

Dublin 20<sup>th</sup> of 11<sup>th</sup> month 1841

Irish Settings for Maria W. Chapman.

252

In thy admirable Eighth Report of the Massachusetts Ladies A. S. Society, the Glasgow Ladies in particular are highly commended for their address to the women of Great Britain.

I think Judge Brewster said that the cloud of bigotry is so thick in Glasgow, you could cut it.

C. L. Remond told me that when he was in Glasgow he could find no trace of the Ladies Society formed by John A. Collins, nor of Mary Walsh, who signed the address above alluded to.

When J. A. Collins was here he was extremely anxious that we should promote the formation of a Ladies A. S. Committee. We refused, knowing that we had no materials. He thought us greatly mistaken. Even now, I know of no women in Dublin likely to act as a Committee, except three, Wilhelmina Dwyer, Anne Allen and my wife, all of whom are known to <sup>nearly</sup> all the Americans who were now here, after the Convention.

One young woman who was secretary to an  
A. S. Society in Edinburgh and a friend of  
George Thompson's, has <sup>since</sup> been married and settled  
in Dublin. She has never mentioned us  
at all since ~~that~~ she came - and when Collins  
was here she did not speak to him. Such  
is sometimes the influence of new convictions  
upon old opinions or tendencies.

The whole Anti-Slavery body in Dublin,  
(who do any thing) consists of Richard Allen,  
James Haughton, and my two brothers  
with myself. There are others who wish  
us well, and give money - but they do not  
act.

I believe the people here are no better  
than your people as to Anti-Slavery or  
any thing else, except that they have never  
been placed in the same circumstances.

The proslavery feeling only wants to be aroused  
and it would soon wake up in full  
activity. - Touch Church or touch party  
in your Anti-Slavery efforts, and all  
their zeal for the slave would be scattered  
in the twinkling of an eye.

The Clergy, of course, are no better. We  
have only one zealous Anti-Slavery clergy-  
man of any kind in Ireland - that I know  
of.

Religious bigotry is almost universal.

The Catholics and their priests are unaccountably bigotted. It is their duty to be so.

The protestants are almost the same in this respect. They hate and fear the Catholics. The Catholics hate them, and hope to tread them down. The Catholics believe that the Protestants will be damned - at least this is the doctrine of their church, and the inevitable result of the tenets of ~~the church~~. The Protestants, ~~for~~ also ~~the same cause~~ believe that Unitarians, and the heathens, and the unconverted, will be damned. Amongst these last the Catholics are included by many. All are to go to perdition except those few (and how few!) who have attained saving grace, so called. Ninety-nine out of a hundred you meet with say, that war is wrong - but being forced any particular war, and they will defend it. They defend the conquest of India, also, and the present high handed robbery of China.

What can be expected amongst such people. I can see little of the praise the English receive from abolitionists in America. They

don't deserve it - nor the English Priests - nor the  
Scotch. See how the glory of Glasgow Anti-  
Slavery melted away at the breath of these  
priests and of New Organizers. Was ever  
known such potent calumny as John Leobler  
and H. B. Stanton's, when they travelled together  
under the auspices of the B. & F. A. S. Committee?  
It is a perpetual marvel to me how they did  
so much in so short a space of time. Does  
it not speak volumes for their ability, & for  
the ignorance of the people. I suppose they  
cried "Infidel! Unitarian! Women becoming  
"Lords of the Creation - Non-resistance - Bloodshed  
"-and anarchy." They would have said no more  
where priests! all their hearers ~~were~~ fell pale,  
and banished the American Society from their  
purses and their prayers forever.

I have for years thought that nothing is so  
much wanting amongst our people as informa-  
tion of the state of things amongst you -  
a knowledge of the geography, and history,  
and religious and political bearings of  
Slavery. They want it, and the means  
of spreading such knowledge is very small.  
What a dry production is that B. & F.  
A. S. Report. It is twin brother to the  
American & Foreign A. S. Report, as far as

I have seen the latter. Our James Haughton  
subscribed for it when Pitney was here -  
he got a few members - and no more. I  
have not seen one for months past.

Is not the address we are getting up from  
the People of Ireland to their Country men &  
Country women in America, a force? How  
few among the tens of thousands who have  
already signed understand what they put  
their names to!

Is it moral to use such machinery?

There are a few women in Limerick -  
a few in Cork - a few in Waterford - a  
few in Wexford, with zeal, heart and soul.  
They read the Liberator and the Standard &  
your name in household words amongst  
them. As to the men, they are very few -  
but so are the women.

I speak of those who have an intel-  
ligent apprehension of and sympathy with  
your struggles and your position. I have  
no doubt that their number will increase.

I feel greatly interested in the success  
of your next Bazaar and of our share in  
particular - because I think it desirable  
that a good effect should be produced upon

you, in order that it may come back to encourage  
us. If any will be acknowledged to be sent  
over here let the ladies of Mallow, Athlone,  
Youghal, and Guernsey be added to those  
of the places mentioned above. Cork is almost  
new ground - but up to the boiling point. Cork  
is the India of Ireland. If you meet an  
Irishman or Irish woman of rare ability, it is  
two to one that Cork is his or her native place.  
The family of Jennings, and Hannah E. White,  
are strong in Cork. Strong in Anti Slavery I  
mean. Rebecca & Susannah Perkins in Lime-  
rick. I wish there were my cousin Lizzy  
Poole, whom Collins knows - or his sister Sarah.  
One of rare ability - the stud of rare excellences  
- both strong abolitionists. My sister in law  
Maria Waring will be remembered by Garrison,  
a quiet young woman with the strongest heart  
I have ever known in so young a person. She  
is thorough. Ask Remond about her.

The attention to Mass Organization in England  
is only just. The London Committee could  
not help being what they were. They had  
no idea of your liberty or your light. They  
love tithes and tithed people - they are no  
non-resistant and their vision is clouded  
by wealth and worldly importance - though  
there are many kind hearted and merciful

7  
men among them. There were, in the  
most flourishing days of the Spanish  
Inquisition. There are, among slaveholders.  
There are, in the army. There were, among  
the terrorists of the French Revolution. Many  
of these things are done, either because the per-  
petrators are in unfavorable circumstances,  
or because they have no better light, than  
from evil disposition.

Jarvis must have felt, at the  
Convention, how poor a thing fame is - how  
weak a dependence for comfort in the hours of  
tried, a name which has been gained by  
such a fiery track as his early career has  
been.

I considered it - we (my wife and I) considered  
the Convention the one of the proudest events  
of our lives that since it has led to the ac-  
quaintance and friendship, we have been so  
happy as to make, with many whom it was  
one of my most earnest aspirations to see.  
If the English had crushed them, we could  
not have laid hold on the skirts of their  
garments - they neither wealthy, brilliant,  
nor influential. We should have revolved  
at an awful distance, like the slow march of  
Herschel's satellites round the sun.

Elizabeth Pease goes on rejoicing. So  
does Anne Knight. We frequently hear from  
both. The first is the chief in ten thousand.

A good deal is whispered from time to time  
of the falling away of our tastelless, - Gether  
Westhews postulant. It is the obvious policy  
of brewers, distillers and publicans to spread  
such reports - they weaken the confidence of  
the multitude and incline them to follow the  
example of others. The change from  
general intemperance to a general prevalence of  
temperate habits is one of the most wonderful  
the history of nations. Nevertheless it was  
a moral epidemic - founded on feeling rather  
than on principle. I believe the formation and  
rapid progress of new sects and every other  
change among the people may be traced to the  
same cause - a sudden impulse - an extra-  
ordinary or fanciful tendency to change.

No wonder that numbers should fall back into  
their old habits. The thirst for excitement  
is insatiable - it is one of the proofs of our im-  
mortality. Our millions are ignorant, superstitious,  
and thoroughly led by their priests. The  
priests are sprung from the people directly, and  
nearly add the love of power, ~~ambition and~~  
~~sectarian bigotry~~ and a selfish exclusion their  
logical education in their peculiar dogmas  
to the ignorance and bigotry of the people. The  
brewers, distillers, and dealers in strong drinks  
were the priests best customers - they prized  
them better than any other - and the priests  
were perhaps their main source for enjoyment, upon  
the pleasure of the table, than any other  
class - as they have no family ties, or  
domestic enjoyments. Therefore they have  
no personal reason to hind the temperance  
reformation - and there are few of them who



have given it much ecclesial support. It is not agreeable to them. It is not their interest to do so. There are a few exceptions. Father Mather is in genere. I have heard him speak of the difficulties that beset him from the open & concealed hostility of the priests. Fr. W. Hale, Roman Catholic Archbishop of Tuam, has ~~often~~ openly denounced him, and has even spread defamatory reports against his moral character.

There is not a prouder, fiercer, or more fanatical priest in Spain or Portugal than that same bishop. He could re-establish the inquisition tomorrow, if it were in his power to do so. He has done so in his own province as far as he could influence public opinion among his spiritual subjects. He boasted, that if he pleased, he could make his two stable boys the members in parliament for the Co. of Mayo.

As far as cooperation in the temperance or anti-slavery cause is concerned, the Protestant clergy (churchmen, dissenters, or Quakers) are no better than the priests. There are not ~~so~~ many protestant priests as Catholics who give <sup>even</sup> nominal support to it.

But the millions having given up their drinking - thus drinking at funerals, at christenings - at merry meetings - it is not necessary to drink in order to prove good fellowship or good nature. Comfort has been felt that never was felt before. Cloths have been purchased, & furniture, and education, & family enjoyment, so that it is impossible that things can revert to their former terrible level.

almost  
as to all about the lowest class of the people -  
[we have clashes and must talk of them] all about the laborers, and working men, & the ~~country~~ peasantry - all others in two circumstances to be temperate men - and two religions or two unprincipled to care for the anti-slavery cause - they love their religious clique or their rights of property too well. I think there is a strong sympathy among merchants and the party, or ~~that~~ this letter found, with slaveholders and slave traders, every where.

I have it is common among the very poor to think that anti-slavery talk is all fiction - for that it is impossible that it could be true. Yet they (the poor folk) are the worst among the oppressors of the colored man and the slave, when they emigrate to America. Ignorant men are always more ready to believe in what is really marvellous or supernatural - and less inclined to accept those truths which a reflecting mind must receive as simply inevitable from the very nature of things. While slavery exists, the master must be oppressive, exacting, oppressing, an enemy to light, - because the system could not stand without the help of all the elements of evil.

Since the preceding page were written  
I have spent some hours in familiar conver-  
sation with Father Mithel. When spoken to  
about the reported defalcation, he remarked  
I think truly, that more new testatellers are known  
still to take the pledge from him in one day than  
have ever been known to break it. 20,000  
were pledged a week or two ago in Wicklow  
within 24 miles of Dublin.

I asked him what effect he thought the Temper-  
ance Reformation had had on enlistment in the  
army. He said it had checked that system  
to a very great extent - and that many wives  
and mothers and sisters are saved from the loss  
of their husbands, sons and brothers, who in the  
old times used to be decoyed into the army when  
in a state of intoxication.

He is a true apostle. Zealous, indefatigable,  
unaffected, homely, cheerful, kindly. He ~~gives~~  
gives no thanks to the Rector or any other  
clergy for the progress of temperance. They don't  
deserve it. They as a body, under whatever  
name, oppose rather than encourage this  
glorious, wonderful and blessed change.

I sent directions to have the Liberator sent  
to William McDermott, Angleson St. Dublin.  
It has never come. Was the Rev. resistant  
to R. S. Fisher, Limerick. The money went  
too. I am ashamed of the people. Can  
any thing be done?

