

Mr. BROWN, on coming forward, was greeted with loud applause, which for a time prevented him from proceeding. He said he feared that the eulogy which his eloquent friend, Mr. Thompson, had heaped upon him, had raised the expectations of the meeting too high as regarded what they should hear from him that evening. To remove that impression, however, he would state, that he was nothing more nor less than an American slave, born and brought up under the 'peculiar institution' of America—(Hear and laughter;) having passed twenty years of his life in slavery, and making his escape from bondage without education, and never in fact having had a day's schooling up to the moment when he then appeared before them. Under such circumstances, the meeting he was sure would be ready to make all allowances for any defect that might be observable in his mode of address. (Cheers.) He presumed they had all heard something of that 'peculiar institution' of America from which he had so unceremoniously graduated. (Laughter.) In the first place, what was the slavery of the United States? So much was said about American democracy, American republicanism, American philanthropy, and American Christianity, that when American slavery was spoken of, people generally supposed that slavery, amid all those glorious institutions which they had heard so much about, must be rather better than slavery in any other portion of the world. But what was the fact? Was it so? Why, the slave of the United States was a chattel; a thing, a saleable commodity, without any legal right to own himself, or to receive the avails of his labor; deprived of the privilege of protecting himself, his wife or children. He spoke not from theory or hearsay,

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but from actual experience, when he thus described the workings of the slave system in America. He was not only an American slave, but the son of an American slaveholder; and they would see in the latter fact another hideous feature of the damning system of slavery. (Hear, hear.) The slave in the United States was unprotected by law or public sentiment, and occupied the same position as a man's horse or dog. In St. Louis, from which he had escaped, the horse in fact received more protection than the slave, for if the quadruped was unmercifully beaten, an action might be brought against the man for the offence; but if a slave was flogged with however so much severity, a cry was immediately raised among the by-standers, 'Give it the nigger! give it him!' (Hear, heart.) If a slave feels that God has given him a right to occupy a higher position than merely toiling for the man who claims to own both his body and soul, and attempts to make his escape, the blood-hounds are put upon his track, and if caught, he is dragged, tortured, and finally sold from his wife and children, and sent to be worked upon a cotton, sugar, or rice plantation in Louisiana or Mississippi. (Hear.) The Constitution of the United States made a man in Boston a slaveholder in common with John C. Calhoun of South Carolina. Every citizen of the United States was bound by the Constitution of the country, in the event of the slaves attempting to get their liberty, to take up the musket and shoot down those poor slaves. The law of 1793 gave the slaveholders a right to go into the free States to catch slaves and drag them back again to bondage. Why, as to Boston, the citizens of that place, only six years

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ago, paid \$400 for the purchase of George Latimer, as he was being dragged away, within the very sight of Bunker Hill, to slavery in Virginia. Another law forbade the men of Boston to feed escaped slaves under a penalty of \$500, and the costs of prosecution. The Americans had introduced slavery into Mexico, where it had been before abolished, and were at that time attempting to get possession of Cuba, for the same purpose of extending the slave system. In Cuba, the American prejudice against color did not exist, and colored men were allowed to fill posts in the army and elsewhere. He had been refused a passport to come to Europe, which the American Secretary told him was never granted except to the servants of diplomatic agents, while at the same time a regular passport was granted to the boot-black of a slaveholding Judge who was going out as Consul to Naples.

Mr. Brown then narrated several glaring instances of prejudice against color, in confirmation of Mr. Thompson's assertion, which Mr. Jones had denied. In Rowe street church in Boston, which had not been built above two years, it was provided in the deed, that if a pew was sold to a colored man, the sale should be null and void. [A voice—'No prejudice against color in that, Mr. Jones !'] The same exclusive, degrading and persecuting system prevailed in regard to education, the children of colored persons being excluded from the common schools. [Hisses, and crimes of 'Shame !'—'No prejudice in that, Mr. Jones !']

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of Father Mathew. [Hear, hear. A voice—'Give it him !' Laughter.] No one regrets more than I do that he should have thrown his influence into the scale of American slavery. [Hear, hear.] The circumstance proves, however, the baleful effects which slavery exerts over every individual who comes within the sphere of its influence. Here is a man who, in 1842, in conjunction with Daniel O'Connell, sent forth an address to America, signed by 70,000 Irishmen, calling upon their countrymen in the United States to take sides with the abolitionists, and have nothing at all to do with pro-slavery people, as far as their influence was concerned ; telling them that the abolitionists were the friends of the negro, and calling upon them to join them heart and hand ; and telling them, moreover, that they must not even keep neutral, for there was no neutral ground upon the anti-slavery platform. (Hear.) That man goes to America, breathes its corrupting air, and mark !—in a moment he is paralyzed ; he can do nothing whatever for the poor slave whom he had before recommended to the zealous support of his countrymen in the United States. (Hear.) He was called upon by the slave, in the persons of the Anti-Slavery Committee, to attend a First of August meeting in celebration of that British West India Emancipation which he himself had labored to bring about. What was his reply? 'I cannot commit myself while in America.' (Loud groans, hisses, and marks of disapprobation.) The slave comes upon his bended knees to this Irish apostle, and tells him that this wife has been torn from him and carried into the most miserable bondage ; reminds him, 'You called upon your Irish brethren in America to stand fast by the Abolitionists ; we now

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only ask you to practice in America what you preached in Ireland.' He turns round and says, he cannot have anything at all to do with the anti-slavery work in America! (Hear.) And why? He had a few days before received an invitation from our slaveholding President to become his guest while visiting Washington. (Hear, hear, hear.) Yes, he had received an invitation to the White House, and he immediately throws himself and his influence into the hands of the slave power. Samson was never more thoroughly shorn of his physical strength by throwing himself into the lap of Delilah, than was Father Mathew shorn of his moral influence by his apostasy to the anti-slavery cause. (Loud cheers.) The man who in Ireland, seven years ago, said that slavery was a high-handed sin, has found out, since he has reached America, that there is nothing in Scripture against slaveholding. (Cries of 'Shame.') It might not be just in me to express my warm feelings upon that point, and therefore I will quote your own Cowper, who has said,

'Of all the arts sagacious dupes invent
To cheat themselves, and gain the world's assent,
The worst is Scripture warped from its intent.
Those men go wrong who with ingenious skill
Bend the straight rule to their own crooked will,
And with a clear and shining light supplied,
First put it out, then take it for their guide.'

(Cheers.) He (Mr. Brown) had been asked why he had come to England? His answer was, in the first place, that he might, for the first time in his life, stand upon a soil that was really free. (Cheers) He wanted to see the people who had knocked off the chains from 800,000 of his brethren in slavery. Oh, what a glorious atmosphere was England! Just the very

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breathing of it so expanded the limbs of the slave that the chains that had bound him for thirty years burst asunder! He wished that every slave and slaveholder in America could see that meeting. Another reason why he came to England was to agitate the question, and endeavor to build up public sentiment there so that Englishmen would say to Americans, 'If you wish to be thought of as other nations, never again send a slaveholder to represent [you] in the Court of St. James.' He wanted a public sentiment raised up in England, which should point the finger of scorn at every slaveholder who dared to pollute its soil. The welcome which the people of England had extended to him (Mr. Brown) would be appreciated by the 3,000,000 slaves and the 600,000 colored freemen as an honor done to them. All men had not acted as Father Mathew had. There was one man who, fifteen years ago, went from that country to America to agitate the question of slavery, and although he rose one morning and found, in the pious city of Boston, a gallows erected before his door, as a warning to him to stop agitation upon that subject, yet he refused to close his lips upon the question, and in the meeting that gave him (Mr. Brown) a farewell in Boston upon leaving America, three of the loudest, longest, and heartiest cheers that were given on that occasion, went up for that man—and that man was GEORGE THOMPSON! (Loud and prolonged cheering.)

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