

The Rev. Nathaniel Paul commenced by saying that he stood in the presence of that large assembly of Christians, as the avowed representative and advocate of the rights and privileges of his brethren. He expressed himself as a decided enemy of that worst of all systems — Slavery; he cared not where, nor under what Government it existed. He would not consent for one moment to make a compromise with those who encouraged it even in the mildest form. It was its entire extermination that he wished, and he was happy in addressing an assembly of Britons whose views were in unison with his own. It was pleasing also to consider that the combined energies of the people of God had awoke, for the diffusion of the light of the gospel over all the ends of the earth. But there was one portion of the world which had shared little of christian sympathies, and that portion had the highest claims on their philanthropy. Africa, though once visited by the light of the Gospel, o'er her now brooded a moral darkness, darker than the sable tinge of her sons. But God, who could turn all things to good account, would spread his love abroad upon that country. But the darkness must remain till the standard of the cross be raised on every hill. He anticipated the time, when churches and chapels would be erected over the long neglected land, but as her situation did not enter into the object of the present meeting,

The Rev. Nathaniel Paul commenced by saying that he stood in the presence of that large assembly of Christians, as the avowed representative and advocate of the rights and privileges of his brethren. He expressed himself as a decided enemy of that worst of all systems—Slavery ; he cared not where, nor under what Government it existed. He would not consent for one moment to make a compromise with those who encouraged it even in the mildest form. It was its entire extermination that he wished, and he was happy in addressing an assembly of Britons whose views were in unison with his own. It was pleasing also to consider that the combined energies of the people of God had awoke, for the diffusion of the light of the gospel over all the ends of the earth. But there was one portion of the world which had shared little of christian sympathies, and that portion had the highest claims on their philanthropy. Africa, though once visited by the light of the Gospel, o'er her now brooded a moral darkness, darker than the sable tinge of her sons. But God, who could turn all things to good account, would spread his love abroad upon that country. But the darkness must remain till the standard of the cross be raised on every hill. He anticipated the time, when churches and chapels would be erected over that long neglected land, but as her situation did not enter into the object of the present meeting,

he would leave her where he found her. Nor would he dwell on the horrors of slavery as it existed in the West Indies – thanks be to God it had there received its death blow. Whatever Britons had to boast of their country, their history never saw a prouder day than the first of August last. He would confine his observations to the condition of his countrymen in the United States of America. Mr. Paul then turned to the formation of the settlement under the British Government, which, he said, bore the illustrious name of Wilberforce, and to the education of its inhabitants. He had no pretence to eloquence; he would give them a simple statement, and he requested a patient hearing, especially as he labored under a severe cold, and was not able to speak as he could wish to do. It was well known that the United States had been designated the ‘Land of Liberty and Equality;’ and, according to the professions of its inhabitants, the land where the principles of national liberty were best understood and practised. They boasted of a republican government, and their Declaration of Independence bore that all men were equally entitled to maintain their rights – life, liberty, and the pursuit of happiness. Yet notwithstanding all these professions, there were in 1830, 2,010,572 slaves, out of a population of 12,000,000; or upwards of one-sixth of the population in

he would leave her where he found her. Nor would he dwell on the horrors of slavery as it existed in the West Indies—thanks be to God it had there received its death blow. Whatever Britons had to boast of their country, their history never saw a prouder day than the first of August last. He would confine his observations to the condition of his countrymen in the United States of America. Mr. Paul then turned

to the formation of the settlement under the British Government, which, he said, bore the illustrious name of Wilberforce, and to the education of its inhabitants. He had no pretence to eloquence; he would give them a simple statement, and he requested a patient hearing, especially as he labored under a severe cold, and was not able to speak as he could wish to do. It was well known that the United States had been designated the ‘Land of Liberty and Equality;’ and, according to the professions of its inhabitants, the land where the principles of national liberty were best understood and practised. They boasted of a republican government, and their Declaration of Independence bore that all men were equally entitled to maintain their rights—life, liberty, and the pursuit of happiness. Yet notwithstanding all these professions, there were in 1830, 2,010,572 slaves, out of a population of 12,000,000; or upwards of one-sixth of the population in

slavery. He would not dwell on the physical condition of this class of our fellow-creatures, because that subject had been already fully treated of by that distinguished friend of the negro, George Thompson. (Enthusiastic applause.) Mr. Thompson both in this city and in Edinburgh, had viewed the matter in all its bearings, and he was now gone to the United States of America, where it was hoped he would reap the reward of his labors. Slavery in the United States had not differed much from the slavery in the West Indies, as had been said by Mr. Thompson and others. In reference to the manner slaves were wrought, fed, clothed, and punished, it was the same. But there was one feature, in which it would be readily admitted the system was more atrocious; he alluded to the internal traffic of slaves. It perhaps was not known that in Virginia, Maryland, and North Carolina, there was a redundancy of slaves, for which a market was had in the more Southern States; and thus a regular traffic was carried on – as atrocious as ever was carried on between the United States and Africa. At the market the slaves were disposed of in the same manner as cattle in this country. (Cries of Shame.) It was not uncommon to see a whole family of slaves brought into the market, the husband, the wife, and the children – all set up on a table, and their physical

slavery. He would not dwell on the physical condition of this class of our fellow-creatures, because that subject had been already fully treated of by that distinguished friend of the negro, George Thompson. (Enthusiastic applause.) Mr. Thompson both in this city and in Edinburgh, had viewed the matter in all its bearings, and he was now gone to the United States of America, where it was hoped he would reap the reward of his labors. Slavery in the United States had not differed much from slavery in the West Indies, as had been said by Mr. Thompson and others. In reference to the manner slaves were wrought, fed, clothed, and punished, it was the same. But there was one feature, in which it would be readily admitted the system was more atrocious; he alluded to the internal traffic of slaves. It perhaps was not known that in Virginia, Maryland, and North Carolina, there was a redundancy of slaves, for which a market was had in the more Southern States; and thus a regular traffic was carried on—as atrocious as ever was carried on between the United States and Africa. At that market the slaves were disposed of in the same manner as cattle in this country. (Cries of Shame.) It was not uncommon to see a whole family of slaves brought into the market, the husband, the wife, and the children—all set up on a table, and their physical

powers shown off in such a manner as to bring the highest price. He (Mr. P.) knew that there was a difference of opinion as to whether negroes were possessed of the same tender sympathies as other people. Some doubted whether among the negroes a husband could love his wife, or a mother her children, as well as among those of mankind, who were called the white people; but were they to witness a sale of slaves they would be satisfied that the feelings of the one class of mortals was as powerful as those of the other. The slaves must be disposed of to the highest bidder, (for they are sold by public auction) and it were enough to convince the most sceptical to witness the tears, and the supplications, that if the family should be sold, they might go together. These tears and lamentations were no more heeded than the lowing of cattle or the bleating of sheep. Mr. Paul, in support of what he stated, read extracts from 'Stuart's Three years in America,' narrating more fully what he alluded to, respecting a sale of slaves. He then remarked, that in the southern or slaveholding States, the slaves and even the free people of color were subject to the most severe laws; for example – in Alabama, for assembling for worship, or for teaching reading and writing, the persons guilty were subjected to a penalty from 250 to 500 dollars; and in some cases they were lashed.

powers shown off in such a manner as to bring the highest price. He (Mr. P.) knew that there was a difference of opinion as to whether negroes were possessed of the same tender sympathies as other people. Some doubted whether among the negroes a husband could love his wife, or a mother her children, as well as among those of mankind, who were called the white people; but were they to witness a sale of slaves they would be satisfied that the feelings of the one class of mortals was as powerful as those of the other. The slaves must be disposed of to the highest bidder, (for they are sold by public auction) and it were enough to convince the most sceptical to witness the tears, and the supplications, that if the family should be sold, they might go together. These tears and lamentations were no more heeded than the lowing of cattle or the bleating of sheep. Mr. Paul, in support of what he stated, read extracts from 'Stuart's Three years in America,' narrating more fully what he alluded to, respecting a sale of slaves. He then remarked, that in the southern or slaveholding States, the slaves and even the free people of color were subject to the most severe laws; for example—in Alabama, for assembling for worship, or for teaching reading and writing, the persons guilty were subjected to a penalty of from 250 to 500 dollars; and in some cases they were lashed.

The question was, why should such laws be enacted? what objections should there be to learning to read and write, or to meeting in public for worship. It was the opinion in this country, that education and religion made men better; but such was the nature of the system, that it could not stand by the test of truth. The slaves would learn from reading the Scriptures, that they were the same creatures, and as accountable to God as others, and as much entitled to their liberty. With reference to their not assembling for worship, it did not form an objection to their character as slaves; at the sales, it rather formed a recommendation, and a testimony of their worth. It was there held forth, that they possessed excellent characters, and assurance were given, that they were consistent christians. Their masters were not afraid because of their religion, but they were afraid, that while they met for religious purposes, they would devise schemes and plans by which they might effect their liberty, even to the destruction of their masters. In further alluding to the condition of the United States, Mr. Paul remarked that there were 24 States all under one government, but each capable of managing its own affairs. In 12 of those States, he said, slavery did not prevail, but there existed a prejudice against the colored people, so that even in the House of God they were not permit-

The question was, why should such laws be enacted? what objections should there be to learning to read and write, or to meeting in public for worship. It was the opinion in this country, that education and religion made men better; but such was the nature of the system, that it could not stand by the test of truth. The slaves would learn from reading the Scriptures, that they were the same creatures, and as accountable to God as others, and as much entitled to their liberty. With reference to their not assembling for worship, it did not form an objection to their character as slaves; at the sales, it rather formed a recommendation, and a testimony of their worth. It was there held forth, that they possessed excellent characters, and assurances were given, that they were consistent christians. Their masters were not afraid because of their religion, but they were afraid, that while they met for religious purposes, they would devise schemes and plans by which they might effect their liberty, even to the destruction of their masters. In further alluding to the condition of the United States, Mr. Paul remarked that there were 24 States all under one government, but each capable of managing its own affairs. In 12 of those States, he said, slavery did not prevail, but there existed a prejudice against the colored people, so that even in the House of God they were not permit-

ted to sit in the same part as others, not were they allowed to sit down at the table of the Lord, till the others were served. In 1829, a law was passed in Ohio, compelling the free people of color to leave the State in 30 days, under a penalty of 500 dollars, or to give security that they would never become a burden on the public, or consent to be sold as slaves. The colored people, after deliberating, petitioned the authorities for 30 days longer, and sent a petition to Sir James Colebrooke, lieutenant governor of Upper Canada, inquiring what privileges would be granted them in his colony. An answer was returned, breathing the spirit of a noble minded Briton. 'Tell your Republicans,' said the governor, 'on your side of the line, that we royalists on this side do not know men by their color. Should you come to us, you will be entitled to all the privileges and immunities of the rest of his Majesty's subjects.' Having received this favorable intelligence from his Excellency the Governor, they emigrated to that Province, and there established that settlement which bears the name of him, who although dead, lives in the memories of all Christians, Wilberforce. Mr. Paul then alluded to the progress of the settlement; he said, were the slaves at liberty, they would show the same industry, and anxiety to acquire an honest livelihood as others. There was no settlement had made

ted to sit in the same part as others, nor were they allowed to sit down at the table of the Lord, till the others were served. In 1829, a law was passed in Ohio, compelling the free people of color to leave the State in 30 days, under a penalty of 500 dollars, or to give security that they would never become a burden on the public, or consent to be sold as slaves. The colored people, after deliberating, petitioned the authorities for 30 days longer, and sent a petition to Sir James Colebrooke, lieutenant governor of Upper Canada, inquiring what privileges would be granted them in his colony. An answer was returned, breathing the spirit of a noble minded Briton. 'Tell your Republicans,' said the governor, 'on your side of the line, that we royalists on this side do not know men by their color. Should you come to us, you will be entitled to all the privileges and immunities of the rest of his Majesty's subjects.' Having received this favorable intelligence from his Excellency the Governor, they emigrated to that Province, and there established that settlement which bears the name of him, who although dead, lives in the memories of all Christians, Wilberforce. Mr. Paul then alluded to the progress of the settlement; he said, were the slaves at liberty, they would show the same industry, and anxiety to acquire an honest livelihood as others. There was no settlement had made

greater progress; and the reason was obvious. There was no individual there could point his finger at the colored man; he was the same as other citizens. Mr. P. related an anecdote of a slave who had absconded from an estate in Kentucky, to Upper Canada. His master followed, and endeavored to persuade him by fair promises to return. The slave addressing him, not as he did on the plantation as master, but calling him by his name, flatly told him that he had been too long with him not to know what he would do if he got him over the water, adding, that if he did not be off, he would serve him as he had been served. Another slave who had run away, was for a night in the house of a Quaker, till he got an opportunity of escaping into Upper Canada, and the feelings he afterward expressed towards that Quaker, were proof, continued Mr. P., that the slaves were not destitute of gratitude. Alluding to the means of education in the States, he stated that there had been seminaries established, but owing to prejudices against the colored people, young men of that class were not admitted. Some years ago, institutions for the admission of young men of color had been commenced, but had been opposed by the authorities, and since then an institution had been opened by a pious female, but had to be abandoned. Those in the settlement where he came from, were

greater progress; and the reason was obvious. There was no individual there could point his finger at the colored man; he was the same as other citizens. Mr. P. related an anecdote of a slave who had absconded from an estate in Kentucky, to Upper Canada. His master followed, and endeavored to persuade him by fair promises to return. The slave addressing him, not as he did on the plantation as master, but calling him by his name, flatly told him that he had been too long with him not to know what he would do if he got him over the water, adding, that if he did not be off, he would serve him as he

had been served. Another slave who had run away, was for a night in the house of a Quaker, till he got an opportunity of escaping into Upper Canada, and the feelings he afterwards expressed towards that Quaker, were proof, continued Mr. P., that the slaves were not destitute of gratitude. Alluding to the means for education in the States, he stated that there had been seminaries established, but owing to the prejudices against the colored people, young men of that class were not admitted. Some years ago, institutions for the admission of young men of color had been commenced, but had been opposed by the authorities, and since then an institution had been opened by a pious female, but had to be abandoned. Those in the settlement where he came from, were

establishing a seminary for the education of young men of color, or others that chose to attend. There were young men willing to labor wherever God would send them, and who would no doubt be prosperous, if they could be furnished with the means of instruction. In confirmation of this, he referred them to Mr. Smith, who was on the platform, a young gentleman of the highest respectability and intelligence, and a man of color like himself, who had come to this country for the benefits of its institutions. When he considered the efforts that had been made by the christian community in this country for the liberty of the bodies of the slaves, he hoped they would turn their consideration to the appeal which he had made for the improvement of their minds. Here Mr. Paul was interrupted by a noise from a crowd at the door, over-anxious to gain admittance, when the Lord Provost announced that another meeting would be held, and the noise subsided.

Mr. Paul then said that he had detained them too long, (cries of No, No,) and in conclusion, he urged them to take and interest in the object. For 15 years, he said, he had been devoted to the cause, and as long as he lived, feeble as his talents were, they would be devoted to the relief of his suffering fellow-creatures. He expressed a wish that the blessings of the Almighty might rest on

establishing a seminary for the education of young men of color, or others that chose to attend. There were young men willing to labor wherever God would send them, and who would no doubt be prosperous, if they could be furnished with the means of instruction. In confirmation of this, he referred them to Mr. Smith, who was on the platform, a young gentleman of the highest respectability and intelligence, and a man of color like himself, who had come to this country for the benefits of its institutions. When he considered the efforts that had been made by the christian community in this country for the liberty of the bodies of the slaves, he hoped they would turn their consideration to the appeal which he had made for the improvement of their minds. Here Mr. Paul was interrupted by a noise from a crowd at the door, over-anxious to gain admittance, when the Lord Provost announced that another meeting would be held, and the noise subsided.

Mr. Paul then said that he had detained them too long, (cries of No, No,) and in conclusion, he urged them to take an interest in the object. For 15 years, he said, he had been devoted to the cause, and as long as he lived, feeble as his talents were, they would be devoted to the relief of his suffering fellow-creatures. He expressed a wish that the blessings of the Almighty might rest on

March 14, 1835
Paul, Nathaniel
Liberator

this land, and that it might never countenance slavery. He then thanked the meeting for their attention, and sat down amidst great applause.

this land, and that it might never countenance slavery. He then thanked the meeting for their attention, and sat down amidst great applause.