

Mr. Brown, having been introduced by Mr. Thompson, M. P., then came forward, and was received with loud cheering. He said, everything around him made him feel that in England he was a free man. He was there to-night what he could not be in the United States, for he felt that, until he arrived in England, he was not a man according to their law. He never saw a day in America in which he was not liable to be arrested and carried back into slavery. People in this country had no idea of what slavery in America was. People in America graduated from public institutions, and carried their diplomas in their pockets. He had also graduated, but he carried his diploma on his back. He had carried away with him, not the stars of the American Union, but the *stripes*. He thanked God he had the opportunity of advocating in this country the cause of his oppressed fellow slaves in America. He would now read to them, he said, some extracts from a paper in St. Louis, in the city which he had the pleasure of saying he ran away from. — (Laughter.) Having read those extracts for the purpose of showing the enormous cruelty practised on the slaves—even to the extent of burning them to death.

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Mr. G. Thompson said that he happened to be acquainted with the circumstances of the horrid case alluded to, that of a slave being burnt to death, and he could state that when the parties, who had been engaged in

the horrible atrocity, were indicted for the offence, the Judge who presided told the Grand Jury, that if they were of the opinion that the act charged against the prisoners was sanctioned by custom, though contrary to law, they would find in favor of custom and ignore the bill, and the Grand Jury did so, and the prisoners were set at large.]

Mr. Brown then resumed, and went on to show the extent to which slavery was carried on in America—even ministers of the Gospel not hesitating to advocate the accursed system, and daring to assert that it was compatible with the principles of Christianity. Every effort was made to debase and brutalise the mind of the slave. If they would give them education and make them acquainted with the truths of Christianity, it would be impossible that the slaves could be long held in their chains. In the United States there were three million of slaves, who were treated as being no better than cattle, and were pent up for sale as sheep or oxen were sold. It had been decided by the Judge that a slave could not appeal to the law — but that he could only appeal to the lenity, and justice of his master. In one of the States a white man could be executed for four kinds of offences, but in the same State a slave forfeited his life if he committed any one of *seventy* offences — (Hear, hear.) In the State of Mississippi he knew of a case in which the wife of a slave was condemned to be flogged. The husband, unable to see his wife so punished, snatched the

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whip from the overseer's hand and ran away with it. He was immediately taken, however, and for that simple act he was hanged. (Shame, shame) He could tell them that men in the highest stations in America had their slaves—even bishops had them—for he saw recently an account of one bishop having lost sixty-four slaves by cholera—a bishop—a preacher of Christianity—therefore, they saw, had his slaves, and what could they expect when they saw men in such positions giving countenance and support to the horrid practice. His own master was very religious, and at night it was his (Mr. Brown's) duty to call in the slaves to prayer. In the morning, however, time could not be afforded to the slaves to pray, but the master prayed for them.—(Laughter) Indeed he never tied one of them up to be flogged that he didn't first read a portion of the scriptures to the slave, and give him in addition a moral lecture. He (Mr. Brown) had heard his master tell a visitor that he believed his slaves were more benefitted by his moral lectures than by his flogging, and one day when he was himself tied up he ventured to say that he would take it all out in a moral lecture, but the only answer he received was a blow over the head with a cowhide. So much for his master's moral lesson.—(Laughter.) He next alluded to the conduct of Father Mathew in refusing to attend an anti-slavery meeting in America, on the first of August,

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in celebration of the anniversary of the abolition of slavery in the British West India Colonies. But the slaveholders notwithstanding that would never forgive Father Mathew for signing an address against slavery some years ago when he was in Ireland, and the consequence was that he was now between two fires. He had no bad feeling towards Father Mathew, but as the advocate of three millions of slaves in America, he could not help contrasting, the conduct of Father Mathew now with what it was in former years. The account of the meeting, held to-night, would circulate in the slave-holding states, and when they saw that they were agitating in this country, the hands of the abolitionists would be strengthened, and they would be cheered forward in their labors. He concluded by expressing the gratification he felt in being among them at the present meeting.—
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