

# Hidden connections

ULSTER AND SLAVERY 1807 - 2007



EXHIBITION CATALOGUE

entertain'd, that all that was needful, was, that the Infor-  
mation which you were so obliging as to allow us to lay be-  
fore you should be put into yr hands before yr depar-  
-ture, has not made me too tardy in communicating  
it - But, as too often happens, I find when I set  
about my Work, that I have more to do, than I had  
anticipated, I must throw myself on yr Lordship's  
Candour, if my Communication is less methodical & that  
if I were not sadly press'd for time, owing in part to  
circumstances of a personal & private Nature with which

## *Hidden connections* ULSTER AND SLAVERY

The 'Hidden Connections' exhibition is at the centre of a wider programme to mark the bicentenary of the abolition of the slave trade in the British Empire in 1807. It is little wonder that William Wilberforce, the principal parliamentary architect of that victory, was reduced to tears by the praise of speaker after speaker as eventual success came after twenty years of parliamentary struggle.

Slavery had existed throughout the world, and in Ireland, in previous eras. The modern slave trade developed on a new and massive scale following the discovery by colonists that the Caribbean climate was particularly suited to sugarcane cultivation, also a labour intensive crop.

This opened the floodgates to an insatiable demand for African slaves to work the plantations. A notorious triangular trade developed in which ships from Britain and Europe carried goods to West Africa, exchanged them for slaves, who were then shipped in appalling conditions to the West Indies, with the ships then returning home laden with sugar and other plantation produce.

This is a history in which Ulstermen and women played a distinguished part in the campaign against slavery. It is also one in which others owned slaves and plantations, and the rising prosperity of Belfast (including that of anti-slavers), even though it did not involve directly trading in slaves, depended substantially on trade with the slave colonies.

This exhibition explores slavery after 1807. The institution was not finally abolished in the British Empire until later in the nineteenth century, and in the United States until later still. Even today slavery emerges in new forms.

'Hidden Connections' is concerned with honest exploration of Ulster's links with this trajectory. As with so many aspects of our history, there are difficulties and complexities to be addressed, but in this case they run across our conventional divisions. Evangelical zeal and biblical endorsement was central to the anti-slavery impetus, but supporters of slavery also found biblical justification. Daniel O'Connell was a determined opponent of slavery, while his 'radical' Young Ireland rival, John Mitchel, was a leading advocate of the institution.

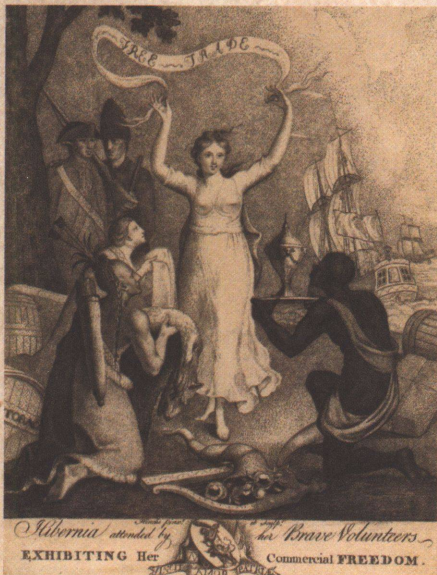
Our journey has been made possible by the generous support of the Heritage Lottery Fund. 'Hidden Connections' has depended on a major partnership between the Linen Hall Library and the Public Record Office of Northern Ireland. Thanks to a further partnership with Culture Northern Ireland the exhibition is also available in

virtual form at [www.culturenorthernireland.org](http://www.culturenorthernireland.org). Thanks are also due to a wide range of other institutions and individuals for the loan of items and images including: Armagh County Museum, Belfast City Council, the Bridgeman Art Gallery, the Cowper and Newton Museum, Gerry McLoughlin, Gordon Flanagan, the National Library of Ireland, Nini Rodgers, Trinity College, the Ulster Museum, and Wilberforce House.

Grace McGrath  
Curator  
November 2007



## Exhibition Panels (1-20)

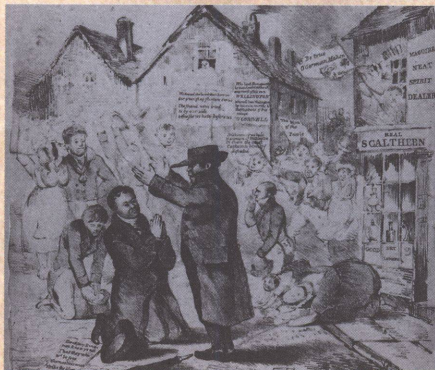


### PANEL 1

**'Hibernia attended by her Brave Volunteers, exhibiting her commercial freedom.'**

*(William Hincks, 1780, National Library of Ireland)*

This lithograph celebrates the removal in 1779 of trade regulations which had restricted Ireland's trading with the West Indies and Africa. A scantily clad and muscular slave offers some of the benefits to Ireland, and free trade did give Ireland the right to enter the slave trade directly.



### PANEL 2

**Catholic Emancipation and slavery**

The anti-slavery movement in Britain and America coincided with the campaign in Ireland for Catholic Emancipation which in the nineteenth century was led by Daniel O'Connell. O'Connell was recruited by William Lloyd Garrison to speak in favour of the cause of American abolitionism, likening slavery to the status of the disenfranchised Irish.

**Portrait of Daniel O'Connell**

Painted by T Carrick (date unknown)

*PRONI Reference T3973/1/14/4*

**Illustration showing Daniel O'Connell and his followers.** (Artist and date unknown)

*PRONI Reference T/3973/1/24/1*



### PANEL 3

**William Wilberforce aged 29, by John Rising.**  
*(Wilberforce House, Hull City Museums and Art Galleries/Bridgeman Art Gallery.)*

**Letter from John Mitchell, to his sister Matilda in Ireland, April 1859**

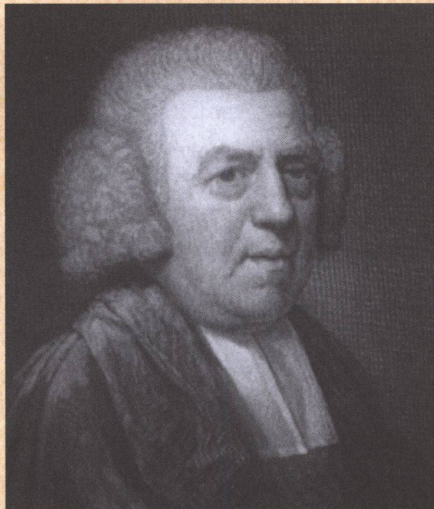
Writing from Washington D.C, two years before the American Civil War, he informs his sister that 'We are rapidly advancing here to the accomplishment of our great measure the revival of the African Slave-trade. Wm. O'Brien, though he seems well content with the institution of slavery, hesitates as yet about the actual importation. He will be properly indoctrinated however.'

*PRONI Reference D/1078/M/7A*



**PANEL 4**  
**A cartoon reflecting the sugar boycott of 1791.**  
 It shows King George III, his wife and daughters (apparently) supporting the campaign and drinking tea without sugar. It was well known that the royal family disapproved of the abolitionists and that George III saw the slave trade as essential to Britain's national interest.

**The slave ship Brookes, built in Liverpool to carry 600 slaves.**  
 (From Thomas Clarkson, *Parliamentary History of the Abolition of the Slave Trade, London 1808*)  
 This diagram was reproduced by the abolitionists to show the horrifying efficiency of the slave trade.



**PANEL 5**  
**Portrait of John Newton**  
 (Courtesy of the Cowper and Newton Museum, Olney, Buckinghamshire)  
 John Newton (1725 – 1807), a one time slaver, underwent religious conversion, and conversion to the anti-slavery cause. His near shipwreck on the Greyhound which found refuge in Londonderry in 1748 played a part in this process. He went on to write 'Amazing Grace'.

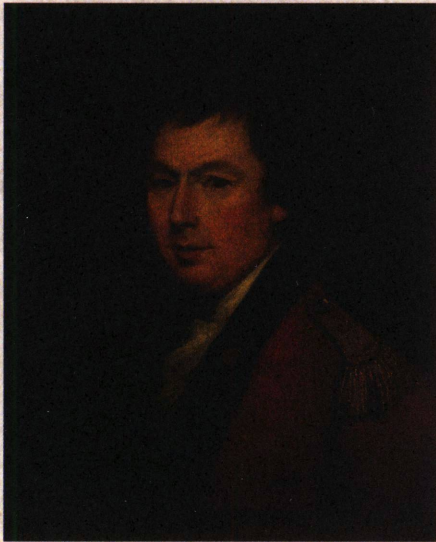
**A stained glass window depicting John Newton's ship the Greyhound from the church in Olney, Buckinghamshire.**  
 (Photograph courtesy of Gordon Flanagan)



**PANEL 6**  
**Slaves cutting sugar cane, 1823**  
 From William Clark, *Ten Views on Antigua, 1823*.  
 The plantation on Antigua was owned by the Delaps, a Presbyterian family from Donegal.

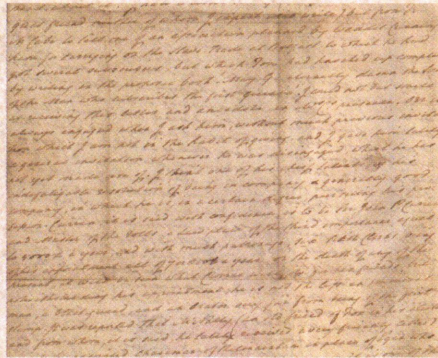
Sugar production was a vital driving force behind the slave trade. At one end of the chain there was growing European demand for this once luxury tropical product. At the other, the very arduous conditions of sugar plantation labour now required an expanding work force which could no longer be supplied through indentured labourers.





PANEL 7  
**Portrait of Captain Waddell Cunningham,  
 1730-1797.**

(Robert Home c1786: Courtesy of Ulster Museum.)  
 Waddell Cunningham (1729-1797), wealthy Belfast merchant, Presbyterian, leading member of the Volunteer movement, and a radical but eventual opponent of the United Irishmen. He made his fortune in New York actively trading with slave colonies, and owned plantations in Dominica. He was the leading proponent in 1784 of a Belfast based slave trading company.

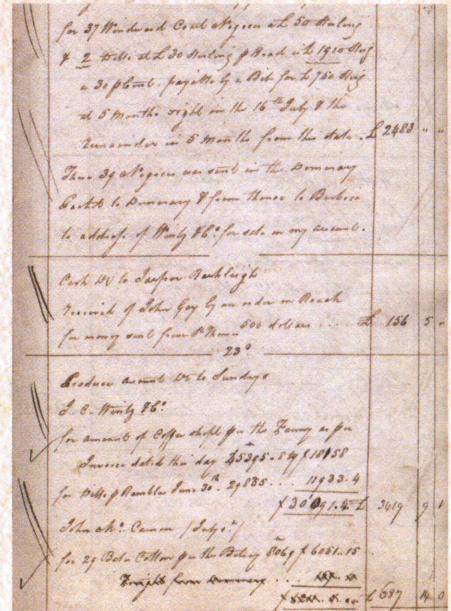


**William Drennan letter to Martha McTier,  
 17 May 1806**  
 Drennan discusses Waddell Cunningham's plan to carry on the slave trade in Belfast 'which Tom [Thomas McCabe] had knocked up completely'.

This letter provides the crucial relatively contemporary evidence of the confrontation between McCabe and Cunningham.  
 PRONI Reference D/591/1250

**J.W. Carey's envisaging of the Belfast slave company meeting at the Assembly Rooms in 1784**

Carey's drawing was undertaken in 1895 as an illustration for R.M Young's Historical Notices of Old Belfast (1896). Here Thomas McCabe the self-styled 'Irish slave' and future United Irishman, denounces the plan of Waddell Cunningham and others to form a Belfast-based slave trading company. McCabe wrote, 'May God eternally damn the soul of the man who subscribes the first guinea.'



**Knox family account book,  
 Barbados 1796-1797**  
 The entries refer to the purchase of rum, cotton and negroes all dealt with as commodities. The entry for 23 May 1797 shows that 'sundry amounts [were] drawn to Lambert Blair and Co, negro adventure for expenses on negroes' included the sum of £187.0.0 for 'freight of 17 negroes to Barbados', and '£50.0.0 for 25 gallons of rum'. The Lambert Blair Company was owned by a family who had emigrated from Ulster in the eighteenth century.  
 PRONI Reference D/1125/5

**RUN AWAY,**  
FROM  
 Orange River Plantation,  
 In the parish of St. Mary, in July  
 1778, a Creole NEGRO Woman  
 named  
**MARY GOLD.**

She was harboured some time past, at a Penn in Lig-  
 nica, but was seen about two months ago at Port-Hen-  
 derson, big with child. Whoever harbours her, will be  
 profecuted according to law, but whoever apprehends her  
 and will give information to WALTER POLLOCK, on  
 said Plantation, or to THOMAS BELL in this town,  
 shall be handsomely rewarded.

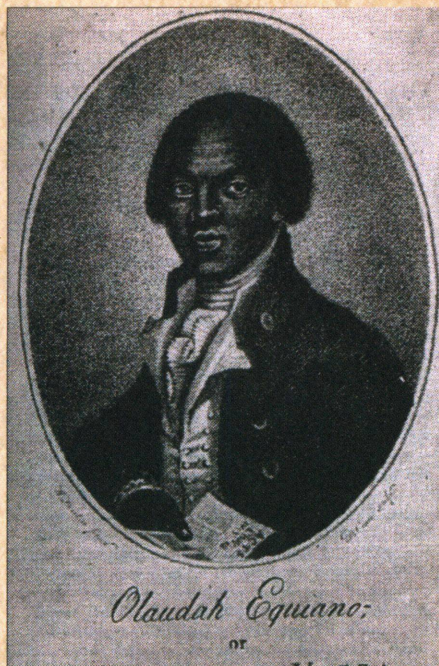
**PANEL 8**  
**Runaway notices**

Notices relating to the sale and purchase of slaves and the return of 'runaways' which appeared in West Indian newspapers in 1778, 1789 and 1790, and are fairly typical of the type of advertisements placed by slave owners.

A notice which appeared in the *Belfast News-Letter*, 5 November 1780, describes a runaway slave who, on the previous night, ran away from his owner, Thomas Bond of Bond's Glen, Londonderry.

**Amicable Society of Belfast**

A notice in the *Belfast News-Letter*, 15 December 1780, in which members of the Amicable Society offer sanctuary to the runaway slave owned by Thomas Bond. This is the first available evidence of an organisation in Belfast resisting slavery.

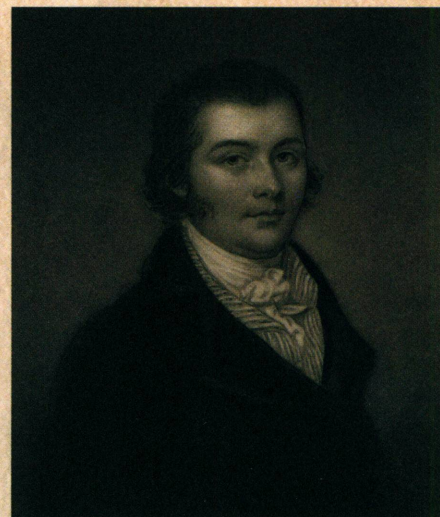


**PANEL 9**

**Olaudah Equiano**

Olaudah Equiano's portrait from the frontispiece of his autobiography, *The Interesting Narrative of the Life of Olaudah Equiano: or Gustavus Vassa the African* (first published London, 1789).

Equiano stayed in Belfast from December 1791 to February 1792 where he received a warm welcome. The Dublin edition of his book sold a massive 1,900 copies.

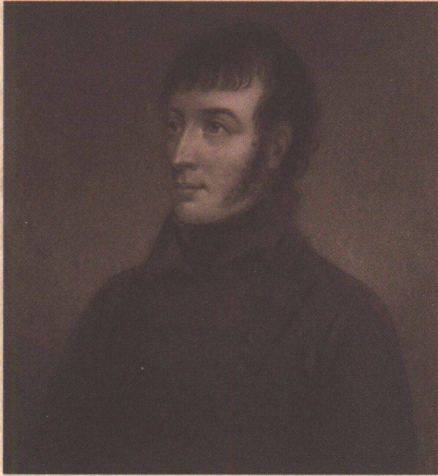


**Samuel Neilson**

(From a miniature by Byrne: Date unknown). Samuel Neilson, editor of the United Irish Northern Star, an abolitionist and one of Equiano's principal hosts during his time in Belfast.

Advertisement for Equiano's autobiography, *Belfast News-Letter*, 20 December 1791.



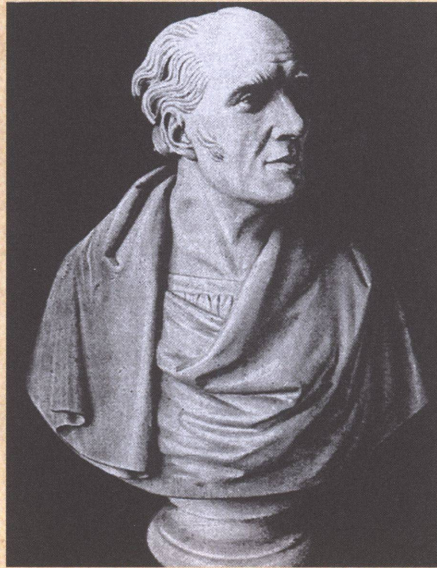


PANEL 10

**Thomas Russell, portrait**

(from Richard R. Madden, *The United Irishmen, Their Lives and Times*. 3rd series. 2nd edition. 1860)

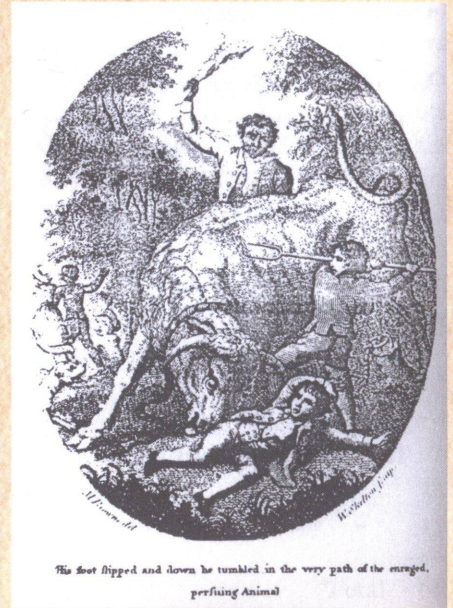
Russell, a leading United Irishman, was Librarian of the Belfast Library and Society for Promoting Knowledge (later the Linen Hall Library) from 1794-1796. His Letter to the People of Ireland on the Present Situation of the Country was printed at the Northern Star press in 1796 and included a denunciation of slavery. He was arrested in the Library shortly after publication, and executed in 1803.



**Bust of Dr James MacDonnell**

(Ulster Museum)

Dr James MacDonnell, pioneer Belfast doctor, radical sympathiser, but ultimately not involved in the United Irishmen. At the Belfast town meetings on reform in 1792 he made the most eloquent linkage between the call for the abolition of slavery and that for Catholic emancipation.



PANEL 11

**Brave black boy rescuing a white boy from a bull.**

An illustration from Thomas Day's, *The History of Sandford and Merton* (1789 edition), showing a brave black boy rescuing an English lad from being gored by a bull.





*My dear Dad*  
*I hope the persuasion*  
*entertained, that all that was useful, was, that the hope*  
*of which you were to be anxious, to allow us to lay*  
*for you should be put into our hands, before you die*  
*had had no made me too late, in commencing*

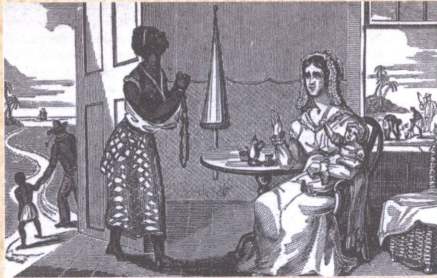
**PANEL 12**  
**Wilberforce letters**  
**To Lord Liverpool, 11 April 1814**

Discussing the abolition of the slave trade and asking Lord Liverpool to raise the issue of the 'serfs in Russia' with the Tsar.  
*PRONI Reference D/3030/4011*

**To Lord Liverpool, 12 April 1814**  
 Urging him to make the abolition of the French slave trade a condition of the Treaty [of Paris].  
*PRONI Reference D/3030/3973*

**To Lord Castlereagh, 12 August 1814**  
 Commenting on the increase in British trade since the abolition of the slave trade in 1807. Wilberforce praises [Zachary] Macaulay's work in Africa. Macaulay regularly visited Sierra Leone and in 1799, brought back forty African children to be educated in England. Along with others he formed an Anti-Slavery Society in 1823.  
*PRONI Reference D/3030/4176*

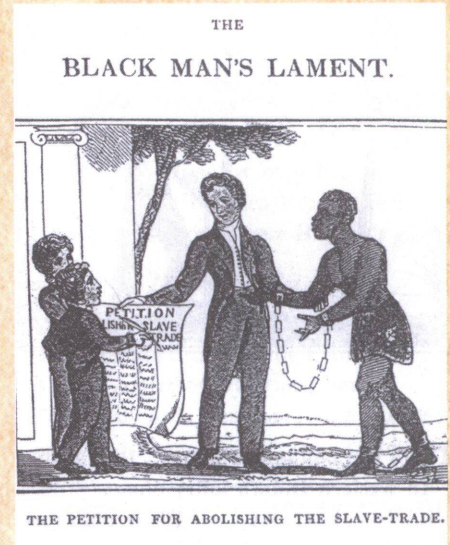
**From Lord Castlereagh, 11 November 1814**  
 Enclosing gift of a book which concludes that abolition was 'not ruinous' to trade. Castlereagh observes that this will appeal to many who are 'deaf to the moral appeal' [of abolition].  
*PRONI Reference D/3030/4328*



**PANEL 13**  
**Mary Ann McCracken, photograph**  
 She was a sister of the United Irish leader, Henry Joy McCracken, who was executed in 1798. She was a determined revolutionary, pioneer feminist, and social reformer in her own right and an enthusiast for the anti-slavery cause throughout.

**Two letters from Mary Ann McCracken to R R Madden, 1859**  
 She expresses her disappointment that the people of Belfast are now devoted to 'filthy lucre' and fail to live up to the idealism of an earlier generation. The anti-slavery cause is left to a group of elderly women.  
*Trinity College Dublin, Madden Papers*

**The Negro Mother's Appeal (1838)**  
 This woodcut shows a white mistress rejecting the appeal of the slave mother, who seeks to prevent the sale of her child. The ill treatment of women and children was a central issue in the debate about the wrongs inflicted by slavery. Women played a key role in organising the anti-slavery movement in Britain and the USA.



**PANEL 14**  
**The Black Man's Lament**  
 'The Black Man's Lament or How to Make Sugar' This illustration, published in the 1820s, was the frontispiece for a poem 'Amelia Opie' published in support of the campaign to emancipate the slaves within the British Empire. Like Stafford and Merton more than 30 years earlier it was aimed at producing juvenile abolitionists.

*M A M C*

# Sale of Slave

## PANEL 15

Thomas Allen letter to [George] Macartney, 6 March 1770

The letter includes details of American insolvent debtors being sold as slaves. Macartney, who was born in Lissanoure, Co Antrim, became Chief Secretary for Ireland in 1796, and had served as Governor of the Caribbean Islands in 1775.

PRONI Reference D/572/3/43

## Deed of Sale

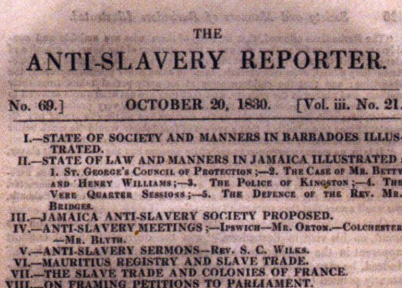
A deed of sale of a Negro slave named William, aged 10 or 12 years who was sold for \$245 to the highest bidder, Samuel Ferguson (originally from Ulster), at a public auction in Fayetteville, North Carolina, USA, on 10 July 1830.

PRONI Reference D/1918/3/3

## J. B. Hamilton diary, 1859

Extracts from a diary written by J B Hamilton, Ballymoney, Co Antrim, in which he describes his journey to America and his stay on his uncle's plantation in North Carolina. He witnessed the working and living conditions of his uncle's slaves and records his observations in the diary.

PRONI Reference D/1518/1/5



## Letter to Vere Foster from [William] Dilworth, 23 January 1855

Vere Foster, philanthropist and advocate of emigration as a likely solution to nineteenth century Irish economic problems was seeking employment opportunities for Irish female servants in Florida. Dilworth informs him that 'all our domestic servants are African slaves... [a] system that is truly paternalistic'.

PRONI Reference D/3618/D/8/8

## The Anti-Slavery Reporter, 10 November 1830.

This is one of several issues covering the period 1827-1831 that belonged to the Pike family of Dungannon, Co Tyrone, (1734-1831). The Pikes were members of the Religious Society of Friends (Quakers) who were more generally at the heart of the anti-slavery movement.

PRONI Reference D/3491/5/2/B

Estates	No.	Names	Remarks	
Doct. James				
Leahy, Attendant	1	Edw. McHenry	Drum, Ringlader	36
Ward, Tally	2	James McHenry	Ringlader	
	3	George DeLong	Ringlader	
	4	John McHenry		
any thing deposed	5	Henry James		
	6	Edw. McHenry	do	
	7	Edw. McHenry	little	
	8	John McHenry	Ringlader	
	9	John Jackson	Ringlader	
	10	John McHenry		
	11	William McHenry	Ringlader Captain	
	12	William James		
	13	John McHenry		
	14	James McHenry		
	15	William James	Ringlader Sumner	
	16	John McHenry	do	
	17	John James	do	
	18	John McHenry		
	19	John James		
	20	John McHenry		
	21	John James	Ringlader	
	22	John McHenry		22
Barlow Estate	1	William James		
Ward Estate	2	John James		
	3	John James		
	4	Joseph Brown (Oto)	Ringlader & Sumner	4
Calvernia				
Harriet Burnt	1	Duke	Ringlader	

## PANEL 16

### Slave Rebellion in Jamaica, December 1831

Slaves rose in revolt encouraged by reports that emancipation had been granted by the British Government but was being withheld by the plantation owners. The Second Earl of Belmore was Governor of the island at the time:

Notebook owned by the Belmore family, listing the names of slaves – and the ringleaders – absent from their estates during the rebellion. Martial law was declared throughout the island.

PRONI Reference D/3007/G/1/66

*About 25000 Negroes have struck out with David  
 of St. James and the whole district of St. James  
 Westmoreland and St. Elizabeth and it is supposed  
 the Men are about one fifth of that number are in  
 open rebellion - upwards of forty Estates have been  
 ravaged by fire, 50 of which are totally destroyed and  
 nearly a settlement and buildings has been  
 burnt to the ground -*

*As to the number of arms amongst  
 these people it is impossible to say.  
 We do not think five arms  
 numerous - Bills & muskets  
 of course they have, but as to*

*their being close enough  
 to use them, I do not  
 believe it.*

*M.*

Details of the numbers of slaves in open rebellion  
 on the island of Jamaica in 1831, and the number  
 of 'estate works' destroyed by fires started by  
 them. The cost of the damage came to £667,000.  
 PRONI Reference D/3007/G/1/26

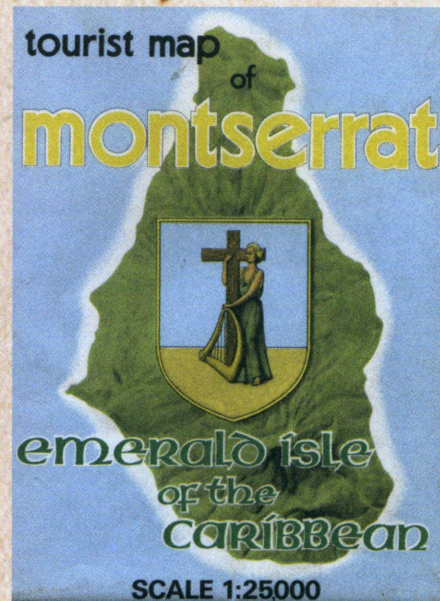
A letter dated 28 December 1831, from Belmore  
 to Sir Willoughby Cotton, Commander of  
 the Forces in Jamaica, proposing military  
 reinforcements.

PRONI Reference D/3007/G/1/7



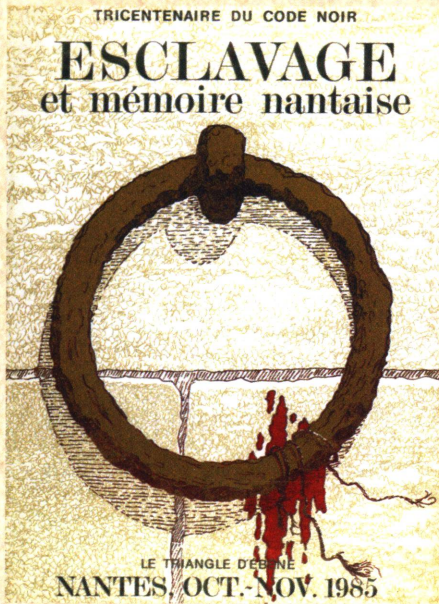
**PANEL 17**  
**Plantation workers' huts on the island of Nevis,  
 early 20th century.**

**William Cowper 'The Negro's Complaint'  
 (1788)**



**PANEL 18**  
**Map of Montserrat, c.1980's**  
*(loaned by Gerry McLoughlin)*

The cartouche and accompanying text on this  
 tourist map place what appears to be a bizarrely  
 overblown emphasis on Irish connections and  
 there is no mention of slavery. While many Irish  
 arrived from the 17th century on as indentured  
 labour, and in effect slaves, the Irish became  
 substantial plantation and slave owners. On  
 emancipation in the 19th century the Irish  
 plantation owners left and many slaves adopted  
 the surnames of their previous owners.

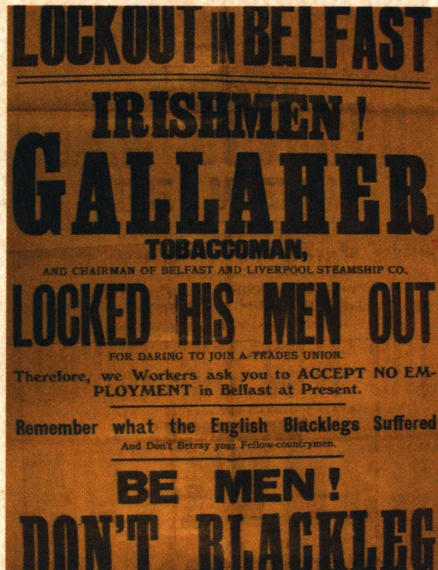


PANEL 19

Poster from Nantes, c.1980's

(loaned by Gerry McLoughlin)

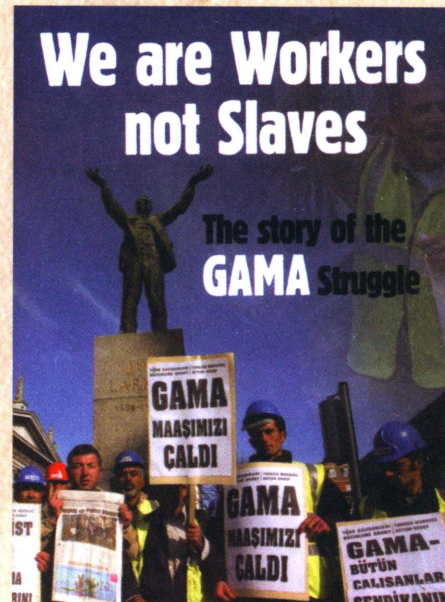
Nantes became the premier French slaving port, and the city acknowledges its role in the slave trade on an annual basis as in this poster. Irish 'Wild Geese' and their descendants were at the heart of the trade.



PANEL 20

'Lockout in Belfast', poster 1907

During the 1907 dock strike, Thomas Gallaher was one target. He owned the largest tobacco factory in the world working with what had historically been a slave plantation product, and even for freed slaves conditions had only marginally improved by 1907. The other target was 'blacklegs', a term with obvious racial undertones which originated in the United States in the late nineteenth century and became a prevalent term of abuse for scab labour throughout the labour movement.



'Story of the GAMA Struggle', poster 2005

The migrant Polish building workers involved in this dispute in the Republic, declare in the poster, 'we are workers not slaves'. They were illegally underpaid and exploited by their employer. With the assistance of the Irish trade union movement, they were able to substantially assert their rights.

## Freestanding on staircase/landing



### Two Plaster Figurines

(Loaned by Michael and Augusta Nicholson.)

'Taking the Oath and Drawing the Rations.'

Patented January 30 1866, John Rogers, New York.

'The Wounded Scout Found in the Swamp.'

Patented June 26 1866.

### Bust of Mary Ann McCracken

(Loaned by Belfast City Council)



### Staffordshire Pottery Figurine of Uncle Tom and Little Eva

(Ulster Folk Museum Collections.)

When Harriet Beecher Stowe's book Uncle Tom's Cabin was published in 1852, it caused a sensation. Despite being banned in the Southern United States, it sold 10,000 copies in the North and by 1854 it had been translated into 60 different languages. In 1853 Mrs Stowe travelled to England and through Europe rallying abolitionists everywhere. This Staffordshire figure was made probably in 1854 or 1855.

Sale of Slaves



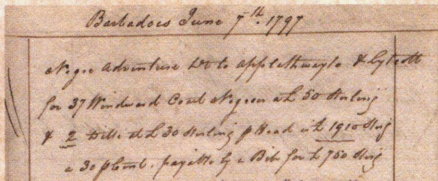
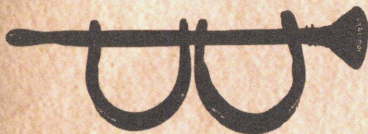




**Leg Irons, Ballinderry, Co Antrim,  
Late Medieval**  
*(Ulster Museum Collections)*

As St Patrick knew to his cost, slavery was an institution in medieval Ireland. The agricultural economy depended on slavery and the cumal or female slave was a unit of currency equal to three cows.

Kings held hostages as security, and an elaborate slave chain and collar are known from a royal crannog or lake dwelling at Lagore, Co Meath. The Ballinderry irons are less elaborate but come from a crannog near Lough Neagh, Co Antrim, and clearly had a similar function.



**CASE B**

[Henry Joy and William Bruce], *Belfast Politics: or, a Collection of the Debates, Resolutions, and other proceedings of that Town, in the Years 1792 and 1793*. Belfast: H. Joy, 1794

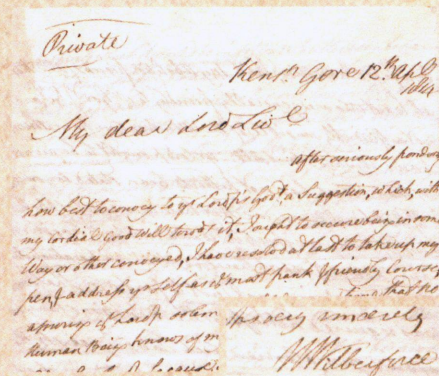
Includes reports of the town meetings on reform in 1792.

**Pekin, Henry. *An Essay on the Slave Trade*.**  
Belfast: T. Mairs, 1819. (inscribed 'James Barber's book Coleraine').

Pekin was a militant abolitionist and evangelical for a new colonial future for Africa.

We frequently read of conspiracies which they [the slaves] form against you; are not their motives just, and their cause glorious?

Plant colonies among them; send artisans among them, traders, schoolmasters, husbandmen, and faithful ministers of the everlasting gospel...Let Sunday schools be kept up with unremitting alacrity, and the laws of the regulation be clear, concise, and forcibly expressed. ...Thus in a few years, the various productions of that extensive coast, would diffuse treasures of wealth over all the European nations.



**Knox family account book, Barbados, 1796-1797**

PRONI Reference D/1125/5

**Stuart, C., *Is Slavery defensible from Scripture?* Belfast: 1831**

This author concluded that it was not, but there were many others who found justification for slavery in the Bible.

**William Wilberforce letter to Lord Liverpool, 12 April 1814**

PRONI Reference D/3030/3973

**Lord Castlereagh letter to William Wilberforce, 11 November 1814**

PRONI Reference D/3030/4328

8  
 William Wilberforce Esq. My dear Sir,  
 Havana 11<sup>th</sup> December 1831. I have received your  
 letter to Prince Seligrood,  
 and have obeyed your  
 commands in laying  
 open before the Sovereign  
 here. —  
 In return I beg your  
 acceptance of a *shell leg*  
 ornament which I have effected here.

### Shell Leg Ornament

(Ulster Museum Collections)

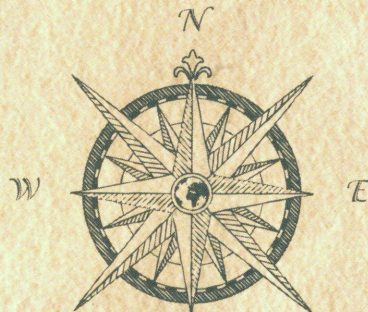
In 1831 William Wilberforce's further anti-slavery Bill was passed. The British ship HMS Pelorus, under captain Richard Meredith, became part of the Royal Navy anti-slavery squadron, arresting slave-trading ships off the coast of Africa. The Ulster traveller Gordon Augustus Thompson was invited by Captain Meredith for a 'cruise' in African waters. In March 1832, the Pelorus captured a notorious Spanish slaver the Segunda Teresa which was carrying slaves on their way to the sugar plantations in Havana. The slaves were released on the island of Fernando Po, now called Bioko, off the coast of Southern Nigeria. Spain had used this as a slaving station but from 1827-1834, Britain used it as an anti-slavery base. Thompson collected this shell leg ornament from one of the released slaves. It is made from strings of roundels of conch shells which have been plaited together. This type of shell ornament was used as currency in Angola.



### A poem entitled 'To a Slave of the Century'

From a collection entitled *Songs of Sojourn: Original Pieces Chiefly Descriptive of Tropical Phenomena and Peculiar Superstitions of American Slaves*.

William M'Calmont, Larne, Co Antrim. 1833.  
 PRONI Reference D/4053/2/2



### CASE C

*The Belfast Mercury*, 24th December 1784

The original proposal for a Belfast slave trading company. This suggests that for an outlay of £4,000 income of £20,000 could be earned within a year. Apart from the planned shipment of 500-600 slaves from Africa to the West Indies, the proposal shows detailed knowledge of other commodities that could be traded to advantage en route.

Letter from William Drennan to Martha McTier, 17 May 1806

PRONI Reference D/591/1250

### Manacles And Leg-Irons

(Ulster Museum)

Iron manacles and leg irons collected in Sierra Leone c1900. In 1787 British abolitionists established the province of Freetown for those who had escaped slavery. In 1808 Freetown became a British Colony and over the succeeding years it is estimated that the Royal Navy anti-slavery squadron freed 40,000 slaves who settled there. Freetown is now the capital of Sierra Leone.









Supported by  
**The National Lottery**  
through the Heritage Lottery Fund



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Ulster Museum



Public Record Office  
of Northern Ireland

Published by the Linen Hall Library, 17 Donegall Square North, Belfast BT1 5GB

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