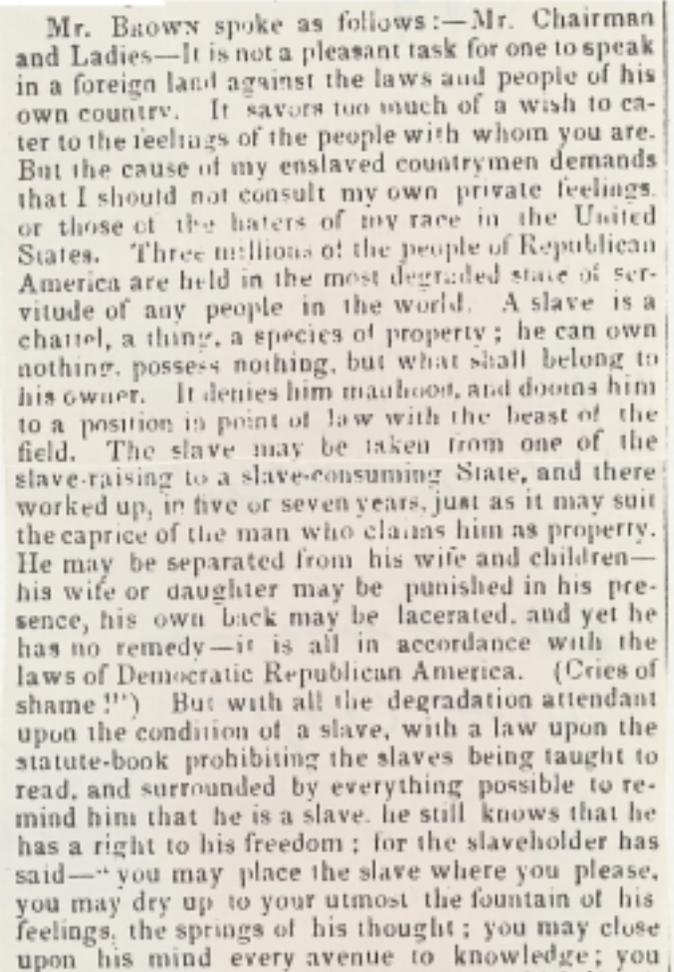


Mr. BROWN spoke as follows:—Mr. Chairman and Ladies—It is not a pleasant task for one to speak in a foreign land against the laws and people of his own country. It savors too much of a wish to cater to the feelings of the people with whom you are. But the cause of my enslaved countrymen demands that I should not consult my own private feelings or those of the haters of my race in the United States. Three millions of the people of Republican America are held in the most degraded state of servitude of any people in the world. A slave is a chattel, a thing, a species of property; he can own nothing, possess nothing, but what shall belong to his owner. It denies him manhood, and dooms him to a position in point of law with the beast of the field. The slave may be taken from one of the slave-raising to a slave-consuming State, and there worked up, in five or seven years, just as it may suit the caprice of the man who claims him as property. He may be separated from his wife and children—his wife or daughter may be punished in his presence, his own back may be lacerated, and yet he has no remedy—it is all in accordance with the laws of Democratic Republican America. (Cries of shame!) But with all the degradation attendant upon the condition of a slave, with a law upon the statute-book prohibiting the slaves being taught to read, and surrounded by everything possible to remind him that he is a slave, he still knows that he has a right to his freedom; for the slaveholder has said—“you may place the slave where you please, you may dry up to your utmost the fountain of his feelings, the springs of his thought; you may close upon his mind every avenue to knowledge; you



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may yoke him to your labor as the ox which liveth only to work, and worketh only to live ; you may put him under any process, which, without destroying his value as a slave, will crush and degrade him as a rational being; you may do all this, but the idea that he was born to be free will survive it all; it is allied to his hope of immortality; it is the ethereal part of his nature, which oppression cannot reach; it is a torch lit up in his soul by the hand of the Deity, and never meant to be extinguished by the hand of man.” Thus the slaveholder admits that he is conscious that his victim is aware that God has created him free. (Applause.) Slavery is interwoven into all the American institutions. Everything in the United States is made to bend to the “Peculiar Institution.” The religion of Jesus Christ is love to God and to mankind. The religion of America is slaveholding. They have a slaveholding theology. Their Churches deal in the bodies and immortal souls of men. And for fear of being charged with exaggerating upon this point, I will read you the following from the *Savannah (Ga.) Republican* of the 13th of March, 1845:—
“Will be sold at public auction, the following negro slaves,—viz. Charles, Peggy, Antonnett, Davy, September, Maria, Jenny and Isaac, levied on as the property of Henry T. Hall, to satisfy a mortgage, fi. fa. issued out of M’intosh Superior Court, in favor of the board of directors of the Theological Seminary of the Synod of South Carolina and Georgia, against said H.T. Hall. Conditions—cash. C. O’Neal, Deputy-Sheriff.” And now I will read you an advertisement of the executors of a deceased Doctor of

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Divinity, from the *Charleston (S.C.) Courier*:—
Notice; on Monday February next, will be put up at public auction, before the Court House, the following property belonging to the estate of the late Rev. Dr. Furman:—"A plantation near the waters of the Black River, a lot of land in the town of Corn-den, a library of a miscellaneous character, chiefly Theological, twenty-seven negroes, some of them very prime, two mules, one horse, and an old wagon." (Prolonged laughter.) I think Mr. Chairman, Ladies and Gentlemen, that I have made good my charges against the religion of the American slaveholders. I have here, on the platform, a book of 119 pages, approving of the infamous Fugitive Slave Bill, and trying to prove that the Bible sanctions slaveholding, and that Slavery is compatible with Christianity. This book to which I refer is from the pen of Moses Stewart, late a Professor in Andover Theological Seminary, in the State of Massachusetts. It is not to be wondered at that the Abolitionists are calumniated by the clergy of America, who are connected so closely with Slavery. They are called Infidels because they have espoused the cause of the slave, and in so doing have exposed the pro-slavery Churches of that land.— Much has been said, Mr. Chairman, about the bravery and magnanimity of the Americans, and the beauty of their institutions; and there are some noble friends of the oppressed in that country—men and women—whose hearts beat warmly for the down trodden of every country and clime; but the great body of the people of America are downright cowards. Twenty-two millions of whites have

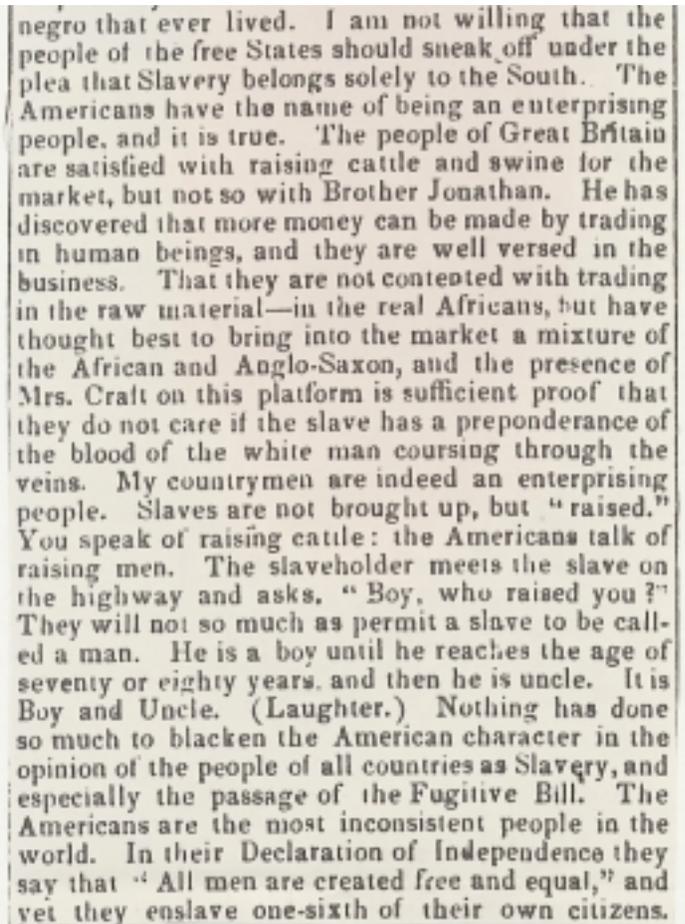
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banded themselves together to keep in Slavery three millions of blacks. They are afraid to permit the negro to be educated in a slave State, for fear that the little spark of the fire of freedom may kindle into a flame and melt from his limbs the chains which bind him to his degradation. It is against the laws in any of the Southern States for a colored person, man or woman, to have in his or her possession any weapon. These pretended lovers of liberty are not willing to trust these injured and outraged people with the means of defence. I admire the magnanimity of the people of this country, for they will even give to an enemy fair play. Then away with the idea that the Americans are brave and generous. The free States are as much responsible for the existence of Slavery in the United States as the slaveowners themselves. The North has compromised the matter, and has agreed not only to help to keep the slaves in their chains by public opinion, but have bargained to return him to his master should he escape; and after he has been sent back to his prison-house, if he should attempt to get his liberty by force, the people of the non-slave States are bound by solemn compact to suppress any such attempt. The passage of the infamous Fugitive Slave Bill, which has been so eloquently alluded to by the gentleman who preceded me, is fresh testimony of the willingness of the free States to aid the tyrant in his nefarious work. And among those who have given their aid and sanction to the enactment of this new law the names of Daniel Webster and Moses Steward will be handed down to posterity as the most inveterate enemies of the

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negro that ever lived. I am not willing that the people of the free States should sneak off under the plea that Slavery belongs solely to the South. The Americans have the name of being an enterprising people, and it is true. The people of Great Britain are satisfied with raising cattle and swine for the market, but not so with Brother Jonathan. He has discovered that more money can be made by trading in human beings, and they are well versed in the business. That they are not contented with trading in the raw material—in the real Africans, but have thought best to bring into the market a mixture of the African and Anglo-Saxon, and the presence of Mrs. Craft on this platform is sufficient proof that they do not care if the slave has a preponderance of the blood of the white man coursing through the veins. My countrymen are indeed an enterprising people. Slaves are not brought up, but “raised.” You speak of raising cattle: the Americans talk of raising men. The slaveholder meets the slave on the highway and asks, “Boy, who raised you?” They will not so much as permit a slave to be called a man. He is a boy until he reaches the age of seventy or eighty years, and then he is uncle. It is Boy and Uncle. (Laughter.) Nothing has done so much to blacken the American character in the opinion of the people of all countries as Slavery, and especially the passage of the Fugitive Bill. The Americans are the most inconsistent people in the world. In their Declaration of Independence they say that “All men are created free and equal,” and yet they enslave one-sixth of their own citizens.



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They profess to be lovers of liberty, and keep three millions of people in a state of Slavery which has no parallel in the world. An English poet has well said—

United States, your banner wears
Two emblems,—one of fame;
Alas, the other that it bears
Reminds us of your shame.
The white man's liberty in types
Stands blazoned by your stars;
But what's the meaning of your stripes;
They mean your Negro scars.

(Applause.) The name of the United States is becoming a hissing and bye-word in the mouths of the inhabitants of every clime. My country is indeed the land of oppression. There is not a rood of territory over which the "Stars and Stripes" fly, on which William and Ellen Craft or myself could be protected by law. Wherever the American flag is seen flying on the continent of the New World it points us out as slaves; and we enjoy to-night a degree of freedom in your town that we could not if we were in the land of our birth. I often speak of America as my country, but in point of fact I have no country. In the language of one of the noblest of the negro's champions in the United States—

"My country is the wide, wide world;
My countrymen are all mankind."

Yes; wherever the liberty of man is most respected that is my country. It should be a humiliating thing to the people of the United States that the English Government furnishes the only asylum on the American continent for the poor and oppressed negro, and I hope for one that that place of refuge will never be broken up as long as the system of Slavery continues. Let there be one spot in America where

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