

[MR. WATKINS' LECTURE ON HAYTI.—We cut the following paragraph from a Western paper—we think from a Toledo daily—but we have lost the title of it:—]

“The lecture of this gentleman last evening, was listened to by a large audience. It was an able and eloquent exposition of the basis upon which the present Haytian Emigration movement is predicated. The condition of the colored man in this country was portrayed with a master hand.

‘Here,’ said he, ‘our complexion is considered as unconstitutional, and the texture of our hair contrary to ‘the statutes in such cases made and provided.’ The social and political disabilities under which we labor crush us to the earth.—Here in Ohio, our children are not allowed to take their seats in the same school with the whites, but are driven to some nook or corner, in an isolated position, as though they were the special pets of the small pox. Even the churches refuse the recognition of our equal manhood. If we become insane, we cannot have access to the lunatic asylum, though taxed like white men, to support that institution; but must take up our abode in the common jail, among felons of the deepest dye.’

Having dwelt at length upon the condition of the colored people, Mr. Watkins, proceeded, in a strain of unanswerable logic, to demonstrate the necessity of changing the condition. ‘The question with him is not,’ said he, ‘Whether this condition can and will be ameliorated in this country; but, Will the time ever arrive when the colored man will have *equal rights* with the white man?’

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Will he ever have equal access to the Presidential chair, or occupy seats in the Cabinet, or in the Senate, or on the bench of the Supreme Court? In other words, will the white man so far forget the black man's complexion that he will consent to be governed by him, or to receive the law from him? No one, white or black, believes it, unless his organs of hope and marvelousness are thoroughly diseased. Then, in some respects the black man must always be the servant of the white man. For he will always in this country, in point of numerical strength, occupy the same relative position to the whites that he now does. He must at least equal him in point of numbers before he can hope for a recognition of his claims as an equal citizen.'

Mr. Watkins then proceeded in a very fervent and eloquent manner to urge the necessity of the colored man's placing himself in a country where no barriers oppose the development of his mental and moral being, but where his every faculty can proudly sweep the whole circle of human activity. He did not believe in emigration *en masse* anywhere. This is as impossible as it is impracticable, Do as the white man does—see for a *home*. Imitate his self-sacrificing, indomitable energy. If you love liberty as the white man does, make sacrifices to obtain it.

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for self-government. Emigrants can have their passage paid from Toledo to the island, by the Haytian Government. Each adult or head of a family, receives in Hayti 16 acres of land as a gratuity, and each single person 8 acres. The Government gives them subsistence for 8 days after their arrival. Other advantages, which must inevitably accrue to the emigrant, were alluded to. Those which the Government receives in compensation were commented on.—The agricultural and other resources of the island (which is about the size of Ireland) would be developed, and the Government built up in all the essentials which make a powerful and prosperous nation.

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