

The Chartists of Scotland. By the kindness of my friend WILLIAM ADAMS, of Parket, I have received the following letter, printed in a handbill form, which appears to have been issued in Glasgow, soon after the anti-slavery meeting in Dr. Wardlaw's Chapel, in July last; at which address were made by N. P. Rogers, George Thompson, myself, and others. The letter is written in a bold and manly style, such as I like, and probably by one who is a Chartist or Socialist; but this is of no consequence. He gives his name in full, and seems to me to be a person of some standing. I will send it to you, not, I do not know; but, if it is not, I should like to know if the Liberator, accompanied by a few explanatory notes.

The Late Anti-Slavery Meeting. To Mr. WILLIAM LEVY GARNISON: Sir—Aware that you have for some years past identified yourself with the cause of suffering humanity, I felt particularly anxious both to see and hear you; and, in common with other admirers of your noble undertaking, I attended the meeting in Dr. Wardlaw's Chapel. I confess that my most sanguine anticipations were completely realized on that occasion. Believing, however, as I do, that you have in some respects been greatly misapprehended, I have thought it my duty to myself and fellow-workers, to offer a few strictures on the comparative merits of the proceedings of the evening in question.

From the appearance of the meeting, and the appearance of the platform, it would seem that the cause of freedom, you must of necessity have formed a very high opinion of the parties who surrounded you on that occasion. Did my present opportunity permit, I could supply you with a list of names, and in the short compass of my brief letter, I hope to adduce sufficient evidence to prove that you are mistaken in the character of your associates. Before proceeding to notice more particularly the persons who occupied the position of speakers, I would beg to mention that the cause of freedom, you must of necessity have formed a very high opinion of the parties who surrounded you on that occasion.

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(1) This is a mistake: no such request was made by any person. The facts are briefly these:—On going to the meeting, accompanied by a few friends, I observed a person standing at the door of the Chapel, distributing copies of a small handbill or placard. I took one, perused it, put it into my pocket, and resolved to read it to the meeting, without consulting any one—not even George Thompson, who sat at my right hand on the platform. In the course of my speech, I read it to the meeting in a deliberate and emphatic manner, as well as I knew how; which fact was probably, not expected by its author, who signed himself, most inaccurately and improperly, 'A WHITE SLAVE.'

(2) Far otherwise! The placard was headed, 'Here no white slaves!' After reading the interrogation, I said, in reply, 'No—broad as is the empire and extensive as are the possessions of Great Britain, not a single white SLAVE can be found in them all'—and I then went on to show the wide difference that exists between the condition of human beings who are held and treated as chattel property, and that of those who are only suffering from certain forms of oppression.

(3) I am satisfied, from personal observation, that the assertion is correct, that the Testotal Societies are chiefly supported by working-men—to their praise be it spoken; and from inquiry, and the testimony of those who are engaged in the enterprise, that the clergy—i. e. a very large majority of them—adopt the opposite course. The cause of temperance is yet in its infancy in England and Scotland, and is therefore somewhat unpopular; very few of the wealthy and higher classes giving it any countenance. No marvel, therefore, that the clergy, as a body, go with the popular current. They do not at all of the temperance view of the 'world-be-lievable' liberal association 'alluded to.'

(4) No—because they have not the 'freedom to get drunk! But, whether in slavery or out of it, by adopting the abstinence pledge, they will show their right to appreciate liberty; and I presume they will take offence, as Mr. M'Ewan seems to have done, if they are strenuously urged to taste not, not, handle not, the intoxicating bowl.

(5) Yes, and this I asserted, in unequivocal language, in Dr. Wardlaw's chapel—as Mr. M'Ewan claims, if he were then present.

(6) A man who is not able to understand or perceive the difference between slavery and oppression, by a statement in words, can probably be enlightened only by making an experiment in the two cases for himself! Slavery takes away all personal rights; oppression withholds political rights. 'Political liberty,' says Dr. Channing, in his recent work, 'is of no worth compared with personal. A subject of the despotisms of Europe may still be a man, may better his condition, may enrich his intellect, may fill the earth with his fame. He enjoys essentially personal freedom, and through this accomplishes the greatest good to himself, to his family, to his country, to his race.'—I would not be understood to say that I read to the Glasgow audience the placard signed 'A White Slave.' I did not stop to inquire of any of those who surrounded me to read it, whether it would be politic for me to read it; but I was resolved to make it of some service, both to my

and recommended self-reform as the first and most essential duty, as you were given to understand that a great amount of our suffering arose from intemperance. (3) The matter stands exactly thus. The cause of temperance is yet in its infancy in England and Scotland, and is therefore somewhat unpopular; very few of the wealthy and higher classes giving it any countenance. No marvel, therefore, that the clergy, as a body, go with the popular current. They do not at all of the temperance view of the 'world-be-lievable' liberal association 'alluded to.'

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ing of physical power? If this be the case, then it is easy to see how a man may be a slave, and yet not oppressed. (11) On the other hand, it is impossible to be oppressed, and not to be a slave. (12) At all events, the difference of degree does not alter the principle. A man who is a slave should be a slave in all respects, or not at all. A man who is a slave in one respect, is a slave in all respects. A man who is a slave in one respect, is a slave in all respects. A man who is a slave in one respect, is a slave in all respects.

(13) To this, every genuine abolitionist will heartily respond, 'Amen!'

(14) Yes, it will be held up as an example to the religious world, but not as an example of Dr. Wardlaw's christian humanity. Dr. W. did not feel that, for him to be a slave, was to be a slave in all respects, and he would not have anything to do with it. The fact that prejudice against a man, on account of his sabbath complexion, is neither tolerated nor known in England, nor in any part of Europe, is and will continue to be a bold and noble thing, and will continue to be a bold and noble thing, and will continue to be a bold and noble thing.

(15) We never heard of this 'fact' before, and therefore know not on what ground it rests. It may be true; and, if so, it was, in our opinion, a most inconsiderable and reprehensible act. Of this act, however, a very considerable number of prominent and active abolitionists in this country were guilty, at the late Presidential election; for they voted (according to their party predilections) for two notorious pro-slavery candidates to fill the office of President, and for two equally notorious slaveholders to fill that of Vice President, of the United States! We think they will have occasion to regret the deed, though charity inclines us to hope that they did not in all cases believe that they were compromising their anti-slavery principles.

(16) Toward the close of the meeting, an individual (well known as a Chartist) got on to the platform, and seemed both anxious and determined to make a speech; but the audience, probably anticipating what a speech it would be, were unwilling to have him interrupt the regular proceedings, and compelled him to depart. I, for one, should have had no objection to his being heard; yet he was clearly out of order, and had no just cause to complain of the meeting. Since my return home, the Chartists and Socialists have successfully combined, in several instances, to take violent possession of meetings convened expressly for anti-slavery purposes, and to transform them into scenes of riot and confusion. Such conduct, though it may admit of some palliation, is both dangerous and impolitic for themselves. In their struggle to obtain those rights and privileges which belong to them as men, and of which they are now ruthlessly deprived, I sympathize with all my heart, and wish them a speedy and complete victory! But I cannot approve of any rude behaviour, or any resort to violence, to advance their cause: that cause is just, and can best be promoted by moral and peaceable instrumentalities—by appeals to reason, justice, and the law of God—an unwavering reliance upon that truth which is mighty to the pulling down of strong holds.

Good News! It appears from Parliamentary papers, recently published in England, that the British government has demanded the freedom of the American slave, in exchange for the freedom of the Spanish slave, as authorized by the American Court. A letter has been addressed to the Spanish Minister by the representative of Great Britain at Madrid, in which he demands their liberation, and further adds that it is the just expectation of her Majesty's government that the government of Spain will cause the laws against the slave-trade to be enforced against Ruiz and Montes, who purchased these newly imported negroes, and against all such other Spanish subjects as have been engaged in this nefarious transaction.

'I pray thee have me excused.' One of our indefatigable friends, in a neighboring town, who has been actively and unsuccessfully engaged in procuring signatures to the various anti-slavery petitions to Congress and the State Legislature, sends us the following sketch of some of her interviews with individuals, which is equally amusing and instructive.

Called on Mrs. — to sign the anti-slavery petition. She informed me that she did not trouble her head about the slaves, and wondered what right women had to meddle with such affairs.

Next, called on Mrs. —, who said she very much pitied the poor creatures, and thought they ought all to be free, but Mrs. Such-a-one was not on the list; and inquired, 'Have you called on her?' Being answered in the affirmative, she declared indignantly, 'Mrs. — was perfectly willing, and felt it a duty; but her husband was present, and objected, saying, 'You have no right to interfere with southern property; they have as much right to their slaves as we have to our houses, cattle, &c. Finding reply useless, she departed.

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THE MASSACHUSETTS ANTI-SLAVERY FAIR. WILL OPEN ON TUESDAY, DECEMBER 22, In the Marlborough Hall, At 9 o'clock in the Morning.

The collection of articles, both useful and ornamental, already surpasses that of any former year, though not more than half the towns engaged in preparing for it are yet heard from.

In addition to the rare and beautiful foreign articles, Greek and Etruscan vases, work-baskets, paper-fans, seal-ropes and forks, silk-winders, ball-pulls, &c., &c., carved and painted with the costumes and scenery of the Swiss Cantons—French box and basket-work, of the richest silk, and embossed and painted paper in very great variety, the American articles are desirable and beautiful in an unexampled degree. Probably so great and various a selection for Christmas and New-Year's presents has never been offered in the city.

It comprises GERMAN WORSTED WORK, of every description—gentlemen's, ladies' and children's opera-ropes, reticules, caps and travelling bags—ladies' slipper-ropes—children's caps, tippets and neck-ties, of all colors and styles—mittens, mufflers and hosiery—table-cloths and lamp-mats—splendid double awnings, &c. FOR GENTLEMEN, there will be every description of linen, dress waistcoats, braces, purses, invisibles, &c. A quantity of unequalled boot-polish, sent expressly for the Fair from New-York.

FOR LADIES, there will be wrought and plain cloths, capes, cuffs and frills—rich silk aprons—silk hoods of a new English style—bonnets—quilted silk and cambric robes—colleated silk shawls—wrought crapes, do, scarfs and collarettes, rich figured and flowered silk, of various colors—some of handkerchiefs, trimmed with swans-down—pocket-handkerchiefs, toilet-cases, work-bags, baskets and stands, is indescribably variety.

FOR CHILDREN and infants, there will be dresses of cambric, calico, French print, mousseline de laine—caps, frills, pantalettes, &c. Also, a lot of toys selected in England for this occasion. Dolls of every size, material, and style of dress.

FROM FRANCE, A SELECTION OF JEWELRY, comprising hair and shawl-pins, watch-guards, fob-ropes, &c. Amongst a splendid array of workmanship, too numerous to specify, is a crimson kid work-box, a rare specimen of needle-work, expensively fitted up with a beautiful toilet stand, and a magnificent jspanned blotting-book. Elegant screens and card-racks, of various kinds. Dressing case. Children's chairs—Cradle and bed-quilts, of Marseilles and American manufacture. Shoes and Boots of every kind. Spectacles, canes and ornaments. Glass and imitation coral baskets.

An assortment of Flower-Seeds and Bulbous-Roots, Macassar Oil—Best Tooth-Powder—(Dr. HARRIS)—needle-books and pin-cushions, of every material, form and color, with and without mottoes. Old Colony Work-Bags—a new style, extremely beautiful. CARICATURES—worthy the attention of collectors. Shells and coral—autograph letters, some of great value.

Will be issued on the morning of the Fair, A BEAUTIFUL MEDAL, just struck by the American Anti-Slavery Society—an emblematic device—the reverse an inscription. Will be published during the Fair, THE LIBERTY BELL, for 1841, Enriched with articles from Dr. Godwin, Dr. Bowring, Harriet Martineau, Mr. and Mrs. Child, Mrs. Follen, Wendell Phillips, and others. It will be placed at the book table with many other new works. The Slave Boy, by Amelia Opie, who presented a thousand copies to the Fair. Scripture sketches, by James Montgomery—Port-folios of prints—books of pencil and crayon drawings—landscapes in oils—flower paintings, writing cases, alumnate stands, anti-slavery ink-stands and pen-trays, of different models, in China, very beautiful. Anti-slavery letter-paper, a new style—pen-wipers, seals and medals—paper-wrappers of bronze and white marble—wood of Pennsylvania Hall.

Several tea and breakfast services complete, with muffins, egg-cups, cake-plates, clarette baskets, mugs, soup basins, &c. &c.—the gift of a friend in England—LOAVES OF BREAD SOGAR—PLAITS. The patronage of friends of the cause is solicited for the refreshment tables, which will be furnished with tea, coffee, cold meats, and supplies of every kind; so that no one who attend the Fair from a distance need look farther for accommodation. The Fair will continue throughout Christmas week, at 8 o'clock, on Wednesday evening, the Managers give an entertainment to the friends, for the benefit of the cause. Tickets at 1 dollar each, to be had at the book-table, and at 25 Cornhill.

The whole proceeds of this Seventh Annual Fair are to be applied to the advancement of the cause, through the Massachusetts Anti-Slavery Society. N. B. Amateurs of painting are requested to exhibit a St. Catherine, of TERPOLO, which has been presented to the cause, and will be on exhibition at the Fair. It is a genuine work of that old Florentine master, and will be sold for \$100.

FOR THE MANAGERS, M. W. CHAPMAN, MARY WILLEY, M. A. W. JOHNSON. WANTED—For the Fair—Three boys' alle, to be painted and lettered 'The Liberator,' 'The Herald of Freedom,' and 'The National Anti-Slavery Standard'; A gentleman's dressing-gown; Refreshments of all kinds. Friends of the cause who choose to send them in daily, will aid the Fair effectually in doing it.

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