

Wm. Wells Brown then took the platform. He proposed to institute a comparison between the reform of other lands and our own. England had many time-honored abuses—and, from the conservative nature of her government, was slow to effect reforms; yet she had made more progress in the last five years than had been made in this country.

But to mark fully our progress, it would be necessary to go back to the time of the Revolution. It was then promised us by our politicians that slavery would die out before the progress of freedom. It was promised from the pulpit that it would die out before the progress of religion. We had then 500,000 slaves and 500,000 church members; we have now three and a half million slaves and three and a half million church members—for every number that has been added to a church, a slave has been added to the Union. The Gospel they referred to was that which Christ preached on the plains of Judea 1700 years ago. Before that gospel it would have died out, but it is for the want of it that slavery flourishes. (Applase.) The teaching of religion had always favored slavery. Dr. Moses Stuart, of Andover Theological Seminary, and Dr. Lord of Dartmouth, had publicly taught that slavery was a God ordained institution. He alluded to Presbyterians in the South carrying Baptists to market, &c. So his old master, who was his uncle, had sold several of his relations, and served him for the last. He didn't doubt but the old man had some conscientious scruples about parting with him, for he was a relation of his, and it was natural for one to look after his relations.

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He claimed that the statesmen of the old world were superior to those of our country, and to show this he instituted a comparison between Lord Mansfield of England, and Henry A. Wise of Virginia.

Our government was seeking the acquisition of Cuba, but the slaves of Cuba were much better off than they would be under the laws of this country.

The lecturer here noticed some features of Cuban slavery which are no doubt familiar to our readers and then related a case of peculiar hardship that occurred in St. Louis as contrasting strongly with Cuban law.

The lecturer then related an anecdote of a man near St. Louis who used to purchase a large number of negro children from the slave dealer Walker to bring up for market. He fed them on mush and milk, but there was a danger that the larger ones would get more than their share, so he had a slave named Peter to discipline them at meals. Each one had a wooden spoon which was called a musket. When they assembled round the mush and milk Peter cried out "Have you all muskets? and if one was without he was supplied. Then came the order "Raise your muskets," then "Lower your muskets?" immediately each spoon was in the mush and milk. They were then ordered to load and then to raise the musket, and then to fire, which meant to discharge the load into the mouth. They went through the meal with this regularity, and thus no one was allowed to get a spoonful more than another.

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He related a conversation with a white woman who told him that "the black woman couldn't feel for her children like the white woman." "Why madam was you ever black?" "Why no." "Well then please wait till you become black before you testify as to the black woman's feelings, and in the meantime let her testify for herself."

Fleecy locks and black complexion  
Cannot alter nature's claim.  
Skins may differ, but affection  
Dwells in white and black the same.

He had said that he escaped as a fugitive from a city not far from this. Why then did he return here within a stone's throw of Kentucky, and in a city where he knew resistance to the fugitive slave law was useless? It was because he based his freedom on something beyond what God had given him—on a piece of paper obtained from his old master by some philanthropic women of England, and he stood here to-night free, by virtue of British gold, and not by virtue of American religion.—  
(Applause.)

The speaker then gave an interesting narrative of his life in London, and his labors to support himself there. While there, Capt. Price, his old master at St. Louis, then on a visit to Europe, called on him. He had run away from him twenty years ago. Brown treated him with great politeness, and introduced his daughter, who had just left a French boarding-school. Capt. Price remarked, a few days after, to a mutual acquaintance, "would you believe it, that black rascal talked to me just as though I had been an old school-fellow of his. I never saw such impudence in all my life; and then, to cap the climax, he introduced a yellow gal that he called his daughter."

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