

**SUBSTANCE OF AN ADDRESS TO THE LADIES  
OF GLASGOW AND ITS VICINITY UPON THE  
PRESENT ASPECT OF THE GREAT QUESTION  
OF NEGRO EMANCIPATION, DELIVERED IN  
MR. ANDERSON'S CHAPEL, JOHN-ST.,  
GLASGOW, ON TUESDAY, MARCH 5TH, 1833**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649298686

Substance of an Address to the Ladies of Glasgow and Its Vicinity Upon the Present Aspect of the great question of negro emancipation, delivered in Mr. Anderson's Chapel, John-St., Glasgow, on Tuesday, March 5th, 1833 by George Thompson

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Cover @ 2017

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**GEORGE THOMPSON**

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*Presented by Mrs. Southall*  
Hearings <sup>George</sup> *Maria* *Gargent* *presented*  
SUBSTANCE

OF  
**AN ADDRESS**

TO THE  
**LADIES OF GLASGOW AND ITS VICINITY**

UPON  
THE PRESENT ASPECT OF THE GREAT QUESTION OF  
**NEGRO EMANCIPATION,**

DELIVERED IN  
MR ANDERSON'S CHAPEL, JOHN-ST., GLASGOW,  
ON TUESDAY, MARCH 5th, 1833.

BY **GEORGE THOMPSON.**

ALSO,  
SOME ACCOUNT OF THE FORMATION  
OF THE  
**Glasgow Ladies' Anti-Slavery Association.**

"IT IS NECESSARY TO ABOLISH SLAVERY FOR THE SAKE OF OUR JURISPRUDENCE, AND OUR CHARACTER AS CHRISTIANS."—C. J. FAY.

GLASGOW:  
DAVID ROBERTSON.  
WILLIAM OLIPHANT, AND JOHN WARDLAW, EDINBURGH;  
AND J. HADDON & CO., 27, IVY LANE, LONDON.

MDCCCXXXIII.

~~8373.44~~

U.S. 5273.5

1853 - 1860  
Wm. J. Bennett  
of Cambridge

TO  
THE PRESIDENT, VICE-PRESIDENTS,  
AND OTHER OFFICERS AND MEMBERS  
OF THE  
GLASGOW LADIES' ASSOCIATION,  
FOR PROMOTING THE OBJECTS  
OF THE  
LONDON AGENCY ANTI-SLAVERY SOCIETY.

LADIES,

In obedience to your unanimous wish so flatteringly expressed on Wednesday last, I have very hastily committed to paper the substance of the Address I had the honour to deliver the preceding day, before near two thousand of the fair inhabitants of your City.

I most cheerfully incur whatever responsibility may attach to me by the publication of the following pages, because they record the proceedings of a day, upon which I shall ever reflect with feelings of the deepest interest and delight.

That Heaven may bless your institution, and "prosper the work of your hands" in this "labour of love," is the earnest wish, of

LADIES,

Your most humble

and devoted Servant,

G. THOMPSON.

CANNING PLACE, GLASGOW, }  
March 11, 1833. }





## ADDRESS, ETC.

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(FROM THE GLASGOW ARGUS.)

“ON Tuesday last, a most interesting meeting was held in the Rev. Mr Anderson’s Church, John Street, consisting almost exclusively of ladies, when Mr Thompson delivered another lecture in favour of the immediate abolition of slavery in the West Indian colonies. The assembly was one of the most interesting we recollect to have seen. Not fewer than 1,800 females composing the *élite* of the beauty and fashion of Glasgow, were present, with only here and there a sprinkling of males, amounting to perhaps a dozen or two, with the exception of the gentlemen who accompanied the lecturer to the bench. The place of meeting originally fixed was the Trades’ Hall; but our fair friends came forward in such numbers, that not one-half could be accommodated, and an adjournment accordingly took place to the Church.—ANTHONY WIGHAM, Esq. was called to the chair, and expressed the high satisfaction he felt at seeing so many of his female friends present—a circumstance which augured well for the success of the righteous cause in which they were all engaged; and it might be predicted that such expressions of public opinion would soon sweep away slavery from every part of the British dominions. He would introduce Mr Thompson, who was not now a stranger to many of them—in fact, he was almost naturalised among us. (Applause.) We were sorry to see that Mr Thompson was labouring under indisposition.

Mr THOMPSON then rose amid great applause.”

Mr CHAIRMAN—Ladies of Glasgow—Mr Anderson, the much respected minister of this chapel, in kind consideration of the state of my health, has allowed me to occupy his pulpit on the present occasion: it being a situation requiring less physical exertion than any other. I regret that I shall not

be able to command that energy of body, which it is desirable to possess in the discharge of a duty like that which lies before me, but if there be any circumstances calculated for a while to lift me above myself, and render me superior to bodily infirmities, they are those by which I am now surrounded. I have been introduced to you by your venerable Chairman as no longer a stranger, but naturalised amongst you; and am therefore encouraged to believe, that in every individual before me, I behold a kind, indulgent, and sympathising friend: brought hither,—not by the irresistible charm of novelty, but attachment to that cause, as the humble advocate of which, I have become so speedily and so widely known to you. How then can I gaze upon this vast congregation of the friends of the Negro and myself, and not be cheered, and thrilled, and animated? Never did I feel myself more deeply affected by any spectacle than the present—never more assured that our holy undertaking must quickly and triumphantly accomplish its object;—these are signs of the times which cannot be misunderstood—“he who runs may read,” that the reign of despotism is drawing to a close—the women of England and of Scotland are coming forth in the might of their majesty and mercy, and the fervour of their zeal must soon dissolve the fetters of the Slave. (Cheers.) Women of Glasgow! you have done well in coming from your homes this morning to testify your affection for the cause of liberty—you will not lose your reward—you will send through your land a kindred flame, and summon thousands of your sex to your help in the work of Emancipation. Grant me now your attention while I endeavour to strengthen your convictions of the justice of our cause, and increase your zeal in its behalf, by offering to your notice a few remarks, calculated, in my opinion, to effect these desirable ends.

There is one branch of the momentous question of Negro Emancipation, upon which I beg to fix your very serious consideration.

1. Because it has been set up as a justification of Slavery, as it now exists in our dominions.

2. Because the apology I refer to, appeals to the feelings of that portion of the community, which, above all others, I am desirous of seeing amongst the friends of Negro Emancipation.

3. Because it involves the high consideration, whether unto us belongs a discretionary power to act towards our fellow-men as we are now acting towards our Colonial bondsmen; and,

4. Because it affects the honour and equity of that Being who hath commanded us to "love our neighbour as ourselves," and to do unto others as we would that they should do unto us.

That part of the subject is this; *The abstract sinfulness of holding men in personal thralldom.* In other words, *Can any circumstances justify men in holding their fellow-men in bondage?*

In answer to this inquiry, I would unhesitatingly answer, Yes. There are circumstances during the continuance of which men may hold their fellow-creatures in slavery without incurring guilt by so doing: and the existence or non-existence of such circumstances, creates the justification, or occasions the guilt, of the man-stealer or slave-holder. When these circumstances are present, he is justified; when they are absent, he is guilty. These circumstances I will presently specify.

It has been recently asserted that Slavery in the abstract is not sinful,—that is to say, to steal a man and hold him in bondage is not *per se* a crime. The argument used to maintain this