

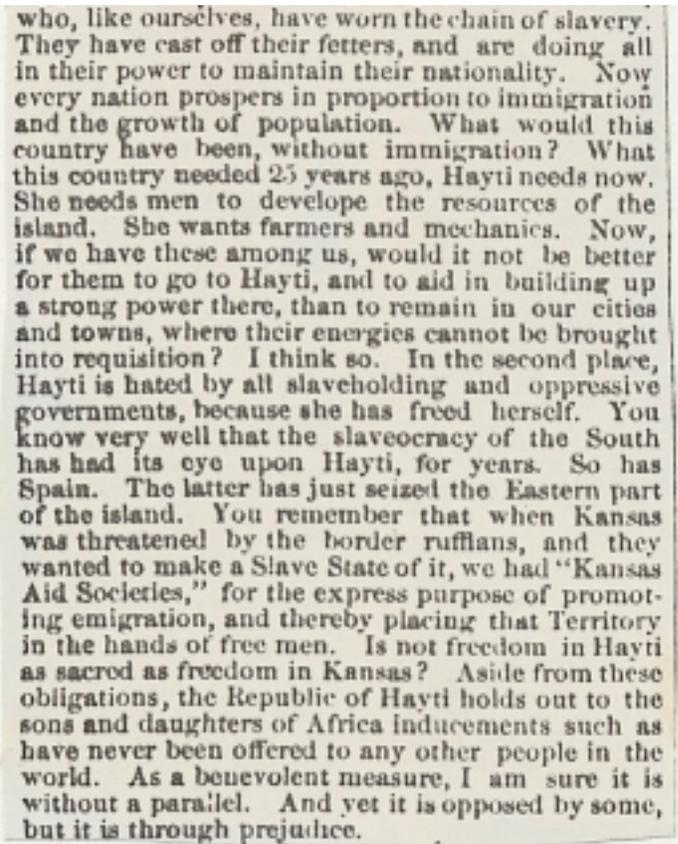
[—Wm. Wells Brown delivered an address to the colored citizens of Boston, at the 12th Baptist (Rev. Mr. Grimes') Church, on Thursday evening, Aug. 8, on the present crisis, and its connection with the colored people of this country; and at the conclusion of which, he spoke as follows of the Haytian Emigration movement:]

You ask me what I think of emigration. I will tell you in a few words. This country is ours as well as it is the white man's. We are natives and our right to remain here we will maintain. That we are to have slavery abolished and every child of God to be free, I believe. That we owe a duty to our enslaved brothers at the South, we all admit. Yet, my friends, we owe duties in other directions. Our families have claims upon us, and we owe a duty to our children that we should not neglect. In our State and National Conventions, for the last 25 years, we have been urging our people to leave the cities and towns and betake themselves to farming. As I have said on a former occasion, we are too poor to purchase farms in the New England and the other States where our people mostly reside, and, therefore, we must emigrate if we would become tillers of the soil. Now where shall we go to? This must be decided each one for himself. I have long been interested in the West India Islands[.] 20 years ago I visited Hayti and Jamaica, and have ever since felt that those regions justly belonged to the sons and daughters of Africa. But I feel more interested in Hayti than the other islands, for this reason: First, I think we owe a duty to Hayti. It is a Republic of colored men,

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who, like ourselves, have worn the chain of slavery. They have cast off their fetters, and are doing all in their power to maintain their nationality. Now every nation prospers in proportion to immigration and the growth of population. What would this country have been, without immigration? What this country needed 25 years ago, Hayti needs now. She needs men to develop the resources of the island. She wants farmers and mechanics. Now, if we have these among us, would it not be better for them to go to Hayti, and to aid in building up a strong power there, than to remain in our cities and towns, where their energies cannot be brought into requisition? I think so. In the second place, Hayti is hated by all slaveholding and oppressive governments, because she has freed herself. You know very well that the slaveocracy of the South has had its eye upon Hayti, for years. So has Spain. The latter has just seized the Eastern part of the island. You remember that when Kansas was threatened by the border ruffians, and they wanted to make a Slave State of it, we had "Kansas Aid Societies," for the express purpose of promoting emigration, and thereby placing that Territory in the hands of free men. Is not freedom in Hayti as sacred as freedom in Kansas? Aside from these obligations, the Republic of Hayti holds out to the sons and daughters of Africa inducements such as have never been offered to any other people in the world. As a benevolent measure, I am sure it is without a parallel. And yet it is opposed by some, but it is through prejudice.



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[Question by Mr. John J. Smith.—I have travelled in some Catholic countries in South America, and I know that in all such, there is no religious toleration. Are not persons in Hayti, in passing a church where there is a funeral coming out, obliged to take off their hats?]

[Mr. Brown.—There is no law in Hayti compelling a person to take off the hat on such occasions. It is a custom in all Spanish and French countries. It is a matter of politeness with the people. There is in Hayti as free religioue toleration as there is in America.]

[Question by Mr. Wm. P. Powell.—If a person goes out to Hayti at the expense of the Government, he has to pay back the amount of passage money. Now I understand that the Government pays only about 24 cents a day for work. How can a man pay his passage out of this small sum?]

[Mr. Brown—I think Mr. Powell is mistaken in the sum which the Government pays the emigrants for labor. But suppose that be true as to the amount, is every one compelled to work for the Government? No. If one has the money he can pay out of that; if he has not, let him go to work on his land, and he will soon earn the amount to pay for his passage, and far more. Our friends suppose that all who go to Hayti are paupers. We want the farmer, who will till the soil, build up himself, and be an honor to the country as well as a benefit to the community. We don't want a wholesale emigration of all sorts of people, with no purpose and no intention. The idle and lazy

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