

WILLIAM WELLS BROWN spoke of the ability of the colored man to take his proper position in society as a citizen. They are capable of appreciating liberty and taking care of themselves. He had been a slave twenty years, and he believed the slaves as well able to care for themselves as any other class of laborers. In the South, hundreds of plantations are managed entirely by colored men, and all through the South there had long been myriad proofs of the ability of the slave.

Mr. Brown's master moved to St. Louis. One of his slaves, Peter, a good mason, was let out a year to a white mason, and the white mason failed, and could not pay the master the \$150 agreed on; a second year, he let the slave out to a second man, with the same result; the third year, the colored man, Peter, hired himself of his master for a year for \$175, and received a paper to that effect. In a few weeks, Peter's table had luxuries on it—coffee, white bread and steaks—his cot had new furniture, he dressed better, and finally paid his master \$175 for the year, as well as saving up \$200.

White people in that vicinity became jealous of the slaves having their own time, partly because it created discontent among other slaves; but Peter was too shrewd, and made an arrangement with a merchant to hire him from his master, and in four years he saved up money enough to buy himself.

The 15,000 free colored people of New Orleans are taxed for \$15,000,000, or an average of \$1000 each, while the average property of the white citizen is but \$762 a head. The National Guard of New Orleans, of which Butler was so glad to avail himself, is composed of aristocratic free colored men, some of whom

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are worth thousands, and several worth several hundred thousand dollars each.

The chief opposition to the abolition of slavery in the District of Columbia was made by masters and mistresses, who were supported by the labor of slaves whom they hired out, or who paid for their time; and C. A. Wickliffe, of Kentucky, member of Congress, and own cousin of the speaker, (Mr. Brown,) used that very argument against it. Cousin Charles knew that the negroes not only supported themselves, but supported masters and mistresses in luxury. Did that look as if colored people could not take care of themselves?

Mr. Brown showed the contrast between the white and black population at the South in the matter of pauperism and crime. He described the manner in which news spread among the slaves. He remembered, that when a boy, if his mistress's family wished to say any thing they did not want the slaves to hear, they would send them out, but he often hid behind the curtain and stayed; and at night, when the slaves met at their quarters, the story would be discussed, and the news go from plantation to plantation like lightning. He had seen a contraband lately, who told him the slaves knew about the issuing of the proclamation before the whites did in his vicinity.

The slaves would know when the hour of their emancipation came. The slaveholders were concentrating them in some places as a precaution, but that would make matters worse, if the wrong was still continued. Free the slaves once, and place arms in their hands, and no slave oligarchy could ever reduce them to servitude again. (Applause.) It costs but \$19

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