

GLASGOW NEW ASSOCIATION  
FOR THE  
ABOLITION OF SLAVERY.

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GLASGOW, *October, 1855.*

It gives us much pleasure to commend the accompanying notice of FREDERICK DOUGLASS' PAPER, to the consideration of all who feel an interest in the cause of Emancipation.

This Journal, which is the property, and edited by one of the despised race, who long suffered under the crushing influence of Slavery, is a standing testimony against the calumnies uttered respecting the inferiority of the coloured man. Besides this, it is highly useful in opening its columns to the earliest literary efforts of the free coloured people of the United States, and has thus a direct influence in elevating their aims. It is specially the exponent of the views of the free coloured population, and is, as far as we have had opportunity of judging of it, conducted on sound moral and religious principles.

MISS GRIFFITHS, the Secretary of the ROCHESTER UNITED STATES LADIES' ANTI-SLAVERY SOCIETY, who has devoted her time and energies to the cause of the Slave, is now in this country to obtain additional Funds for this paper, and we cordially recommend her appeal to your benevolent support.

Signed, on behalf of the GLASGOW NEW ASSOCIATION FOR THE ABOLITION OF SLAVERY,

J. McDOWALL, 250, Renfrew Street, *President.*

J. SMITH, 173, Trongate,

A. LIVINGSTON, 24, St. Enoch Square, } *Secys.*

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"When Frederick Douglass left England in 1847, his British friends presented him with a printing-press, which enabled him to begin a weekly Anti-slavery newspaper. The singular ability with which that journal has been conducted; its aims, its efforts, and its success for the last seven years,

amply prove that the donors of the press were right, both in their estimate of the man and their choice of a testimonial. But the paper thus commenced never had a capital to sustain it, beyond that which conducted it to the starting-point; and no Anti-slavery paper published in the United States, with one exception, has ever been able to support itself on its subscription list. Frederick Douglass' journal, like the others, must have aid from external sources, if its efficiency be maintained.

*means  
the "Em"  
probably*

"In a peculiar manner it requires such aid, as its circulation among the poor and ignorant section of the free coloured people must be at a very low rate, and in many cases gratuitously, if it realizes the noble object of its proprietor—to infuse a spirit of self-exertion and more self-reliance among the depressed victims of American injustice.

"Further, whenever Frederick Douglass receives a call for his paper from any of the Slave States, he deems it most important to furnish it promptly, without looking for payment at all—its very existence being proof positive of what a fugitive slave can do, and a practical refutation of the oft-repeated incapacity of the coloured man.

"The paper should have a vested capital, the interest of which would bring in a regular income, that would enable it to stand its ground, otherwise it must go down. Heretofore Frederick Douglass has given his services to its supervision without any pecuniary reward; but he pays a coloured man as assistant editor, and labours himself as a lecturer, by which means he struggles to support his family. Religious benevolence and ardent devotion to the cause of his crushed brethren have stimulated Douglass to the exercise of all his mental powers, not only in arousing them, but in pleading their cause, both in high and in low places. And all this has been nobly done, amid difficulties and discouragements enough to annihilate the energies of any ordinary mind. These difficulties are not solely what naturally spring out of the advocacy of the rights of an ignorant and down-trodden people, in opposition to the wealth, power, and prejudice which are arrayed against them. Worse than all else, he has had latterly to maintain his onward course amid the slanders and the malice of parties who were formerly his warm eulogists and admiring friends. This painful feature arises out of the following circumstances:—Whilst Frederick Douglass, after his escape from slavery in the year 1841, was labouring on the wharves of New Bedford, and availing himself of such opportunities as he could command, to address his coloured brethren with reference to their common interests, his efforts came under the cognizance of some of William Lloyd Garrison's Anti-slavery friends. William Lloyd Garrison was soon made acquainted with his talents and his position, and cordially invited him to the Anti-slavery platform of the Garrisonian Society. With the Abolitionists to whom he was thus introduced he continued to labour for seven years, as the talented representative and champion of three millions of southern slaves.

"During that period the Garrison organization had become remarkable for other manifestations besides those of Anti-slavery. The leaders in the

society having become disgusted with the pro-slavery spirit manifested by the generality of the ministers of the American churches, came to the conclusion that all sectarian association led to evil, and forthwith they came out in denunciations against the churches in general, and many of them withdrew from all church fellowship. This attracted to their ranks some talented men of latitudinarian principles, whose arguments tended to confirm and deepen the infidelity which had been creeping in amongst the Garrisonians—of these we may cite H. C. Wright, and Joseph Barker as types. Garrison's paper, the *Liberator*, whilst its owner claimed to be recognized as a Christian, opened its columns to the outpourings of those infidel minds, and was thus made a vehicle for spreading their poisonous sentiments far and wide.

"Not only in that relation, but as respects the medium through which Anti-slavery principles could be brought most effectually to bear on the abolition of Slavery, he began to doubt the correctness of the Garrisonian course. That section held that no true abolitionist could either vote or hold office of any kind under the American government, and their society would not admit or circulate any Anti-slavery paper which took the opposite views.

"As Frederick Douglass by degrees became acquainted with some of the other section of Abolitionists, who did not approve of William Lloyd Garrison's proceedings in regard to the churches, but who wished to maintain Anti-slavery action unmingled with discussion on infidelity, and on other subjects entirely foreign to the good cause, he found it expedient to act apart, whilst maintaining the sentiments so admirably expressed by PRESIDENT MAHON:—*'I am willing to join with infidels, Mohometans, and Hindoos even, in vindicating the rights of crushed humanity, but I am not willing to lend my countenance for a moment to a society which, masking itself as an Anti-slavery Society, is, in fact, aiming to prostrate Christianity itself.'*

"Matters stood thus without any schism till May, 1851, when, at the annual meeting of the American Anti-slavery Society, Douglass came out openly and nobly, avowing his change of views, and stating that his paper should not be admitted to their society under false colours. This avowal brought forth a burst of indignation, and seemed to originate feelings of animosity, that have ever since been directed against Douglass, with the apparent view of crushing his influence & his pap.

Dear Friend May

Griffith's last

This is Miss ~~Wadsworth~~ as Miss Estlin  
sometimes says. You can put it with the other  
you already have. She sent a package  
of them to Mr. Winstead and he sent  
them to Purgatory. Only this & one other  
were allowed to escape. A genuine  
Quakerly sort of man is Mr. Winstead  
Wad; but ~~not~~ Col

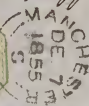
Liverpool Steamer

United States

New York

Concord

Mr. Parker's Collection



Wadsworth