

Mr. CRAFTS, who was extremely happy to have the honour of submitting the wrongs of millions of his fellow-creatures to their serious consideration. He held it to be the duty of all men to aid in sweeping slavery from the sight of Heaven. (Hear, hear.) Those who laboured for the abolition of slavery were not only trying to put the bondsman in possession of his inalienable rights, but with the assistance of God they were trying to give a great boon to the oppressor as well, for it was clear that no man could enslave and brutalise another without brutalising himself. (Hear, hear.) In order to understand the subject of American slavery, the laws relating to it should be understood. One of the laws was, that in all things the slave belonged to his master, and should have no higher appeal than the mere will of his master. Imagine what the moral condition of the female portion of the slaves must inevitably be when devoid of all legal protection, and left at the mercy of unprincipled men to be treated as they willed, but the wrongs heaped upon the female slaves in the United States could never be told. The law further enacted that slaves may be sold, and are represented to be in law personal chattels in the hands of their owners, executors, administrators and assigns. He had been a slave for twenty-three years, and could state that the practical working of slavery was worse than the laws which upheld it. It was the greatest curse which ever blasted the happiness of man. He would show that slavery had spread rapidly in America, and liberty had retrograded since the separation of that country from England. The Americans had imported bloodhounds from Cuba to hunt down the Seminola Indians of Florida because they had hid the negroes from the slaveholders. The Americans afterwards bought Florida from Spain for a large sum, then they got Louisiana from

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France and made them into slave states. They then excited the Texans to rebel against Mexico, and it was received into the United States as a slave state. But the last great act of villany with regard to the extension of slavery was the repeal of the Missouri compromise and the passage of the Nebraska Bill. In 1820, congress prohibited the introduction of slavery between the Missouri river and the Rocky Mountains north of 36dgs. 30m. This was called the Missouri compromise, and the Nebraska Bill repealed it. This bill created great excitement, and amongst other petitions against it was one from 3,000 ministers of the gospel. This passing of the Nebraska Bill two years ago yielded up to slavery, a tract of country equal to Turkey, France, and England combined. This act of Congress raised up a band of patriots in America who wished to wipe the blot from their country's escutcheon, and had excited such a strong feeling of Christian excitement against slavery at the present time as would finally wash it away,—(Hear, hear.)—and he was sure none would rejoice more when that was accomplished than the inhabitants of free and glorious England. (Hear, hear.) When the elections were going to take place in Kansas, the shareholders marched into the state with fixed bayonets, went to the ballot boxes and demanded to vote. The judges knowing they were not citizens of Kansas and could not legally vote, refused their request, and they seized the ballot boxes, placed persons in the place of the judges who received their votes without questions, but did not receive the votes of the free soilmen, and thus they chose a legislature of their own stamp, and that legislature had passed some of the most brutal laws that ever disgraced a civilized country. The Federal government instead of stating these enactments were illegal, had sent troops into

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Kansas to support them, and many persons had in consequence been thrown into prison. This had caused collisions between the pro-slavery and the free soil men and civil war had raged there for some time. The city of Lawrence had been burned by the Missourians, and printing presses had been also burned, and acts disgraceful to any country had been perpetrated. This had still further roused a spirit of opposition, and he believed the time would come when every tittle of slavery would be swept into oblivion. (Hear, hear.) In England a deal was heard about the United States' system of education, which certainly was good as far as it extended, but there were no free schools for the slaves. The shareholders knew that education and slavery could not exist together; that education was a mighty power, which if given freely to the slaves would sweep slavery away. They tried to keep the slaves uneducated because if they were educated they would then see that slavery was not the best thing for them. There were numerous coloured persons in the slave states who were not allowed to go to the schools, though they were taxed more than the whites. There were three and a half millions of slaves in the United States, liable to be bought and sold like beasts, and their inalienable rights trampled under foot, and man and wife separated, and the villains who did this were allowed to escape with impunity. Slaves were prohibited by law from learning to read, and the laws imposed fines and imprisonment upon those who taught them. There was now a Virginia lady pining away in a prison for having taught a child to read. Notwithstanding this law some slaves did learn to read, and some even expounded the blessed truths of the gospel to the other slaves. But even an educated slave was not allowed to preach unless some white people are there to take care what he said, lest he should say something which they considered false doctrine, if he did they pulled him

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out of his pulpit and beat him. The lecturer then related an anecdote of a negro preacher, who being tortured because he preached the gospel, in the midst of his torture said he should still preach Christ crucified, and he was, in consequence, sold by his master and separated from his wife and family. He could relate many incidents which would chill their blood, but it was not necessary to do this, to show the hateful nature of slavery to free men, who all must feel as Cowper the poet said:—

I would not have a slave to till my ground,
To carry me, to fan me while I sleep
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earned.
No: dear as freedom is, and in my heart's
Just estimation prized above all price,
I had much rather be myself the slave,
And wear the bonds, than fasten them on him.

This was the true spirit of Christianity, and as Americans professed to be a free and christian people, every person had a right to expect from their loud professions of liberty and christianity that they would break the yoke, and let the oppressed go free. (Hear, hear.) He then stated that himself and his wife were born slaves in different towns of Georgia; and subsequently met in Macon, one of the largest towns in Georgia. As children of slave mothers were always slaves, it was agreed between them that before they were named they should try to attain freedom, but not being able to effect their escape, they were named. In 1848, a plan of escape suggested itself to the lecturer's wife, wife, who was a quadroon, and in eight days after, they were free. In the slave states, no slave is allowed to travel without a pass from his master, and therefore the intending fugitives waited until Christmas, when it was customary to give some of the slaves a pass to visit their friends for a short time. Mr. Crafts had been himself taken away from his parents, and had seen his sister sold to another master,

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who took her away without allowing her brother to have a parting word, and his master had hired him out to a cabinet maker, for 220 dollars, or £14 a year. By making overtime, he had saved a little money, and this enabled them to put their scheme into execution. The plan was for the wife to dress herself in men's attire, and as she (like her husband) could neither read nor write, and when passing the boundary of the slave states, she would have to sign her name as the owner of the slave with her (her husband) she pretended to be subject to chronic rheumatism, and bound her right hand in a poultice, so as to have an excuse for not writing, and also bound the lower part of her face up, to hide the want of a beard. Having each obtained a pass, the husband and wife, or, as they appeared, slave and master, left their hut one December night, and stepping "like moonlight on the water," for fear of awakening other persons, made the best of their way by different routes to the Railway Station, where the pretended master took tickets for Savannah. The cabinet maker came looking into the train, but before he arrived at the carriage Mr. Crafts was in, the bell sounded, and the train proceeded on its way. They arrived at Savannah that evening, and sailed to Charleston in a steamer, arriving there the next day. At Charleston, in the Custom house, the pretended master had to register his name, and the name of his supposed slave. The custom house officer refused to write for him, although his hand was bound up, but the captain of the steamer wrote it for him. They left Charleston by steamer, and arrived the next day at Wilmington, North Carolina. They then went by rails to Philadelphia. They were almost discovered at the last station before they came to their destination, in consequence of a regulation requiring any person taking a slave into a

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free state, to satisfy the officials of his being the owner of the slave. After some delay, however, the guard stated they had come from Washington, and they were allowed to proceed, the reason why the regulation was ignored being the supposed ill health of the pretended master. On their arrival at Philadelphia, they proceeded to an abolitionist hotel, and made themselves known. By the advice of some friends, they then went to Boston, and resided there until the passing of the fugitive slave bill, when an attempt being made to kidnap them to take them back to Georgia, which they had hard work to escape from, they left America and came to England. The lecturer then adverted to the suppression of slavery, and believing with Albert Barnes that "there was no power out of the Church that could sustain slavery an hour if it was not upheld in the church," he called upon the members of different religious denominations in England to remonstrate with those of a similar belief in America, upon their advocacy of slavery, and their holding slaves; for there were half a million slaves in America, held by professors of religion, many of them held by ministers of the gospel. He also urged those who had American friends to remonstrate with them on the subject. He contended that the advertisements in American newspapers were enough to prove the horrors of slavery, and considered the greatest proof of the ill effects of such a system was shown when the slaves became so debased as to be content with their lot. He then referred to the cultivation of cotton, and stated that England ought, in his opinion, to promote the cultivation of cotton in her colonies, and concluded by saying he would do all in his power to smash the slaves' fetters, and assist in obtaining their liberty.

"Woolly locks and black complexion,
Cannot forfeit nature's claim;
Skins may differ, but affection;
Dwells in black and white the same."

(Applause.)

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