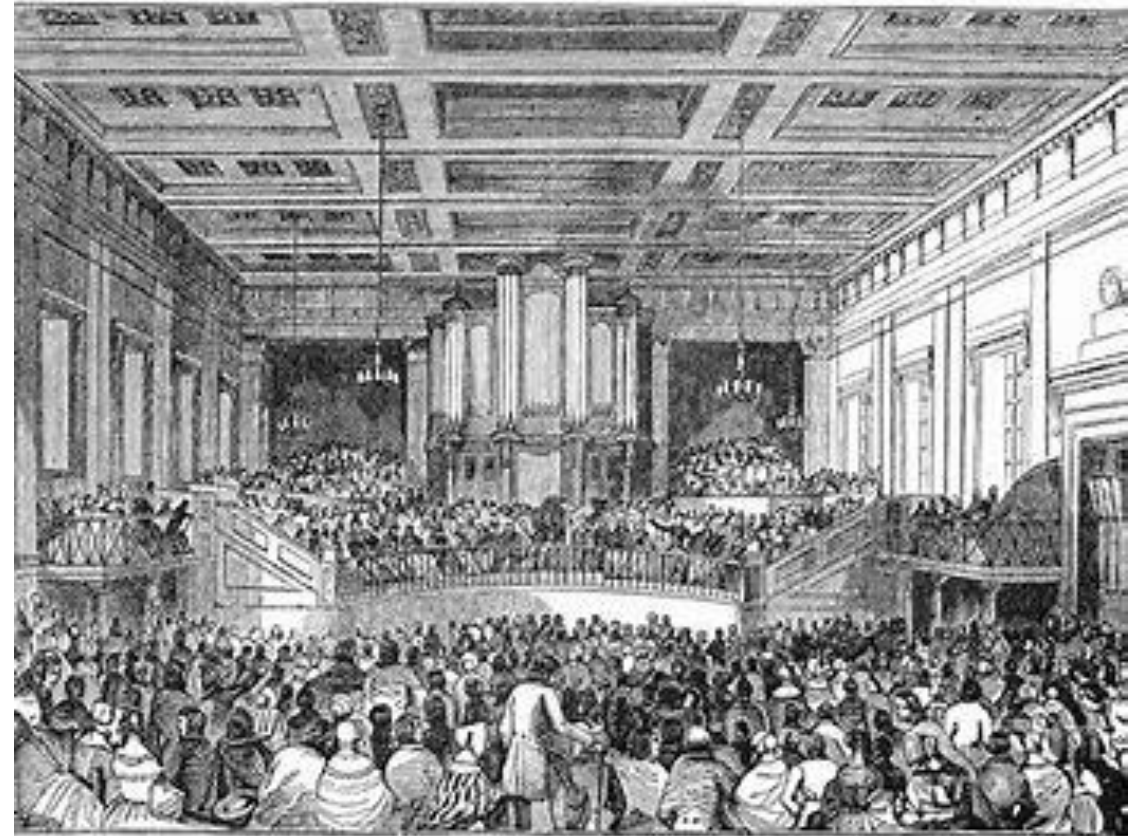


Low attendance at meetings

In 1849, poor attendance at a meeting attended by John Scoble (secretary of the BFASS), Calder complained that except for Isaac Nelson:

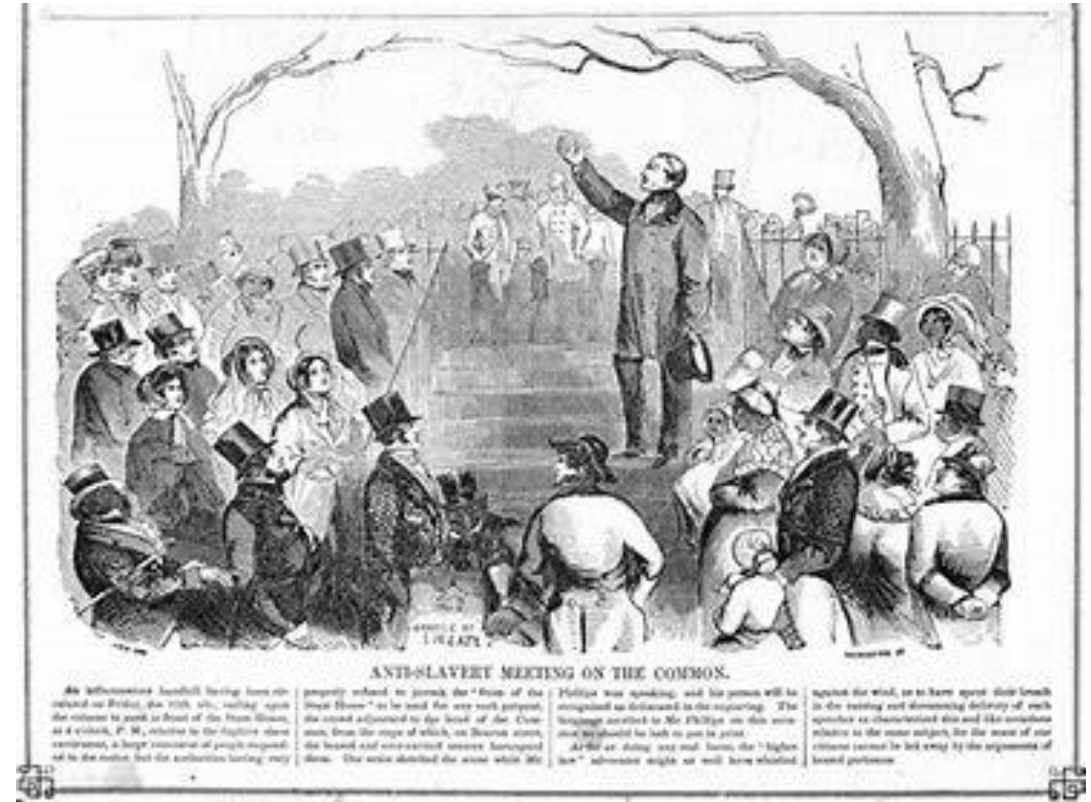
“not one of the Presbyterian Ministers connected with the Irish General Assembly were present consequently they must be considered even now as the staunch friends of the notorious Dr Cunningham and Candlish of the Free (Semi slave) Church of Scotland”.

BASS closed down in 1853.



However, many Presbyterians remained anti slavery

- PCI maintained anti-slavery support despite differences with BASS and the Church.
- In 1849, a PCI deputation visiting the U.S. followed instructions to avoid slave states and reject donations from slaveholders.



Abolitionist activity during the famine



Famine came to dominate charitable activity

- The humanitarian crisis caused by the famine demanded immediate attention and resources, diverting the focus and efforts of many individuals and organisations toward famine relief and assistance to affected communities.
- As a result, anti-slavery activities, which were previously gaining momentum, experienced a significant slowdown during this period.



Causes and Impact of the 1840s Irish Famine

- The primary cause was the devastating potato blight (*Phytophthora infestans*), destroying the staple food crop.
- Irish society heavily relied on potatoes, intensifying the impact of the blight.
- Existing issues such as tenant farming and lack of landownership exacerbated social and economic strains.
- The famine killed 1 million and triggered mass emigration, with millions forced to leave Ireland.



General Hospital operation and capacity

- In April 1846 an additional shed had to be erected at the General Hospital, and to accommodate the number of people needing treatment they reopened the old Cholera Buildings closed over a decade before. By summer that year the hospital was forced to erect tents which accommodated an extra 700 people.
- May 1847: A town meeting was held to discuss the fever in Belfast. The Union Workhouse originally had space to accommodate one hundred and fifty patients but has now space for 500, due to utilising sheds and any other space available. The General Hospital has also reached capacity with 96 fever patients, 72 patients suffering from dysentery and 38 suffering from small pox.
- June 1847: There are 1,709 patients in the General Hospital, of which 70 are suffering from dysentery or small pox; the remainder are suffering from fever.



General Hospital



Soup kitchens

January 1847: One thousand, two hundred families are in receipt of relief in Belfast. The soup kitchen has dispersed 15,000 quarts of soup and 22 cwt of bread to the needy poor of Belfast.

February 1847: Belfast Soup Kitchen has distributed 18,595 quarts of soup and 33 cwt of buns to the poor of Belfast.

Belfast Ladies Association for the Relief of Irish Distress has donated 20/ to Ballymacarret Relief Fund.



Cholera outbreak in 1848/9

- Belfast had the first recorded case of cholera in Ireland and also the first fatality.
- The outbreak in the town began in November 1848, extending with increasing severity to October 1849 when the epidemic had largely run its course.
- The final cholera report for the Belfast Union to 4th October 1849 stated, of 3,524 cholera cases 1,156 (33%) had died.



Charitable response to the famine

Responses to the famine in March 1847:

- A meeting was held in the Town Hall to resolve the establishment of a Day Asylum and school for training the young in useful industrial skills. Belfast Ladies Society for the Relief of Local Distress has donated 90/ to be distributed in food among the inhabitants of several medical districts of Belfast.
- Belfast Chess Club, 30 York Street, has donated £20 to the Belfast Soup Kitchen committee.



Further relief efforts

- The treasurer of the Belfast Soup Kitchen Committee received £11 1 shilling and 1d from the Total Abstinence Association, collected at the Reverend Nelson's meetinghouse.
- Belfast Relief Fund has acknowledged the receipt of 10/ from the members of the Loyal Donegall Lodge of Odd Fellows.
- An amateur dramatics group will play at the Theatre in aid of the relief of the destitute of Belfast.



Famine affected slavery fundraising

‘The Committee of the Belfast Ladies Anti-Slavery Association beg to remind the public, that, in consequence of the appalling distress with which it has pleased Almighty God to visit this country, they have not applied...for their annual subscriptions, nor solicited aid to the cause in any other way; they would, therefore, respectfully suggest, that, as an opportunity now offers, by which persons have it in their power at the same time to assist their suffering Fellow Countrymen and the Slave.’

(Northern Whig, 30 March 1847)



BLASA in late 1840s called for action regardless

It may be asked, why bring forward the subject of American Slavery just now, when the claims of a famishing peasantry 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...



Press continued to raise the issue

- January 1847: *Vindicator* published a story of an escaped slave who fled from Maryland to Canada but was recaptured in Vermont.
- Abolitionists bring the case to court, demanding to see the capture warrant.
- Three judges, one feeble. Slaveowner presents bill of sale; judge deems it a blasphemous forgery.



Ulster General Advertiser, 1847

Story covered:

- Sixteen-year-old female slave, one-eighth black, sold with her infant in her arms.
- Former master, also the baby's father, observed the slave sale from the audience.



Abolition and emigration



1847, BLASA aimed to educate emigrants from Ireland

“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 with prejudices against the Negro and his abolition friends. Let us, if possible, enlist 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...”



Why was influencing emigrants important?

- Massive immigration from Ireland after the famine.
- Irish emigrants congregated in cities like Boston and New York
- These cities were centres of free black and fugitive slave populations



Tension between Irish and black communities

- Irish immigrants and black communities competed for work, no work, no food.
- Consequence, was inter community tension, friction and violence.
- Many Irish emigrants were racist and pro-slavery.



Irish emigration to the USA

- Over 6 million Irish people have migrated to the US since 1820.
- Between 1851 and 1860, 81% of emigrants to the US (990,000) were Irish, marking a significant Irish presence.
- The peak of Irish emigration, fueled by the Great Famine (1845-1852), saw nearly 2 million Irish, about a quarter of the population, moving to the United States in a decade.
- Mayo, experiencing a significant impact, witnessed its population decline from 388,887 to 274,830 between 1841 and 1851 due to emigration.
- Many emigrants passed through Belfast, going to Liverpool and onward to the USA or Canada.



EMIGRATION.

TABLE XLI.—EMIGRATION from the County of ANTRIM and City of BELFAST (a) during each year, from the 1st of May, 1851, to the 31st of March, 1911, compiled from the Returns of the REGISTRAR-GENERAL.

Years.	Males.	Females.	Persons.	Years.	Males.	Females.	Persons.	Years.	Males.	Females.	Persons.
1851 (from 1st May) (b)	2,128	1,676	3,804	1871 (from 1st April) (c)	5,014	2,760	7,774	1891 (from 1st April) (c)	905	902	1,807
1852	2,186	2,100	4,286	1872	5,829	2,372	8,201	1892	1,076	823	1,899
1853	2,674	2,642	5,316	1873	5,390	2,125	7,515	1893	980	777	1,757
1854	2,328	2,097	4,425	1874	3,258	2,537	5,795	1894	432	509	941
1855	3,111	3,067	6,178	1875	2,287	2,503	5,090	1895	351	599	1,120
1856	4,317	3,630	7,967	1876	2,992	2,166	4,368	1896	630	556	1,186
1857	5,533	3,981	9,514	1877	2,623	2,165	4,788	1897	493	485	978
1858	5,518	4,239	9,757	1878	2,274	2,001	4,275	1898	416	366	782
1859	9,045	6,330	15,375	1879	3,144	1,649	4,793	1899	908	800	1,708
1860	4,402	4,475	8,877	1880	3,254	2,484	5,738	1900	1,169	1,021	2,190
1861 (to 31st March) (c)	1,015	972	1,987	1881 (to 31st March) (c)	608	486	1,094	1901 (to 31st March) (c)	256	232	488
Total	42,287	35,229	77,516	Total	36,183	23,248	59,431	Total	7,906	7,040	14,946
1861 (from 1st April) (c)	2,909	3,140	6,139	1881 (from 1st April) (c)	2,268	1,811	4,079	1901 (from 1st April) (c)	921	964	1,885
1862	1,898	2,081	3,979	1882	3,562	2,707	6,359	1902	1,393	1,234	2,627
1863	2,210	2,240	4,450	1883	3,868	3,098	6,966	1903	1,757	1,245	3,002
1864	1,505	1,378	2,883	1884	3,169	2,446	5,615	1904	1,623	1,274	2,897
1865	3,552	2,429	5,981	1885	2,162	1,693	3,855	1905	1,681	1,182	2,863
1866	5,363	2,136	7,499	1886	1,988	1,518	3,506	1906	2,346	1,745	4,091
1867	2,585	1,112	3,697	1887	2,703	1,940	4,643	1907	2,823	2,033	4,856
1868	2,636	1,020	3,656	1888	2,621	1,757	4,378	1908	1,695	1,579	3,274
1869	4,197	1,585	5,782	1889	1,647	1,315	2,962	1909	1,835	1,188	3,023
1870	5,861	2,811	8,672	1890	1,467	1,182	2,649	1910	2,212	1,416	3,628
1871 (to 31st March) (c)	1,128	495	1,623	1891 (to 31st March) (c)	251	218	469	1911 (to 31st March) (c)	421	206	627
Total	33,943	20,727	54,670	Total	25,694	19,775	45,469	Total	18,707	14,097	32,804
								General Total	164,720	130,116	294,836

(a) It is not practicable to compile a Return of the Emigration from the City of Belfast.

(b) The enumeration of emigrants from Irish Ports did not commence till the 1st of May, 1851.

(c) The nearest time to the date of the Census for which the Emigration Returns can be made up.

Push Factors for Irish Emigrants



- **Potato Famine (Great Famine):** Devastating potato crop failures from the late 1840s to early 1850s led to widespread starvation and death.
- **Economic Hardships:** Ireland faced long-standing economic challenges, including land tenure issues, poverty, and limited employment opportunities.
- **Land Disputes:** Conflicts over landownership and rent payments left many Irish peasants impoverished and displaced.
- **Religious Discrimination:** Discrimination against Catholics in predominantly Protestant run Ireland limited social and economic prospects.

Pull Factors for Irish Emigrants

- **Economic Opportunities:** The promise of better employment prospects in countries like the United States and Australia attracted Irish emigrants.
- **Land Availability:** The availability of land in regions like the United States, where the Homestead Act offered free land to settlers, drew Irish farmers.
- **Escape from Famine:** Emigrants sought relief from the devastating effects of the Great Famine by leaving Ireland.
- **Political Freedom:** Countries like the United States offered political freedoms and the opportunity to escape British rule.



PURITANS EMBARKING FOR NEW ENGLAND, 17TH CENTURY.

Additional Factors Influencing Emigration

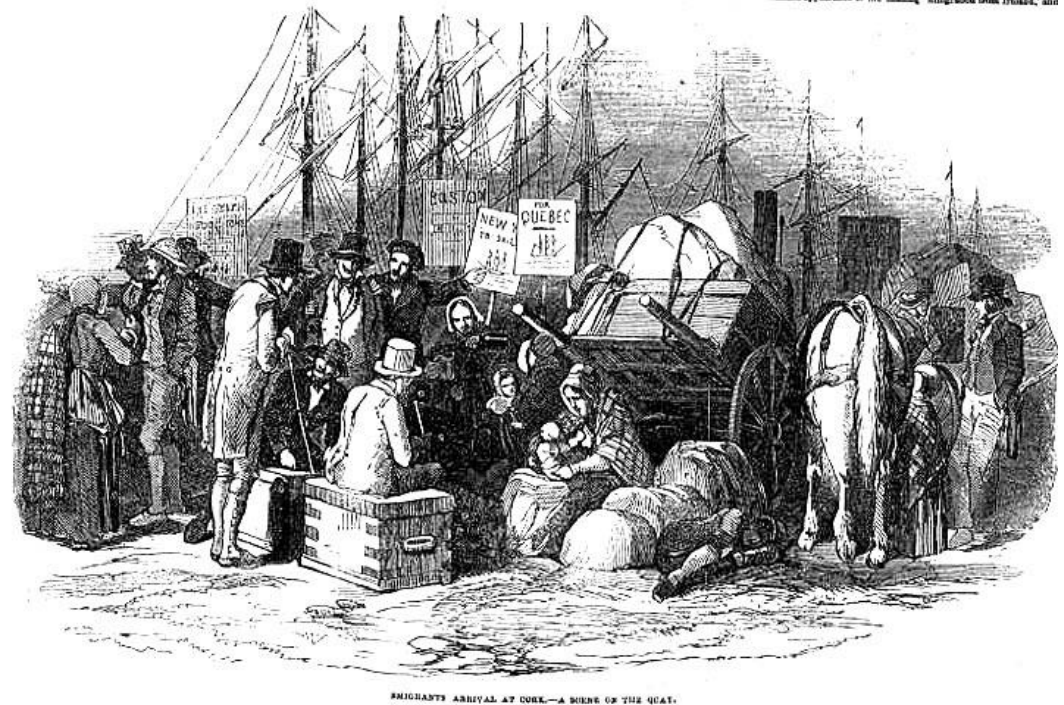
- **Chain Migration:** The presence of earlier Irish immigrants in destinations such as the United States encouraged family and community members to follow.
- **Transportation Improvements:** The expansion of steamship travel made emigration more accessible and affordable.
- **Social Networks:** Irish immigrants often settled in communities with people from similar backgrounds, providing a support system in their new homes.
- **Search for Better Life:** Many emigrants sought improved living conditions, educational opportunities, and a chance for social mobility in their new countries.



Emigrants were assisted to leave by Belfast authorities

Reported in the press:

- April 1842: A meeting was held in the Town Hall, Police Buildings, to consider the distressing condition of the Ballymacarrett weavers and to raise funds to enable them to emigrate to the British Colonies in North America.
- May 1848: Twenty-six women, aged between sixteen and twenty, were brought to Belfast from Armagh Union Workhouse en route to Australia. The union is paying £3 to each individual to emigrate. A total of fifty-nine women will sail from Belfast.
- May 1863: Ninety-one people, comprising families who have been rendered destitute in Ballymacarrett and some districts of Belfast as a result of the depression in the weaving trade, sailed.



EMIGRANTS ARRIVAL AT COKE—A SCENE OF THE QUAY.



Inter-communal problems between black and Irish communities

- **Philadelphia Nativist Riots (1844):** Not specific to New York or Boston, but reflective of nativist sentiments, these riots resulted from tensions between Irish Catholic immigrants and nativist, anti-Catholic groups. Churches and homes were attacked, leading to several deaths and significant property damage.
- **New York City Draft Riots (1863):** As mentioned earlier, these riots were among the most violent instances of tensions between Irish immigrants and the black population. The draft for the Civil War led to rioting, with Irish working-class mobs attacking black residents and businesses, resulting in numerous deaths and injuries.

Why the problems?

Economic and labour

- **Economic Competition:** Both Irish immigrants and freed black populations were often part of the working-class labor force in cities. As they competed for jobs in industries like construction, factories, and dock work, economic rivalry frequently emerged. The perception that black workers were willing to accept lower wages added to this competition.
- **Scarcity of Resources:** Urban areas faced resource constraints, including limited affordable housing and job opportunities. The competition for these resources exacerbated tensions between different immigrant and minority groups.



Religion and racism

- **African American Communities:** African American communities, particularly in northern cities, faced segregation, discrimination, and limited access to opportunities. They often viewed Irish immigrants as competitors and sometimes felt resentment toward them.
- **Religious Differences:** Many Irish immigrants were Catholics, while the dominant Protestant culture in the United States sometimes clashed with Catholicism. This religious divide added another layer of complexity to the tensions as many black communities were of the Protestant faith.





John Mitchel: racism amongst the Irish immigrant communities

- John Mitchel (1815–1875). Born Newry in a Presbyterian manse.
- Irish activist, author, and journalist
- Known for strong support of Irish nationalism
- Leading writer for *The Nation* newspaper during the Great Famine
- Part of the Young Ireland group, which split from Daniel O'Connell's Repeal Association, the Irish Confederation
- Editor of the *United Irishman* in 1848, sentenced to 14 years of penal transportation for advocating James Fintan Lalor's programme of coordinated resistance against landlord exactions and grain shipments to Britain

John Mitchel

Mitchel's views on arriving in the USA

- In the United States, John Mitchel repeated the claim that black Africans were "innately inferior people".
- He declared in the Irish Citizen that it was not a crime to hold slaves, buy them, or use flogging to keep them working.
- Mitchel expressed his desire for "a good plantation well-stocked with healthy negroes in Alabama".
- These views triggered widespread controversy and condemnation, including from abolitionist Henry Ward Beecher and French republican exile Alexandre Holinski.



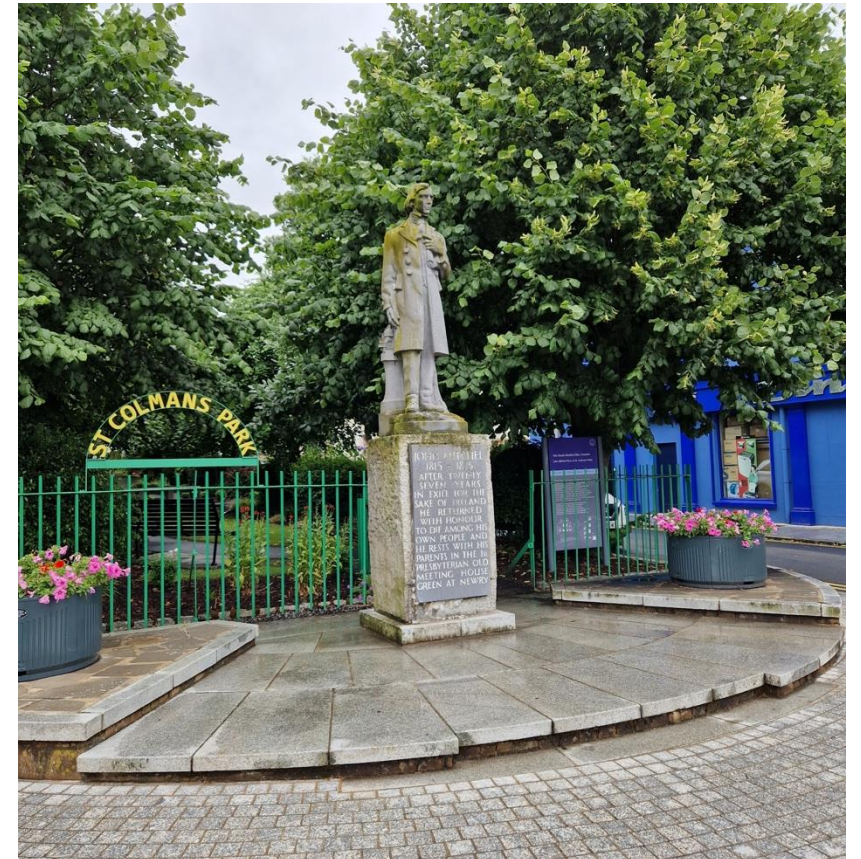
Development of his views

- In response to nativist hostility in the United States, Mitchel further distanced African Americans from white Europeans by elevating them within the white race.
- He claimed in 1858 that "nearly all the great men which Europe has produced have been Celts".
- In correspondence, he wished to make the U.S. proud of slavery as a national institution and advocated its extension by reopening the trade in Negroes.
- Mitchel believed slavery was "good in itself" because Africans were "born and bred slaves", a view he promoted in the *Southern Citizen*.



John Mitchel's Legacy and Final Years

- - After the American Civil War, John Mitchel moved to New York and edited the New York Daily News. His continued defense of southern secession led to his arrest and internment at Fort Monroe, Virginia, alongside Jefferson Davis and Senator Clement Claiborne Clay.
- - The Fenian Brotherhood lobbied for his release on the condition that he left America. Mitchel then returned to Paris, where he acted as the Fenians' financial agent.
- - He later returned to New York, where he resumed publication of the Irish Citizen, but his anti-Reconstruction and pro-Democratic editorial line faced opposition from David Bell, another Ulster Protestant.
- - The *Citizen* and Bell's *Irish Republic* failed to attract readers and folded.
- - Mitchel dedicated his paper to "aspirants to the privileges of American citizenship", advocating for Irish integration into American society.
- - Despite disagreements with Archbishop John Hughes over slavery and other issues, Mitchel's stance on slavery was used to discredit him.



John Mitchel's return to Ireland



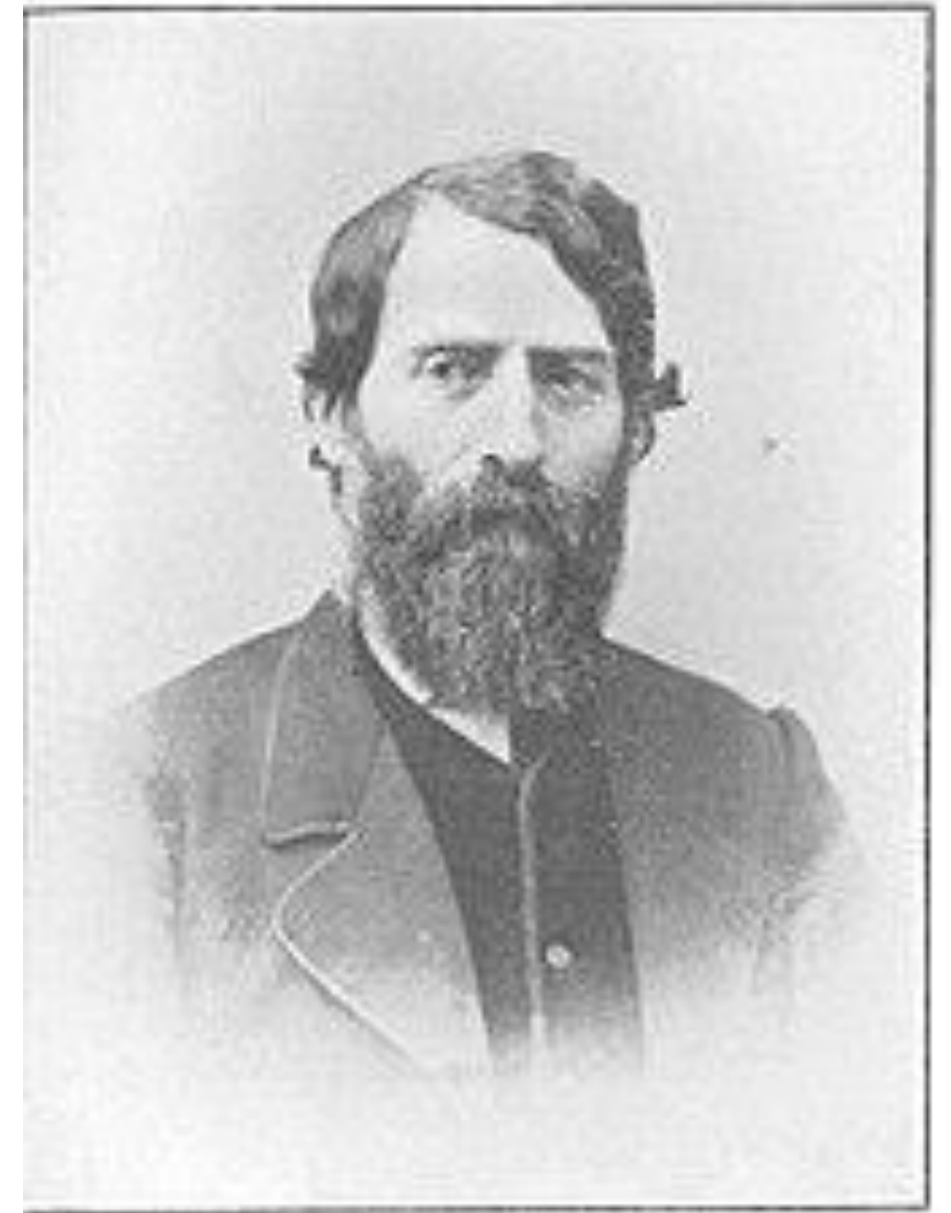
- In 1874, Mitchel received a warm reception in Ireland and expressed his intention to stand for British Parliament.



- In January 1875, a bye-election was called for a parliamentary seat in Tipperary, and Mitchel was elected unopposed.



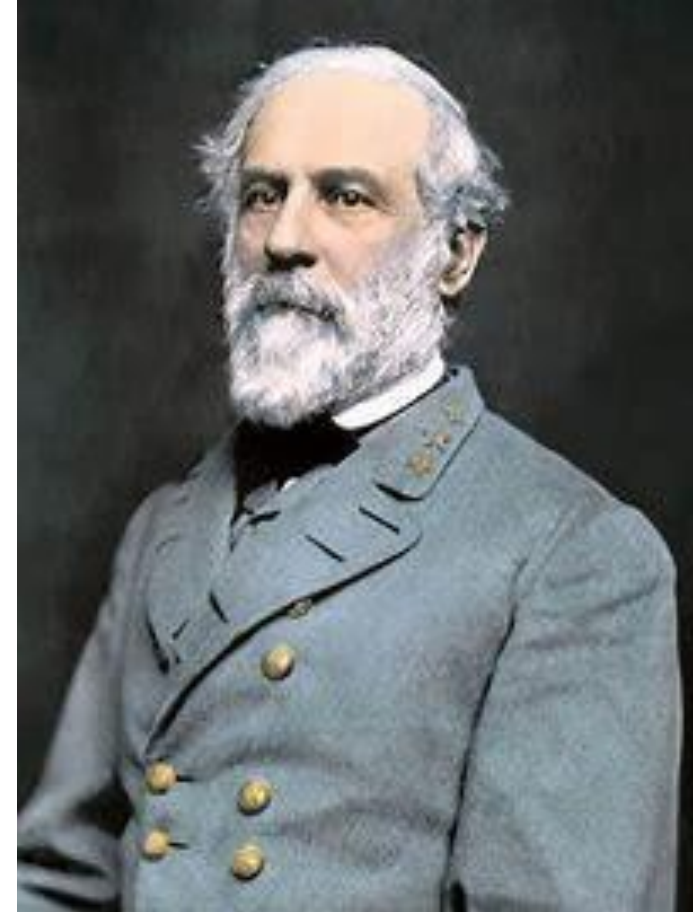
- However, the House of Commons declared Mitchel ineligible due to his prior felony, leading to a by-election where he was elected as an Independent Nationalist with 80 percent of the vote.



John Mitchel
(Paris, 1881)

Reaction to his views and the US Civil War

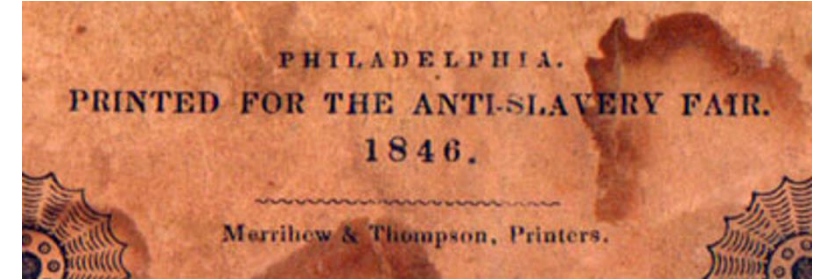
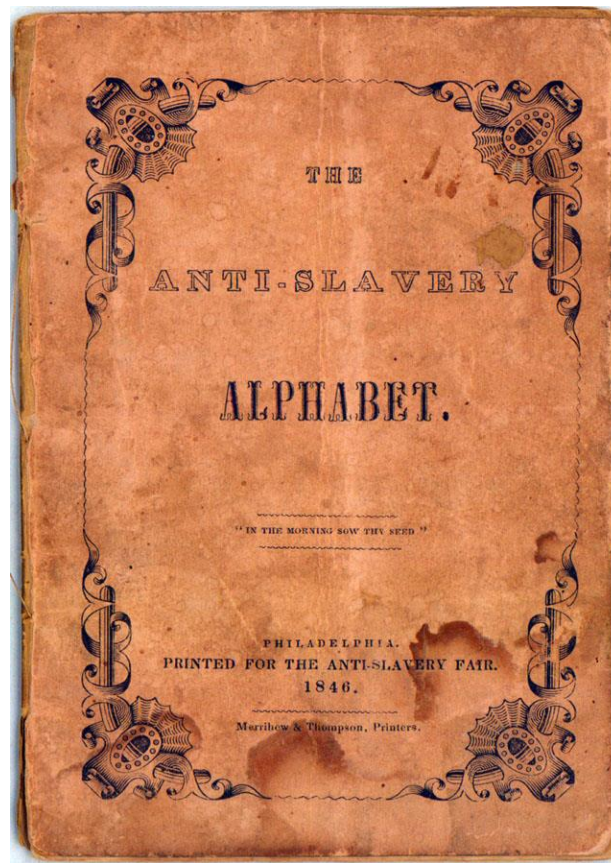
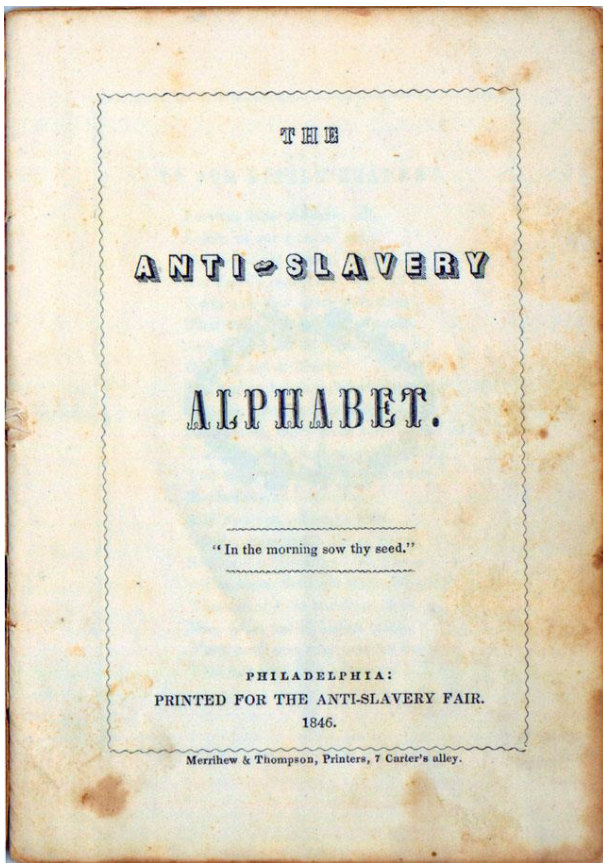
- Mitchel's wife, Jenny, objected to slavery, stating it harmed white masters.
- There is no record of Mitchel himself holding anyone in bondage, but he employed a "colored man" only if a white man was unavailable.
- Abraham Lincoln was criticized as an "ignoramus and a boor" by Mitchel.
- The Mitchel family suffered losses in the American Civil War, with two sons dying in battle.
- Mitchel remained uncompromising on slavery, even when Generals Lee and Cleburne proposed offering freedom to slaves in return for military service.
- He believed conceding freedom to blacks would admit that the South had been wrong from the start.
- Frederick Douglass referred to Mitchel as a "vulgar traitor to liberty".



Countering racism amongst emigrants

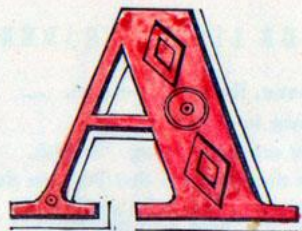
- BLASA gave out leaflets to emigrants at Belfast Quays.
- Statue of Mary Ann McCracken giving out leaflets.
- Thought that these leaflets may have been the Anti Slavery alphabet.



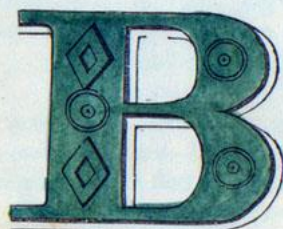


Anti Slavery Alphabet

4

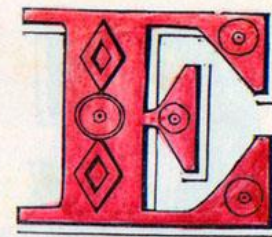


A is an Abolitionist—
A man who wants to free
The wretched slave—and give to all
An equal liberty.

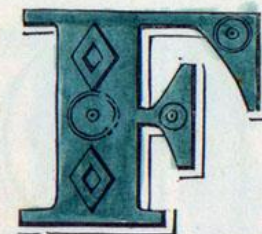


B is a Brother with a skin
Of somewhat darker hue,
But in our Heavenly Father's sight,
He is as dear as you.

6



E is the Eagle, soaring high;
An emblem of the free;
But while we chain our brother man,
Our type he cannot be.



F is the heart-sick Fugitive,
The slave who runs away,
And travels through the dreary night,
But hides himself by day.

Belfast edition, 1849

A

a

A is an Abolitionist—

A man who wants to free
The wretched slave—and give to
An equal liberty.

B

b

B is a Brother with a skin
Of somewhat darker hue,
But in our Heavenly Father's sight
He is as dear as you.

C

c

C is the Cotton-field, to which
This injured brother's driven,
When, as the white man's *slave*, he to
From early morn till even.

ALPHABET.



"And they sighed by reason of the bondage, and they cried, and their cry
came up unto God by reason of their bondage."

Belfast :

**ED FOR THE ANTI-SLAVE
1849.**

Anti Slavery activity in the 1850s



Decline of the famine, rise of anti slavery activity

Press had still be vocal during the famine.

BLASA was active in trying to educate emigrants

Agitation grew with the passage of the US Fugitive Slave Act in 1850

Also, the publication of *Uncle Tom's Cabin* in 1852 stimulated activity



Background: Fugitive Slave Laws in the United States

- Derived from the Fugitive Slave Clause (Article IV, Section 2, Paragraph 3) of the U.S. Constitution.
- Aimed at returning escaped slaves to their enslavers across state lines.

**COLORED PEOPLE
OF BOSTON, ONE & ALL,**
You are hereby respectfully **CAUTIONED** and
advised, to avoid conversing with the
**Watchmen and Police Officers
of Boston,**
For since the recent **ORDER OF THE MAYOR &
ALDERMEN**, they are empowered to act as
**KIDNAPPERS
AND
Slave Catchers,**
And they have already been actually employed in
**KIDNAPPING, CATCHING, AND KEEPING
SLAVES.** Therefore, if you value your **LIBERTY,**
and the *Welfare of the Fugitives* among you, *Shun*
them in every possible manner, as so many **HOUNDS**

Fugitive Slave Act of 1793

- Responded to slave owners' property rights, as outlined in Article IV of the Constitution.
- Authorized federal pursuit of runaway slaves in any state or territory.
- High demand for slaves in the Deep South led to kidnapping free blacks, putting them at risk.



Compromise of 1850

- Enacted as part of the Compromise of 1850, a series of laws addressing slavery in new territories.
- Forced officials in free states to provide a hearing to slave-owners without a jury.
- Set out harsh penalties for officials and individuals aiding fugitive slaves.



1850 Act provoked outrage in Belfast

- - Local press frequently featured articles on captured slaves and slave agents, creating a flurry of attention.
- - Sentiments of sympathy for slaves and disdain for the Act, slave owners, and agents were commonly expressed.
- - *The Vindicator*, in particular, denounced slavery as a "blot on America," reflecting strong condemnation.

Read and Po THE **FUGITIVE SLAV**

Which disregards all the ordinary securities of LIBERTY, which tramples on the Constitution of the sacred rights of Trial by Jury, Habeas Corpus, and Appeal, and which even Christianity shall be considered, in the eye of the law, as CRIMES, punishable by Fines and Imprisonment.

Freemen of Massachusetts, REMEMBER, That Samuel A. Elliott of Harvard University, our whig President approved it and the Whig Journals of Massachu-



Local stories featured references to Uncle Tom

- A story about a fugitive slave:
- Burns, an escaped slave, at Boston, has been remanded back to his master...The streets, we learn, were lined with troops and commanded with cannon. And what was the flag? Surely not the star spangled [sic] banner: but the black flag, with **Legree's** skull and crossbones.

News papers carried emotional stories

- Belfast News-Letter, March 28, 1853.
- Story about brutal treatment of slaves by their masters. A southern girl had owned a young black female slave, given to her as a gift by her father on her wedding day:
- The slave was 'tall and straight as an arrow,' with fine delicate features.
- The mistress was very proud of her maid, but once during a short absence of the wife, the husband and master had, by whipping and threatening, compelled the girl, then ten years old, to become his paramour.
- For four years, she kept the girl in her family, knowing the relations she sustained to her husband, and also knowing they were wholly involuntary on her part.
- The slave looked to her mistress for help from her husband's brutality, and according to that mistress's own account, she had tried to protect her, but in vain.



New established newspapers joined the struggle.

- - In the 1850s, Belfast witnessed the establishment of two significant Catholic newspapers with varying perspectives on anti-slavery efforts.
- - The nationalist *Ulsterman* was founded in 1852, advocating Irish nationalism and incorporating elements of the anti-slavery movement into its coverage.
- - In 1855, the more liberal *Belfast Morning News* emerged, known for its commitment to reporting local anti-slavery lectures and shedding light on the hardships faced by slaves.
- - A notable event reported by the "Ulsterman" in February 1858 highlighted the capture of a full slave ship by HMS Sappho off the African coast of Loando, illustrating Belfast's engagement with and awareness of anti-slavery efforts during this period.



Why had these papers being established?

- Growing Catholic population in Belfast – influx from the famine and industrial revolution. Catholics made up around 30% of the population
- Rise in Catholic educated middle classes
- Growing confidence to assert political positions in the city.





Work of BLASA

- - The BLASA had a short period between its establishment and the onset of the Great Famine in Belfast.
- - This limited timeframe posed challenges in terms of the association's ability to make a significant impact before its members were primarily engaged in providing humanitarian aid during the famine.
- - Consequently, the BLASA faced strict constraints on its influence and available resources.
- - While BASS, faced political issues related to the PCI's association with the Free Kirk, the BLASA had minimal time to gain momentum and establish itself before the famine's outbreak.

Samuel Ringgold Ward visits Belfast in 1854

- Born into slavery in 1817 in Maryland's eastern shore.
- Fled with parents to New Jersey in 1820, later moved to New York in 1826.
- Enrolled in the African Free School in New York by his parents.



Abolitionism and Political Involvement

- Joined the Liberty Party in 1840, then the Free Soil Party in 1848.
- Renowned for oratory skills; received votes for U.S. Vice President at Liberty Party National Convention, 1848.
- Worked closely with Frederick Douglass; acclaimed for his brilliant efforts in the abolition movement.
- Involved in the 'Jerry Rescue' in 1851, leading to his emigration to Canada.



Visit to Belfast

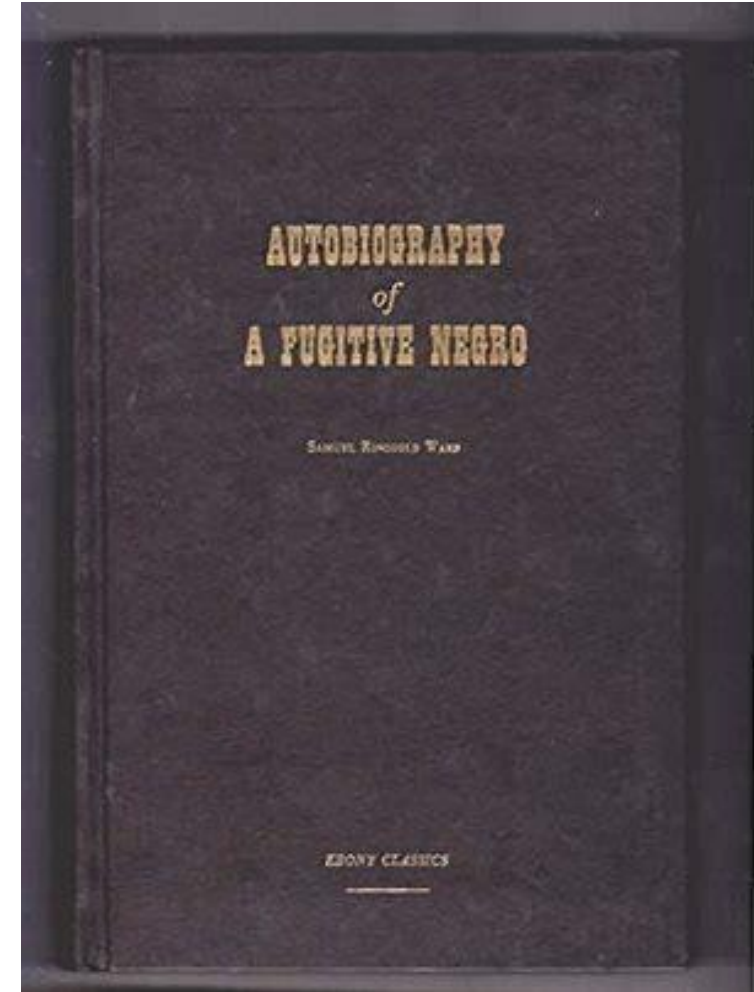
- Ward visited Belfast briefly in June 1854.
- He arrived from Greenock by steamer, stayed in the Imperial Hotel, Donegall Place.
- Left for Sligo the next day.



D.
21
ARH
1911.

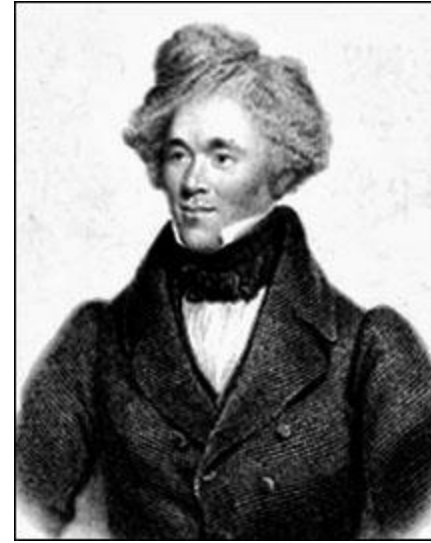
Later Life and Legacy

- First African-American labour leader; co-organiser of the American League of Colored Laborers in 1850.
- Anti-slavery work in Britain; involved in fund-raising for Canadian anti-slavery efforts.
- Published influential book in 1855, detailing his achievements; proceeds supported his retirement in Jamaica.
- Passed away around 1866 in Jamaica, remembered as a significant figure in the abolitionist movement.



Visit of Moses Roper

- Roper visits GreyAbbey in April 1855
- Moves on to give a talk at the Tabernacle, Armagh
- Why did Gold/Roper not stay and speak to Belfast abolitionists?
 - Collapse of BASS
 - Decline in BLASA/abolitionist activity
 - Send back the money controversy



LECTURE ON SLAVERY.—On the evening of Monday, 23^d inst., Mr. Moses Roper delivered a lecture on American Slavery, in the old meeting-house, Greyabbey. Wm. Parsons, Esq., was called to the chair. The lecture, which occupied more than two hours in delivery, was listened to with great interest by a numerous audience.

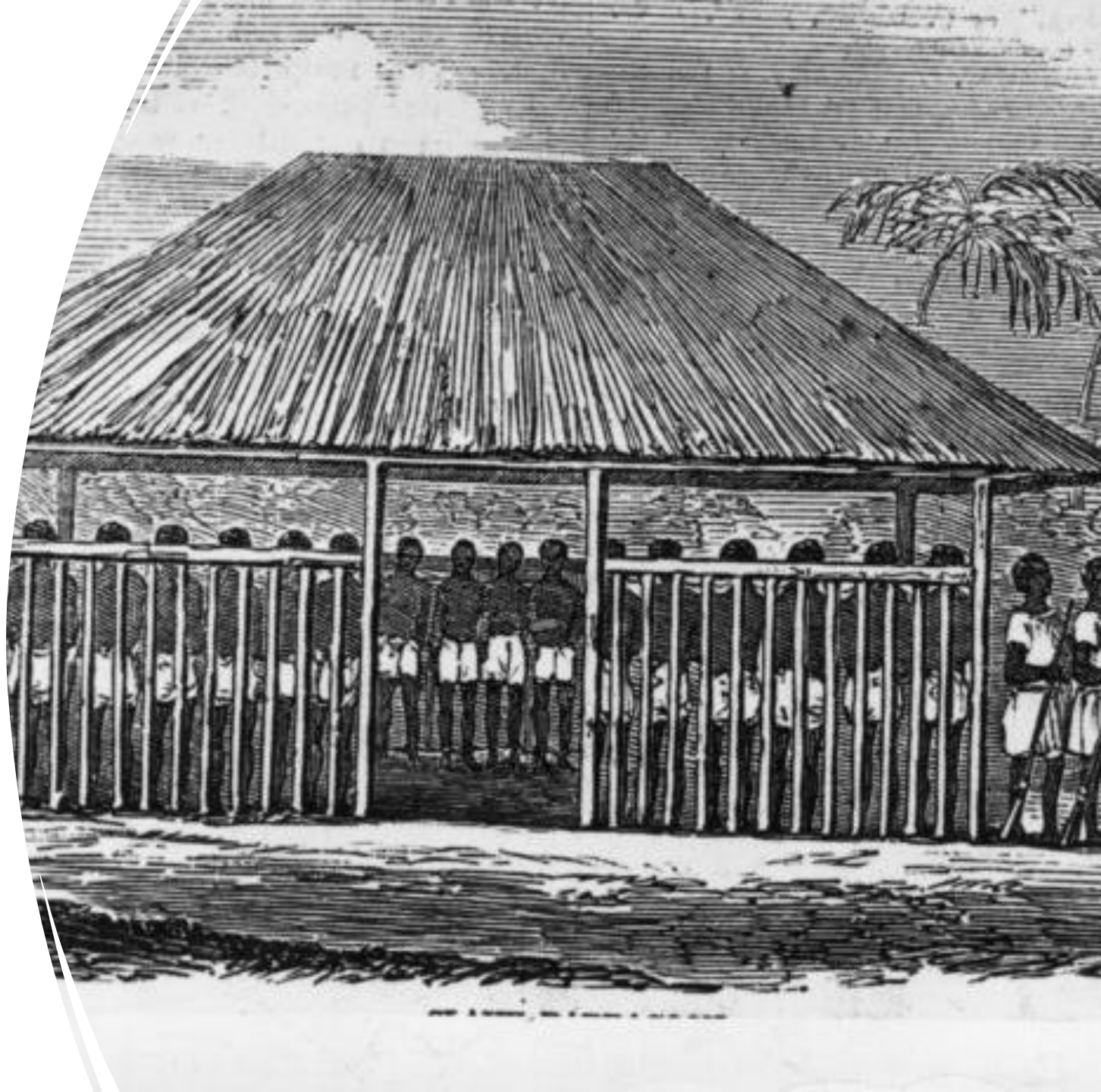
Banner of Ulster - Thursday 26 April 1855

Situation in the campaign in 1859

- Mary Ann McCracken complained in 1859, to the historian R.R. Madden that she was "both ashamed and sorry" to report that Belfast "once so celebrated for its love of liberty", had "so sunk in the love of filthy lucre that there are but 16 or 17 female anti-slavery advocates".
- She regretted that apart herself, "an old woman within 17 days of 89,"there were none to hand out abolitionist tracts to emigrants bound for the United States where the issue of slavery was still to be decided."



Decline of abolitionism in the 1850s



Why had abolitionism declined during 1850s?

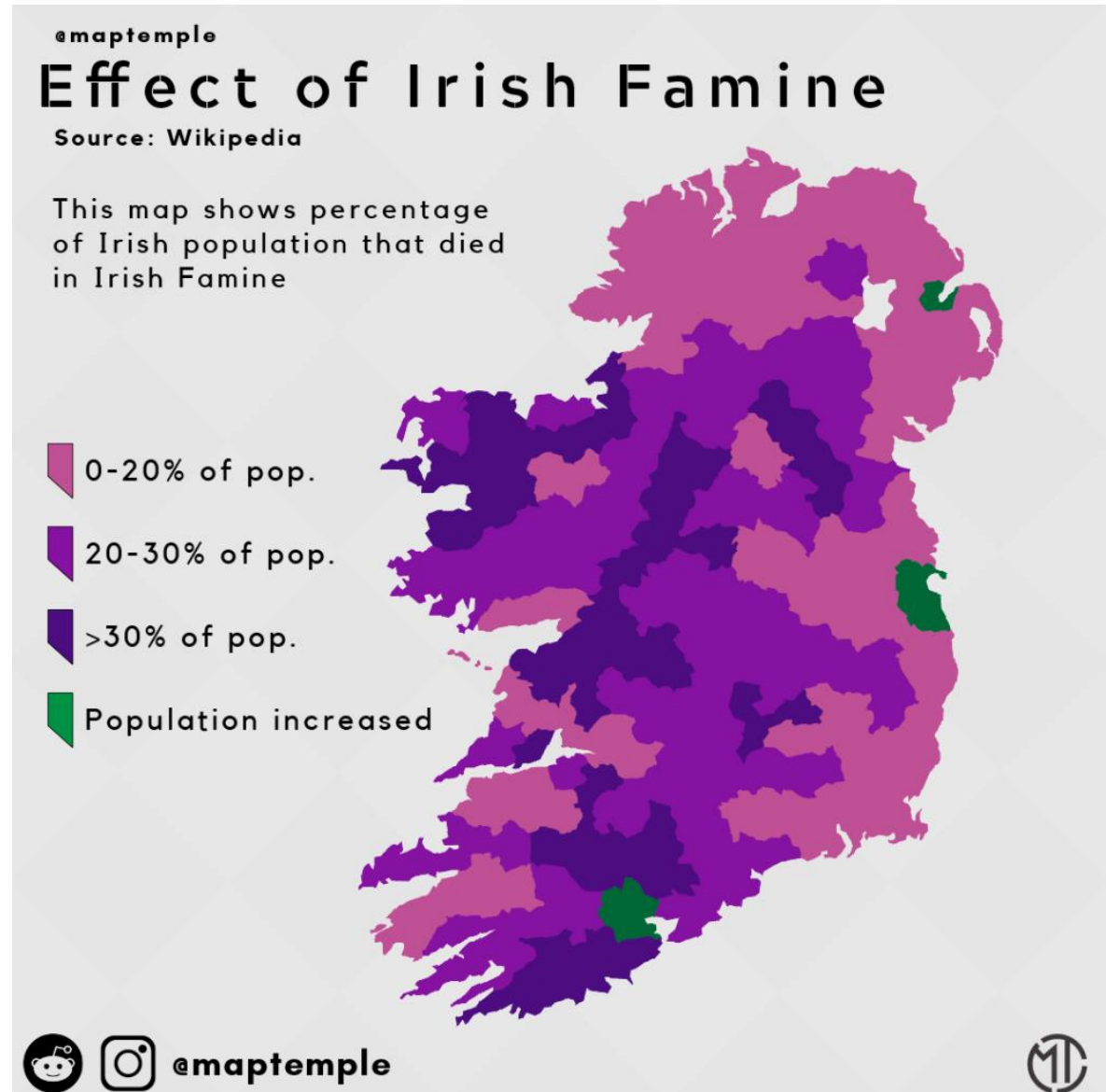
- Increasing political divisions in Ireland.
- Increasing sectarian conflict
- Rise of new social issues that occupied charitable action (temperance, anti-poverty and other causes).
- Belfast grown from 53k in 1841 to 97k in 1851.
- Catholic population from around 24% to 33%.



B is a Brother with a skin
Of somewhat darker hue,
But in our Heavenly Father's sight,
He is as dear as you.

Population movement as a result of the famine

- Population moved from the rural agrarian areas into the industrial port cities of eastern Ireland.
- Ports imported food.
- Many sought food, shelter and work.



William Murphy O'Hanlon

Born 1809, Newry. Father barrister.

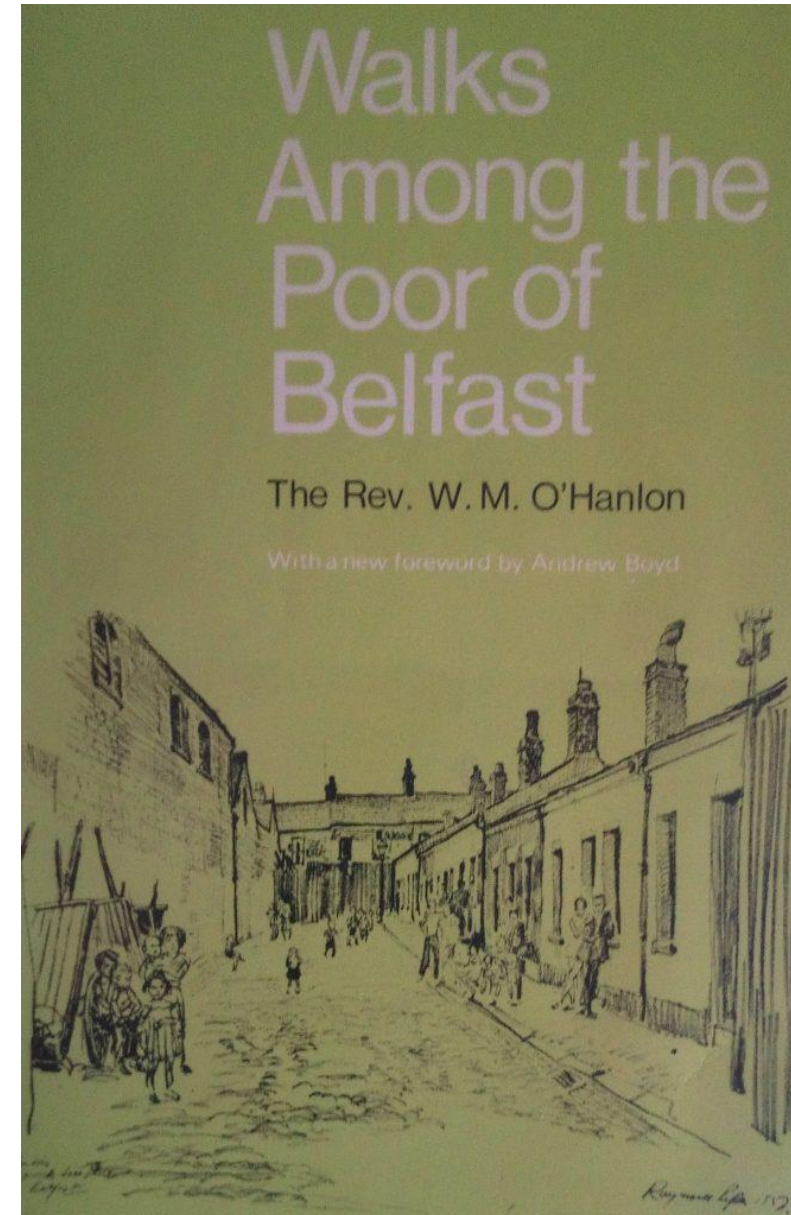
While Parents in India, O'Hanlon was schooled at Creighton's boarding school.

O'Hanlon trained as a vicar. Ordained in 1837 and became minister at Hollinghead Church, Chorley Lancashire.

O'Hanlon was appointed minister of the Congregational Church in Donegall Street.

Published Walks Among the Poor of Belfast as a survey of poverty, living conditions and 'ordinary life' for the poor citizen of the city.

1854, O'Hanlon was recalled to England; becoming a pastor in Barnley. Died in 1855.



LETTER I.

SIR,—Permit me to call the earnest attention of the more affluent, respectable, and especially the Christian public of Belfast, to the deplorable condition of the poor who inhabit the back streets, courts, and alleys, of our rapidly extending and populous town. Amid the perhaps unavoidable conflicts of party and opinion, it is somewhat refreshing to feel, that this is a subject, which, while second to none in its bearing upon our welfare as a community, may yet be pursued apart altogether from sectarian principles, either in religion or politics.

It has often struck me, how little either the idle or the busy, as they move along the great thoroughfares of our cities and towns, seem to know or think of the social misery, vice, and squalid poverty, which lurk in obscure dens, within, it may be, a few hundred yards of these more open ways. And it is extraordinary, how many years we may inhabit a particular locality, and yet never once penetrate the dark and noisome haunts which lie in our immediate neighbourhood. My conviction is, that there is enough of benevolence in most minds to lead them to set on foot some methods

O'Hanlon in 1840s and state 60 years later

‘The houses are in a state of great dilapidation, though not quite so far gone as the houses in Upper Kent-street, celebrated in my last letter. But the point to which public notice should be called, especially at the present movement, the total absence of any sewerage...’



Beatty's Entry off Hamil Street, 1912

Julius Rodenberg (1831-1914)

Jewish German poet and author.

Featured Belfast in *A Pilgrimage Through Ireland on the Island of the Saints* (London, 1860)

Notes and describes poverty in Belfast.



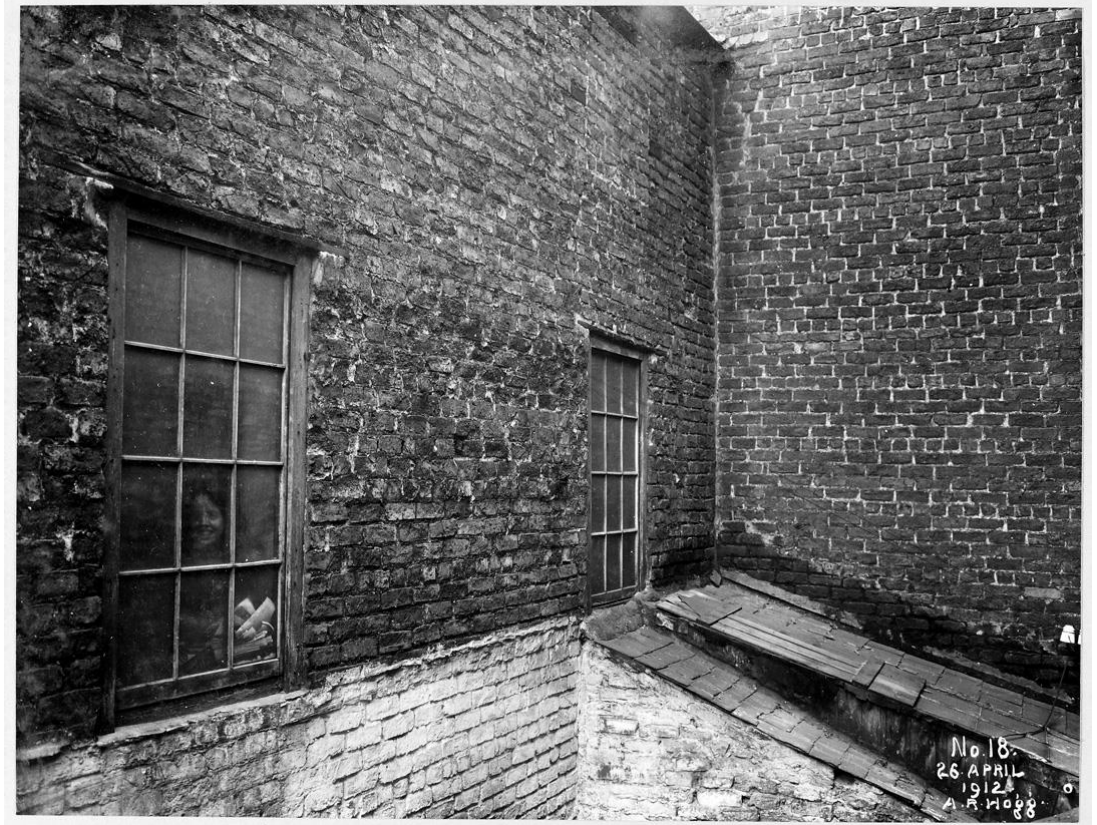
Anderson Row, 1850s

Anderson-row is a narrow, short cul-de-sac, which sends to meet the intruder the miasma of rotten straw, filthy rags, and rubbish of even' description, with which the ground is covered instead of pavement. There are some twelve or fourteen houses — if these dens can be so called — in Anderson-row, and in them dwell about two hundred beggars, thieves, and prostitutes. Often these dens are chokingly full of denizens — often some are empty, because their former inhabitants have migrated to prison. Anderson-row is mainly a nursery for young criminals, and these dozen houses, on an average, supply three-fourths of the contingent to the prisons and re- formatories. Women, trembling with frost and hunger, dirty and half naked, stood in the doorways, or lay on the stones under the houses. I had seen in the mud- hovels of the heath what Ireland had to offer in the shape of want and misery, where human beings and animals pass the night under one straw roof, often on one straw bed. In the dens of Anderson-row, however, in the pestiferous air which crime and unnatural sin breathe, no animal could live. Here a man can only exist in the worst stage of degradation, till his mind grows gloomier and gloomier, like the candle which burns in an atmosphere full of choke-damp, timidly and droopingly, out light or warmth, but still burning to the end. The walls of these dens are black, and drip with damp. The windows are stuffed up with rags, and only here and there is a hole left, through which wind and rain enter.



O'Hanlon on Anderson Row

Before passing out of this region, I must direct your eye to the houses lately erected in Anderson's -row , by Mr. John Bain . They constitute one side of a square, and are every way worthy of a passing remark , forming, as they do, a pleasing contrast to so many of the dwellings of the lower classes of mill hands and labourers...These tenements are let in flats - two rooms to each family - and they are so constructed that the inmates in the upper rooms have equal access as those below to the rear of the buildings — a flight of stairs descending from the higher story to the back door. Each house is furnished with due accommodations, and, by a sanitary regulation on the part of the proprietor, no noxious materials are permitted to accumulate. The houses are let as fast as they are built, and, I believe, before they are completed a full proof that the poor know and appreciate the benefits of comfortable and healthy abodes, and are willing to labour hard to avail themselves of such, if they are provided, and placed at all within the reach of their weekly earnings.



Temperance

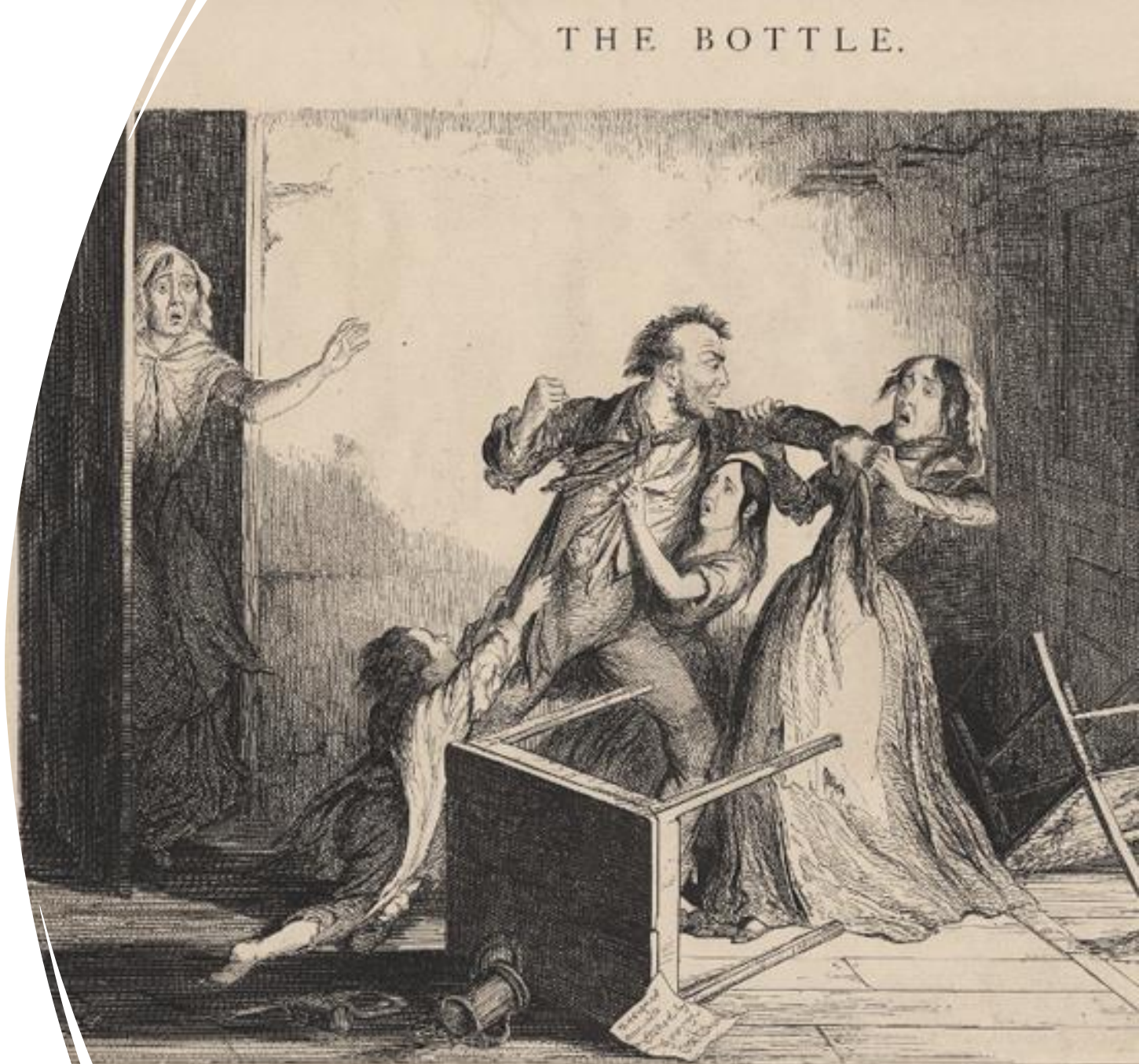


PLATE VI.—FRAUDUL QUABHLS AND BRUTAL VIOLENCE ARE THE NATURAL CONSEQUENCES OF THE FREQUENT USE OF THE

Organisations

Barrack Street Temperance Society

Belfast Deaf Mute Temperance Society

Belfast Roman Catholic Total Abstinence Association

Belfast Total Abstinence Society

Irish Temperance League

Irish Temperance Movement

Ladies of Victoria Temperance Society

Temperance & Female Society

The Friends of the Tee-total Society

Women's Temperance Association

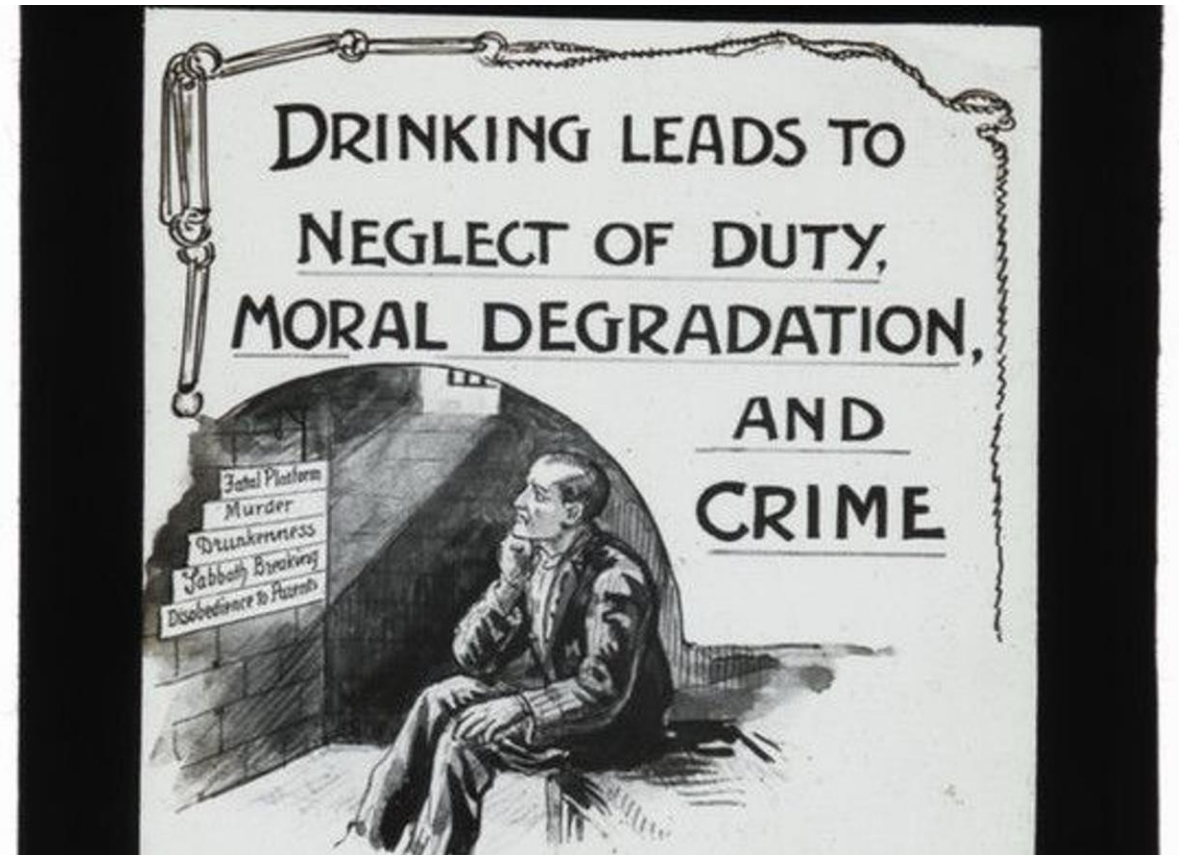


TEETOTAL ORATORY

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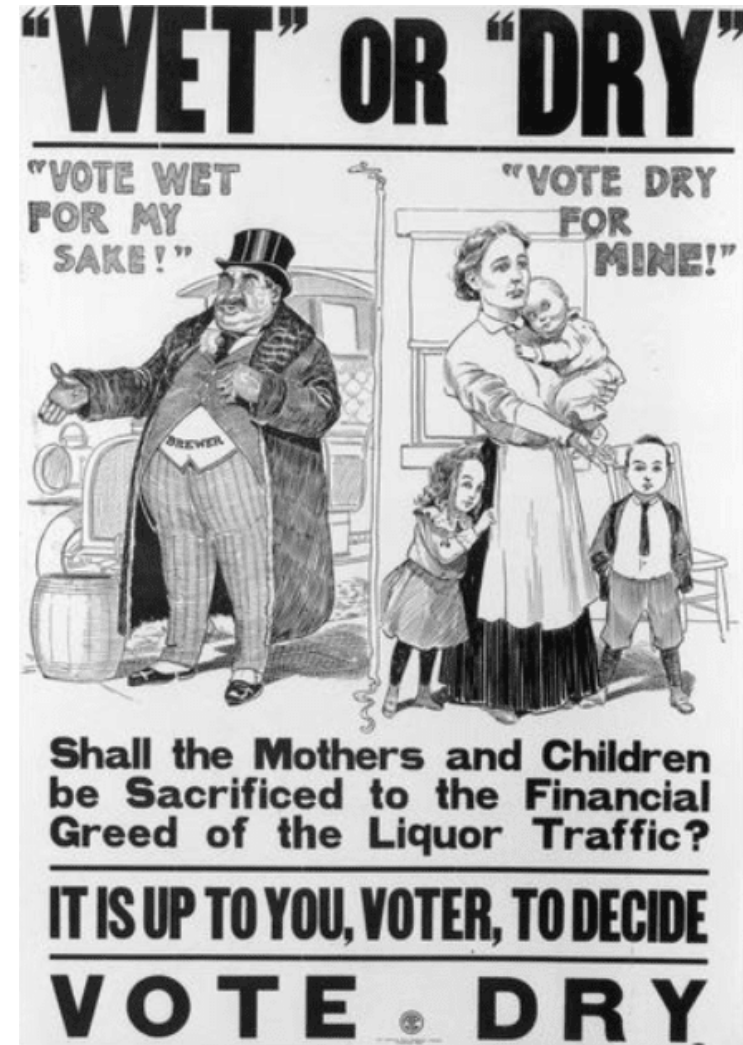
Campaigning by the church

- June 1844: A temperance soiree was held in the Methodist Chapel, Ballynafeigh.
- September 1846: The Very Reverend Dr. Spratt held a temperance meeting at Wellington Place, attended by over 4,000 people. Upwards of seven hundred people took the pledge. Over the past two days at least 5,000 individuals have knelt and pledged avoidance of all intoxicating liquors.
- October 1846: The Very Reverend Dr. Spratt has returned to Belfast and held another successful meeting at which there were 2,000 people in attendance.
- October 1849: A meeting was held in the Reverend Nelson's church, Donegall Street, to hear a deputation from the Scottish Temperance League.
- April 1881: A temperance meeting was held in the Wesleyan Schoolhouse, Andersonstown.



Arthur Hill Thornton's campaign

- 1853: Verstry meting of St Anne's, Arthur Hill Thornton, pointed out that the need for 20 overseers of public houses as authorised by acts of Parliament.
- Magistrates appointed Thornton and colleagues to oversee pubs.
- Massive reduction in pubs:
 - 1847 – 554 pubs in Belfast
 - 1853 – 889
 - 1853 - 726



Many linked anti slavery and temperance

In January 1845, the radical American abolitionist Revd H. C. Wright delivered a speech on Temperance at the well-attended Donegall Street Church. Wright linked the sins of slavery and intemperance.

The Commercial Chronicle commented:

Mr Wright is not only an anti-slavery man, but also an advocate of peace and temperance. He ardently denounces slavery, whether mental or bodily, wherever it exists...[and] condemns the slave holding system in America...he condemns the slave drinking system also, by which thousands of professed Christians there, but more especially in these lands, are ruining their health, their properties and their souls.

No more Drunkenness.

A Sample of the Great Coza Powder will be sent Free of Charge.

May be administered in coffee, tea, milk, beer, water, liqueurs, or solid food, without the partaker's knowledge.



COZA POWDER has the marvellous effect of producing a repugnance to alcohol in any shape or form (beer, wine, whisky, brandy, &c.).

COZA POWDER does its work so silently and surely that wife, sister, or daughter can administer it to the intemperate without his knowledge and without his learning what has effected his reformation.

COZA POWDER has reconciled thousands of families, saved from shame and dishonour thousands of men, and transformed them into sturdy citizens and capable business men. It has led many a young man along the direct road to good fortune, and has prolonged by several years the lives of many individuals.

COZA POWDER is guaranteed to be perfectly harmless, and the institute which owns this famous powder sends free to all applicants a sample and a book containing several hundred testimonials.

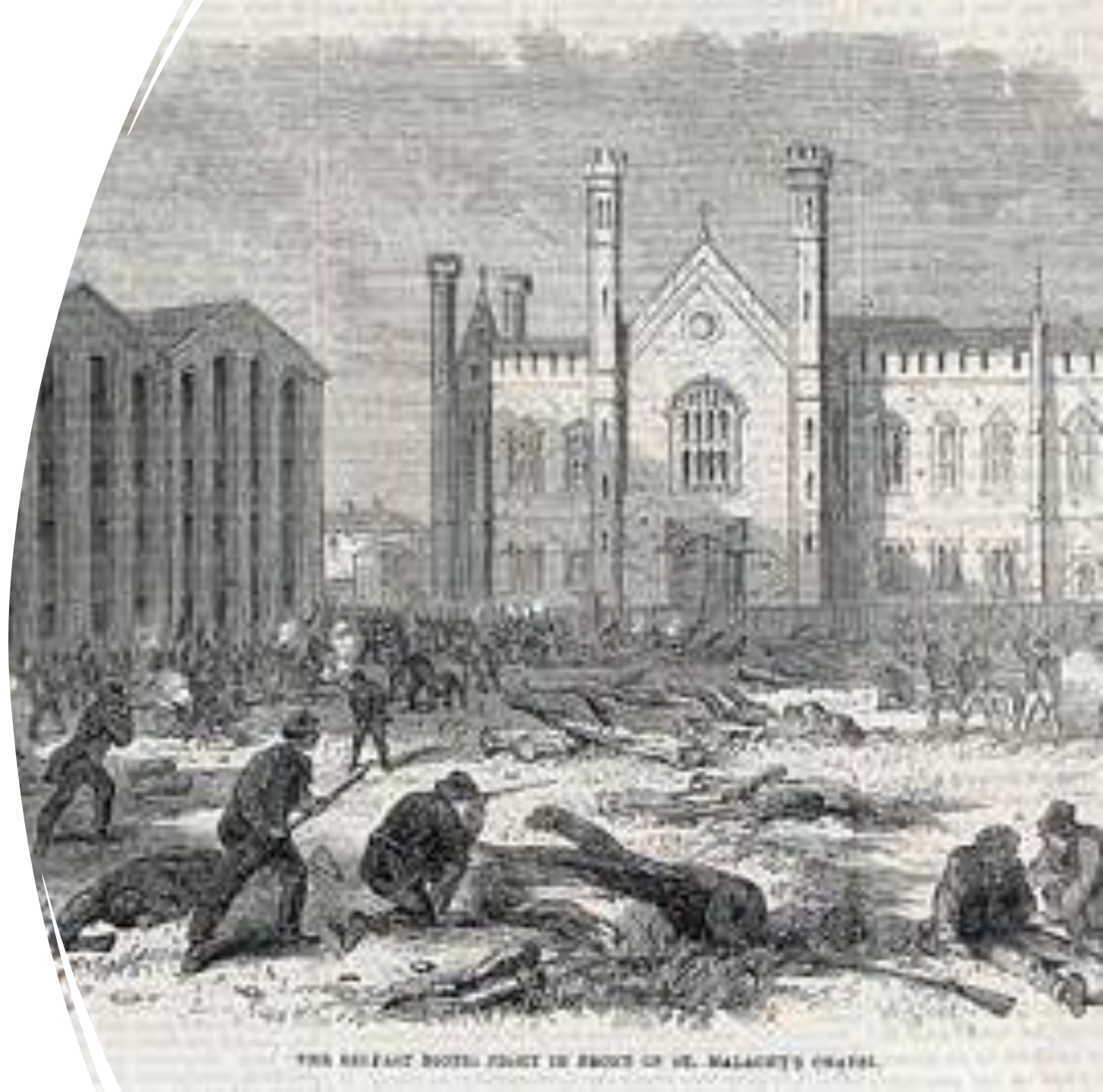
Coza Powder may be obtained at all chemists'. Orders by post and requests for free samples should always be sent direct to the Institute in London.

COZA INSTITUTE, (Dept. 191), 62, Chancery Lane, London, W.C.

Write to-day. Cut this out so as not to forget.

 **Beware of imitations! The Great COZA POWDER is the only genuine Powder for Drunkenness.**

Political division



THE RELIGIOUS BROTHERS FIGHT IN FRONT OF ST. MALACHI'S CHURCH.

Increased community tension from 1840s

- Rise in Catholic immigration created competition for jobs.
- Agrarian and agricultural conflict brought into the city.
- Rise in nationalist violence (Young Ireland Movement)
- Presbyterian preachers became increasingly anti Catholic (e.g. Hanna, Cooke)
- Protestant revival in 1850s.

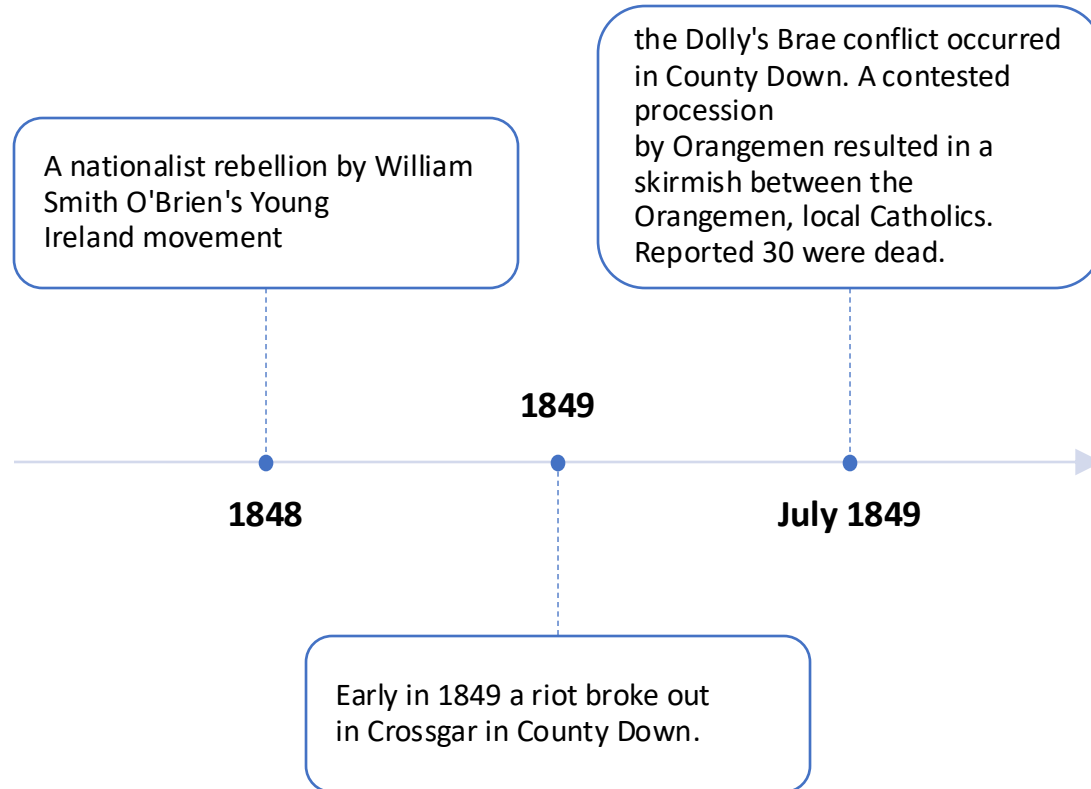


Dr Henry Cooke stokes the fires

- When a branch of the Catholic Association was formed in Belfast in 1824, Dr Henry Cooke, Presbyterian minister, said there was growing feeling against Catholic emancipation as the 'common people think of the year 1641'.
- At Synods at Strabane (1827), Cookstown (1828), and Lurgan (1829), Cooke persuaded them to adopt the Confession.

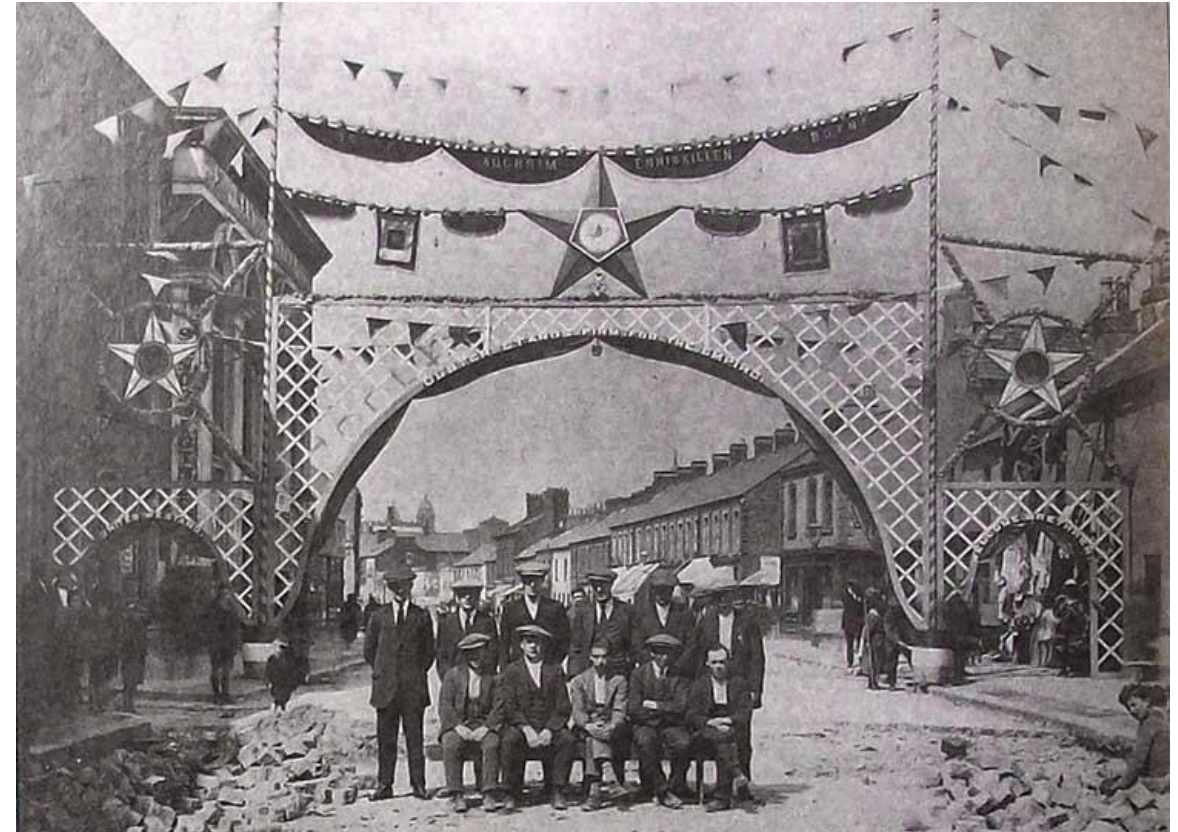


Managing political division in society



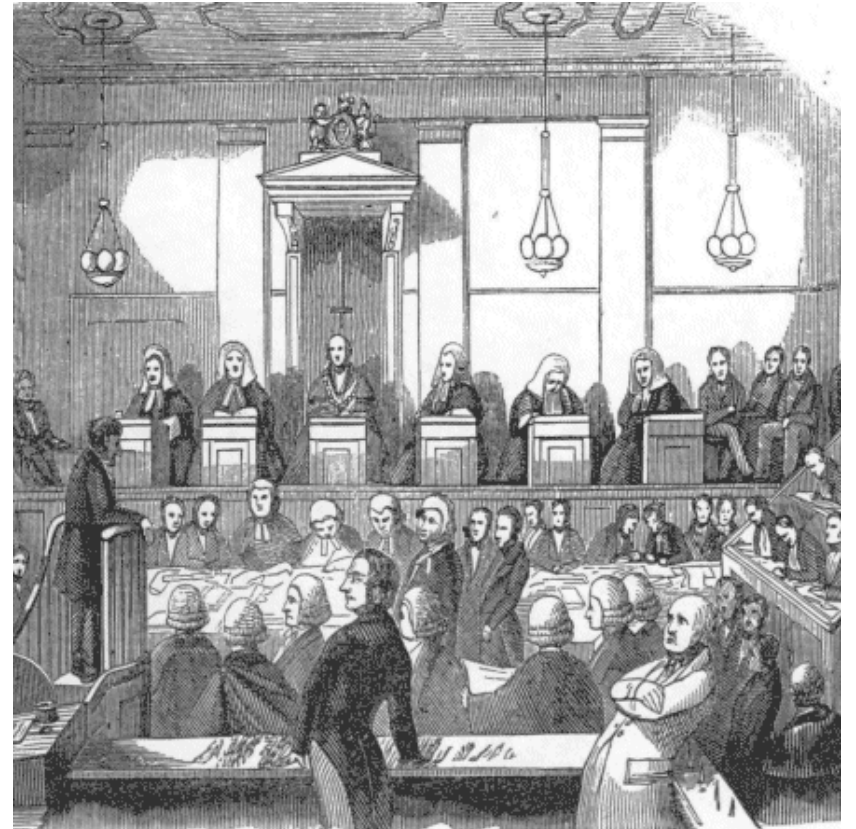
Party Processions Act 1850

- Prohibited open marching, organised parades and sectarian meetings in Ireland.
- Aimed to prevent 'Assemblies of Persons in Ireland who shall meet and parade together or join in procession, and who shall bear, wear or have amongst them or any of them any fire-arms or other offensive Weapons, or any Banner, Emblem, Flag or Symbol, the Display whereof may be calculated or tend to provoke Animosity between different Classes of Her Majesty's Subjects, or who shall be accompanied by any Person or Persons playing Music which may be calculated or tend to provoke Animosity between different Classes of Her Majesty's Subjects, shall be unlawful Assemblies'



Prosecuted for 'Party Expressions'

- November 1859: Three disorderly Orangemen, James Brittan, Edward Hall and James Andres were charged with disorderly conduct and making use of party expressions. One man was fined 10s and the other two 20s.
- June 1865: Anne Hughes was ordered to find bail to keep the peace for twelve months or be imprisoned for three months for being disorderly and using party expressions in Mill Street. She had been singing about Dan O'Connell, the Liberator of Ireland and said she would not go to the Police Office for it was an Orange Lodge. She went to jail
- August 1865: The notorious Owen Christie was brought up for the 221st time, charged with being drunk and disorderly and using party expressions, and assaulting the constables in the Police Office. He was fined in 40s and costs.

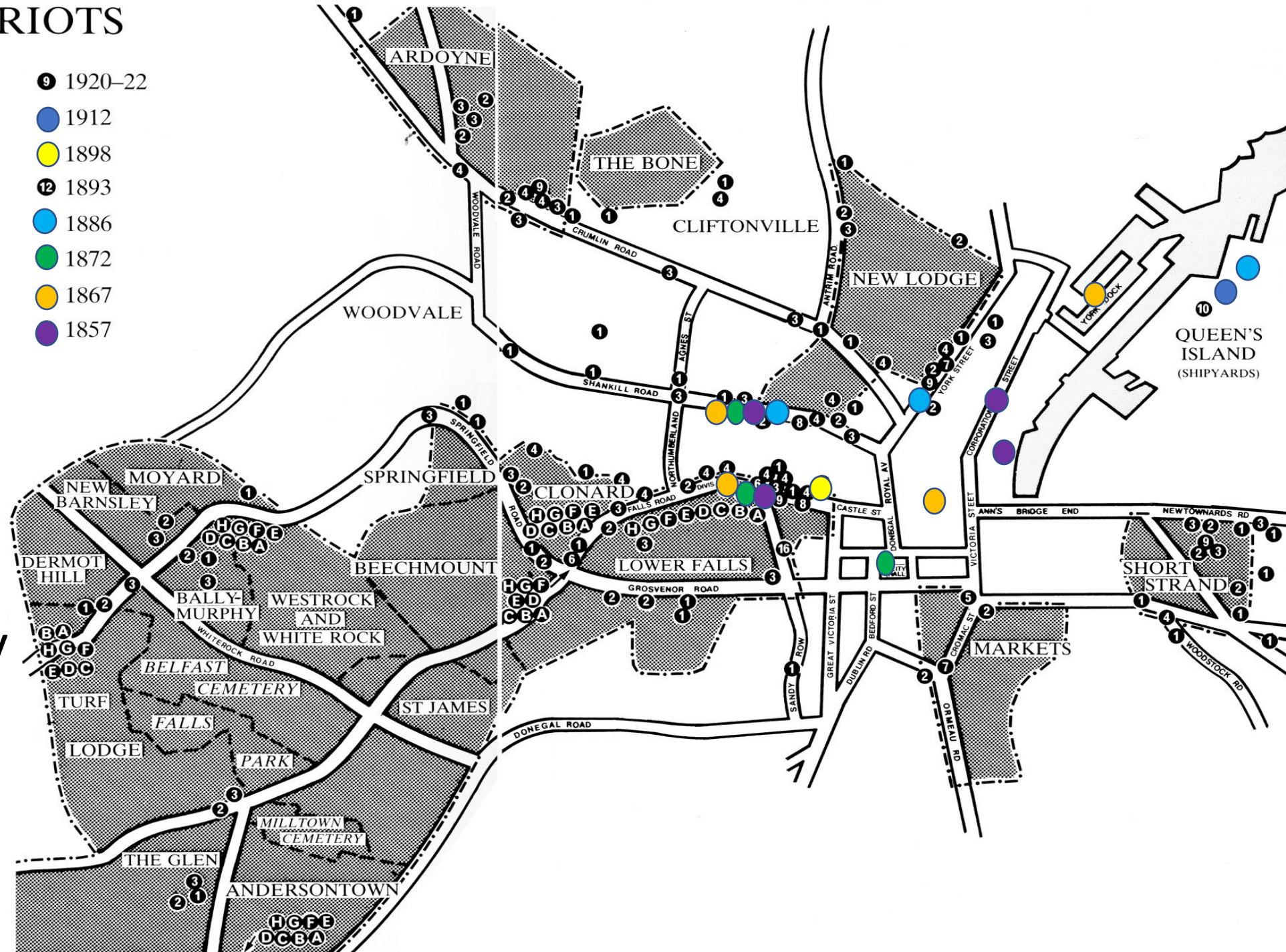


CENTRAL CRIMINAL COURT, OLD BAILEY—M'NAUGHTEN'S TRIAL.

BELFAST RIOTS

- | | | |
|---------------|---------------|------------------|
| A 1980 | 1 1972 | 9 1920–22 |
| B 1979 | 2 1971 | 10 1912 |
| C 1978 | 3 1970 | 11 1898 |
| D 1977 | 4 1969 | 12 1893 |
| E 1976 | 5 1966 | 13 1886 |
| F 1975 | 6 1964 | 14 1872 |
| G 1974 | 7 1935 | 15 1867 |
| H 1973 | 8 1932 | 16 1857 |

 CATHOLIC REGION



Inter-Community tension

Why growing anti-Catholic feeling?

Experience of the United Irishmen; Cook had lived through this.

Growing political importance of Catholics in Ireland with Emancipation and Great Reform Act.

Rising migration from the countryside.

Religious opposition to Catholicism.

Sectarian riots and conflict in Belfast during 1820s



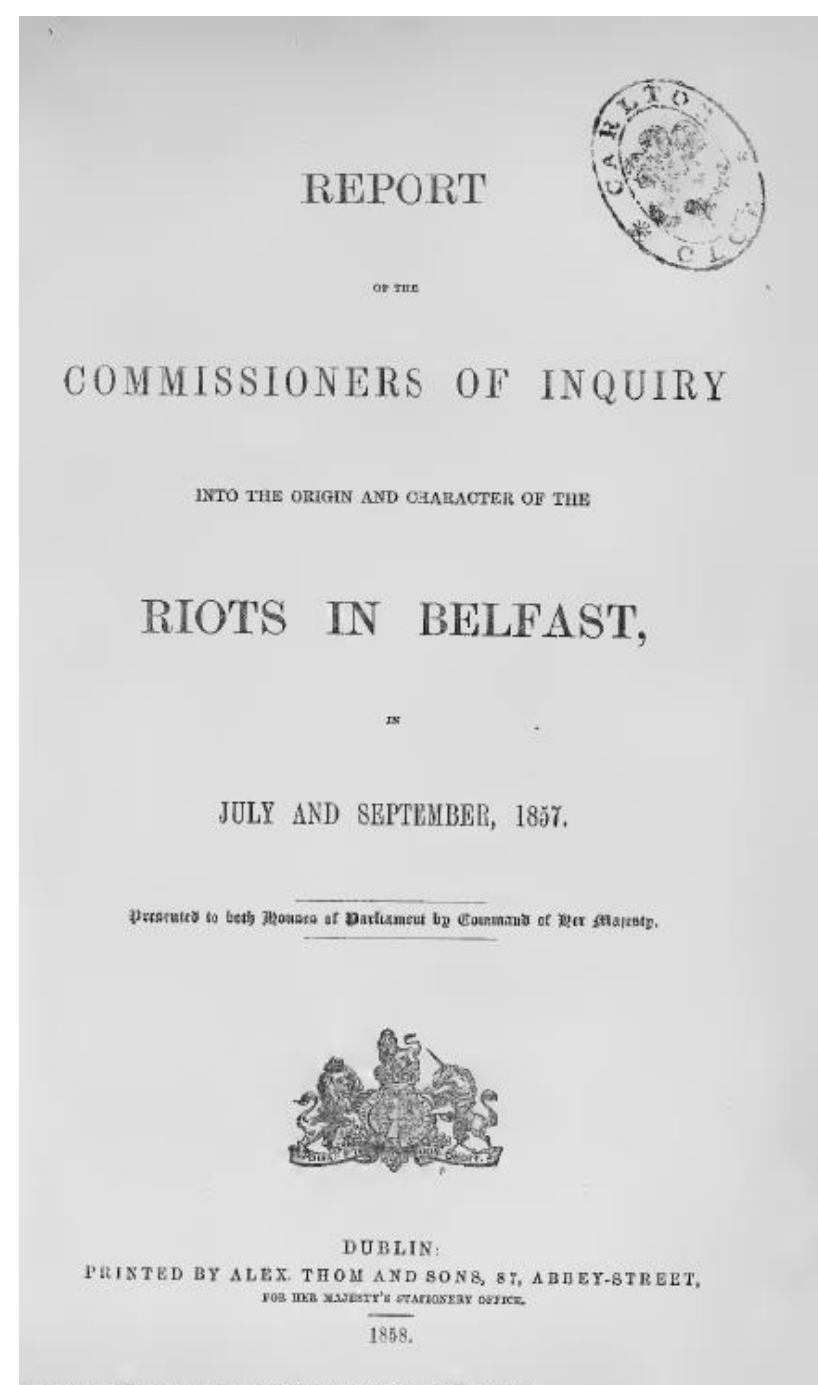
Dr Hugh Hanna

- Born in Dromara, County Down in 1821
- Studied at Bullick's Academy in Belfast before becoming a draper.
- He was inspired by Josias Wilson to become a Sunday school teacher, then a full-time teacher at a religious school.
- During this period, he studied at the Belfast Academical Institution.
- Staunch anti-Catholic, Home Ruler and Conservative.
- In 1847, he decided to become a minister of the Presbyterian Church in Ireland. He began missionary work in north Belfast in 1851, founding a congregation in Berry Street, which moved to St Enoch's in Carlisle Circus in 1872.
- He died in 1892.



1857 Riots

- 13 to 23 July 1857, riots ensued between Sandy Row and The Pound.
- Methodist ministers attacked, Methodist church wrecked on the Falls.
- One girl shot, many injured.
- Lots of property damaged
- Parliamentary investigation



Was Hanna to blame for the 1857 riots?

Rev. Hugh Hanna, 7869. The clergymen of the Church of England having so withdrawn in September, the Rev. Mr. Hanna, (a Presbyterian clergyman) resolved to exercise the right, notwithstanding the advice of the magistracy, the example set by the clergymen of the Established Church, and the almost certainty of a scene of conflict, violence, and perhaps bloodshed; and accordingly on Sunday, the 6th September, one of the most disgraceful riots that occurred in Belfast, and one of the most alarming in its extent over the whole town, took

Mr. Bindon, 1837.
Cant. Dver.

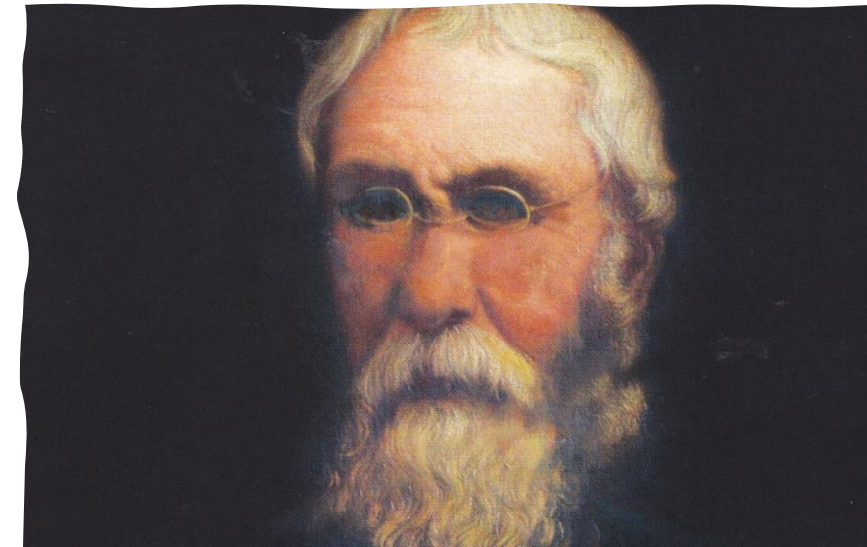
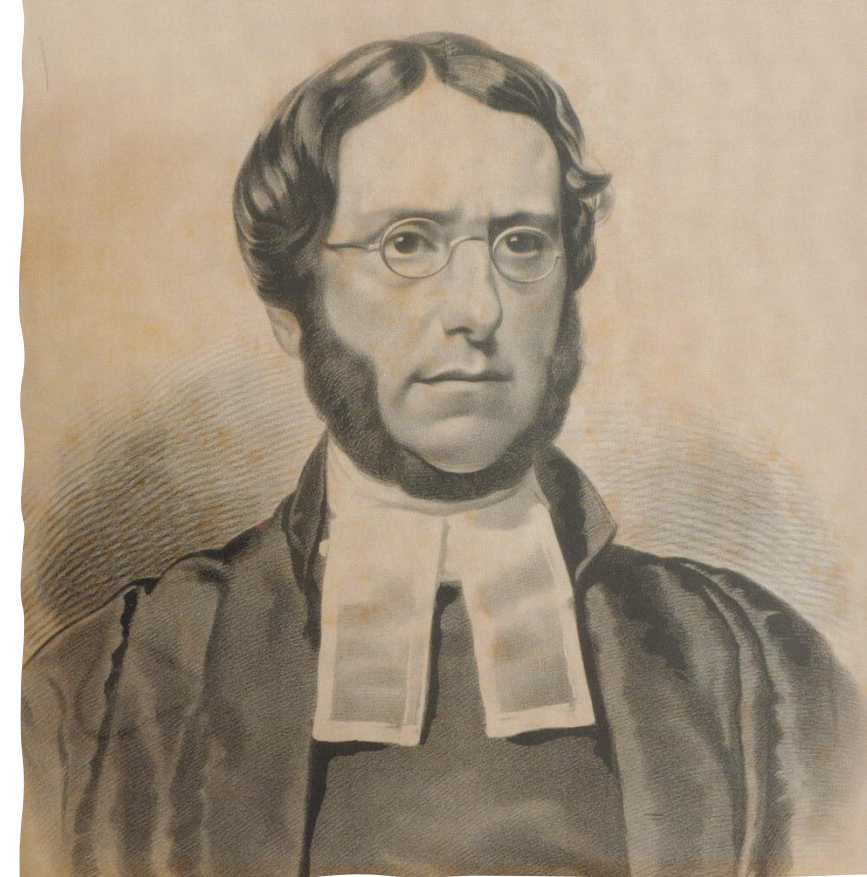
Hanna: a factor, not the factor

- Preaching probably inflamed opinions but emotions already high through Orange marches.
- Number of services between 1851-55 increased x7.
- Hanna not only preacher who spoke outdoors; Thomas Drew and William Macillwaine, both Church of Ireland also did so.



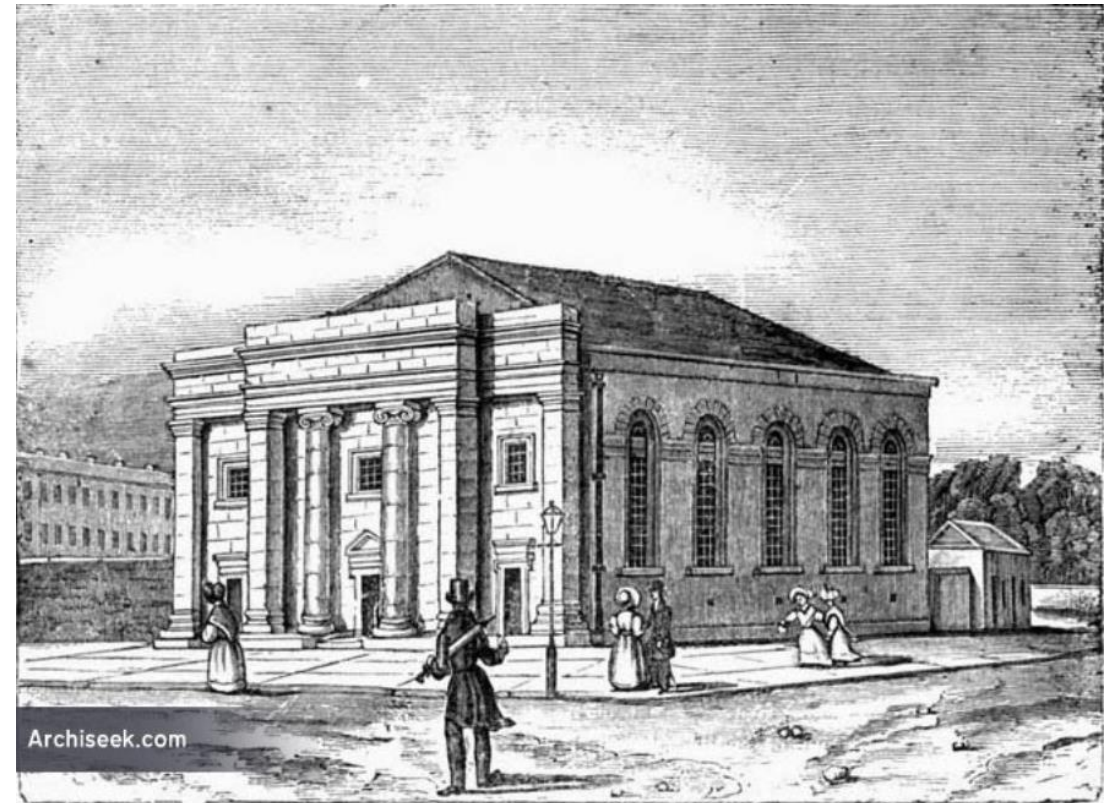
William McIlwaine (1807 - 1880), minister of St George's Church, Belfast.

- Curate from 1830 to 1880
- He was a classics and English scholar and was a member of the board of the Linen Hall Library.
- Evangelical: very anti Oxford movement in 1840s; belief in open air preaching; heavily anti-Catholic.
- Later life, more tolerant of Catholicism.



Role of Thomas Drew

- His most notorious attack on popery was delivered in the charged climate of 12 July 1857, during commemorations at Christ Church of the battle of the Boyne.
- He railed against the religious intolerance of Rome, specifying the torture of protestants, illuminated with graphic emphasis on human gore, hair, and prisons paved with bones.
- Assured of an emotive response, his words drove the congregation onto the streets, where Catholics were already on heightened alert.
- The commission of inquiry that investigated the riot reported in 1858 that Drew's sermon, quoted as evidence, had a role in its outbreak.



CHRIST CHURCH, COLLEGE SQUARE.

In 1833 Drew was appointed first incumbent of the new parish of Christ Church, College Square, Belfast, where he remained until 1859.

Drew had become increasingly radical

- Drew's religious passion had increased with age. He had been in dispute Col Bishop Richard Mant over doctrinal increased issues.
- In 1841, the year in which the first 'modern' census of Ireland confirmed that Catholics comprised by far the largest denomination in the country, Drew had refused to accept the statistic, suspecting it was a pretext for granting more concessions to Catholics.
- In 1854 he formed the Christ Church Protestant Association to reassert the evangelical cause against the rise of Roman Catholicism.



Tenant's' rights



Tennants' rights

- During the mid-19th century, land ownership in Ireland was characterized by significant concentration, with a majority of land controlled by relatively few individuals, many of whom were absentee landlords.
- Landlords extracted a substantial £340 million in rent from tenants between 1850 and 1870, surpassing tax receipts for the same period.
- Conflict between landlords and tenants emerged due to differing perspectives on crucial issues, including land consolidation, tenure security, the shift from tillage to grazing, and the role of the market.



Organisation and campaigning

- - In the general election of 1852, the Independent Irish Party (IIP) emerged as the chosen designation for the 48 Members of the United Kingdom Parliament elected from Ireland.
- - These members secured their seats with the endorsement of the Tenant Right League, signifying a political movement centered on advocating for tenant rights and reform in Ireland.
- - The IIP played a significant role in representing Irish interests in the UK Parliament during this period and advancing the cause of tenant rights and land reform.



Tenants' rights had long been an issue

- In 1841, the *Vindicator*, featured an extract by the English Reverend Baptist Noel, shedding light on the inhumane treatment of Irish tenants by landlords.
- The article, titled "Irish versus Negro Labourers," conveyed Noel's unexpected sympathy for Irish tenants, despite his strong aversion to Catholicism.





Many linked the
tenant's plight to
that of the
American
enslaved

- Northern Whig, 17 January 1846, in an article on the Irish poor, made reference to slavery in Africa and in Ireland thus:
- There are a few who advocate the cause of the African slave; but I find none to advocate the cause of the Irish slave, in the manner in which it should be done. Through all her Majesty's dominions, the poor Irishman is to be found the slave doing all the drudgery, and happy is he, compared with those he has left behind, without any employment, shivering with cold and hunger; and millions are to be found in Ireland in this condition.



Impact of political division and new causes

- Increasing tensions between Catholic and Protestant damaged the cross religion and political anti slavery alliance of the 1830s and 1840s.
- Other social issues began to rise as more dominant as people began to know about them (e.g. O'Hanlan, Dickens)

Questions