

Rev. Nathaniel Paul, of Albany. — This is an important resolution, in whatever light it is viewed. No obstacle in the way of abolition is more powerful than prejudice against color. Were I a slaveholder, and you should come to me and ask for the abolition of slavery, I would say to you, go home and do away your wicked prejudice, which prevents colored students from entering your colleges and seminaries, colored children from enjoying the instructions of your infant schools, and pious colored people from sitting at your communion tables, before you preach to me. After you have done that, I will listen; until you do it, I can not hear you.

I went to England, and there saw a man who had been in America. He came here because he heard it was a land of liberty. He arrived in New York on the Sabbath, early in the morning. He dressed himself, and went to the house of worship; went into the church, walked about half way up the aisle, and was there seized by the collar by a man, and hurried out of the house — the man saying, in the mean time, “What are you doing here, you black rascal?” The colored man was a Christian! He exclaimed, as he arrived at the door, Is this America? and is this American freedom? Mr. President, this is not as I was treated when I went to England. I found, at the boarding house where I put up, a gentlemen of respectability, who asked me if I wished to go to meeting on the Sabbath, saying, if you do I will accompany you to hear Dr. Raffles. I thanked him, although I confess I stood a little back, not being accustomed to such treatment, such kindness, in America. We went to meeting. — The house was full, containing about 2000 people. — The sexton met us — not to turn us out, or to seize us

REV. NATHANIEL PAUL, of Albany.—This is an important resolution, in whatever light it is viewed. No obstacle in the way of abolition is more powerful than prejudice against color. Were I a slaveholder, and you should come to me and ask for the abolition of slavery, I would say to you, go home and do away your wicked prejudice, which prevents colored students from entering your colleges and seminaries, colored children from enjoying the instructions of your infant schools, and pious colored people from sitting at your communion tables, before you preach to me. After you have done that, I will listen ; until you do it, I can not hear you.

I went to England, and there saw a man who had been in America. He came here because he heard it was a land of liberty. He arrived in New York on the Sabbath, early in the morning. He dressed himself, and went to the house of worship; went into the church, walked about half way up the aisle, and was there seized by the collar by a man, and hurried out of the house—the man saying, in the mean time, “What are you doing here, you black rascal ?” The colored man was a Christian ! He exclaimed, as he arrived at the door, Is this America ! and is this American freedom ? Mr. President, this is not as I was treated when I went to England. I found, at the boarding house where I put up, a gentlemen of respectability, who asked me if I wished to go to meeting on the Sabbath, saying, if you do I will accompany you to hear Dr. Raffles. I thanked him, although I confess I stood a little back, not being accustomed to such treatment, such kindness, in America. We went to meeting.→ The house was full, containing about 2000 people.— The sexton met us—not to turn us out, or to seize us

by the collar as if we were ruffians – but to conduct us forward to a seat with white people, along side of a well-dressed and respectable white lady. She did not turn up her lip with scorn, nor start back as from the approach of a viper. When the hymn was read, she kindly opened her hymn book and presented it to me. What a striking contrast between my friend's reception and my own. So much for prejudice. No one who does not wear the garment, can tell where it pinches and distresses us.

Now, if the anti-slavery cause is ever successful in abolishing slavery, it must be by the removal of this monster from the heart of every man, that they may go forth with clean hands and hearts. Pardon my earnestness. I am not angry, my friends, but I feel deeply. I can not speaking without deep feeling.

During my travels to England, I met with what I call true friends of abolition. There are, I am sorry to say, two kinds of abolitionists – whether in Albany or not, I can not say. 1. That kind who hate slavery, especially that which is 1000 or 1500 miles off. But, as bad as they hate slavery, they hate a man who wears a colored skin, worse. I only carry out the Savior's rule of *judging trees by their fruits*. I do not like wolves in sheep's clothing. Another kind is that to which it is a great honor for a man to be allied – those whose principles are based on the word of God and the Declaration of Independence. It is self-evident that God has created all men equal. Thank God there are some who acknowledge this truth, and act under its influence; who will make any sacrifice required to plead the cause of the oppressed and injured.

by the collar as if we were ruffians—but to conduct us forward to a seat with white people, along side of a well-dressed and respectable white lady. She did not turn up her lip with scorn, nor start back as from the approach of a viper. When the hymn was read, she kindly opened her hymn book and presented it to me. What a striking contrast between my friend's reception and my own. So much for prejudice. No one who does not wear the garment, can tell where it pinches and distresses us.

Now, if the anti-slavery cause is ever successful in abolishing slavery, it must be by the removal of this monster from the heart of every man, that they may go forth with clean hands and hearts. Pardon my earnestness. I am not angry, my friends, but I feel deeply. I can not speak without deep feeling.

During my travels in England, I met with what I call true friends of abolition. There are, I am sorry to say, two kinds of abolitionists—whether in Albany or not, I can not say. 1. That kind who hate slavery, especially that which is 1000 or 1500 miles off. But, as bad as they hate slavery, they hate a man who wears a colored skin, worse. I only carry out the Savior's rule of *judging trees by their fruits*. I do not like wolves in sheep's clothing. Another kind is that to which it is a great honor for a man to be allied—those whose principles are based on the word of God and the Declaration of Independence. It is self-evident that God has created all men equal. Thank God there are some who acknowledge this truth, and act under its influence; who will make any sacrifice required to plead the cause of the oppressed and injured.

When I see a man of this character, I *know* how I feel, but I *can not tell*. I can not help loving them. They carry out the principles which the Lord Jesus Christ possessed. They carry out the spirit of the Savior's golden rule. Though many of them are rich and honored, yet they are not above pleading the cause of the poor and dumb.

[Here Mr. P. stopped, having consumed the time allotted to each speaker; but cries of Go on, go on, were heard.]

I know, said he, the objection brought against us, where we attempt to speak in our own behalf – “You want white men to make you equal with them.” But it is not so. We ask only that you treat us justly. – We do not wish to be introduced to the great men of the nation, for I should not consider it a very great honor. I had a greater honor than to be invited to sit at the table of Mr. Van Buren. I was invited to dine with the excellent Wilberforce; I sat by his side several hours in interesting conversation. Oh, what a precious time. Sir, I want to see such abolitionists as Wilberforce and Clarkson. Then we shall see man respecting his fellow man, seeking to promote his usefulness and happiness. I did wish to speak a word to the ladies. I wish to present to their consideration the example of some of their fair sisters across the Atlantic, where that foul notion of gradualism was torn off, and total abolition substituted. Ladies there came forth, such as Elizabeth Frey, Mary Topham, &c., and, not satisfied with going around and soliciting those in their neighborhood, they went from towns to cities,

When I see a man of this character, I *know* how I feel, but I *can not tell*. I *can* not help loving them. They carry out the principles which the Lord Jesus Christ possessed. They carry out the spirit of the Savior's golden rule. Though many of them are rich and honored, yet they are not above pleading the cause of the poor and dumb.

[Here Mr. P. stopped, having consumed the time allotted to each speaker; but cries of Go on, go on, were heard.]

I know, said he, the objection brought against us, where we attempt to speak in our own behalf—“You want white men to make you equal with them.” But it is not so. We ask only that you treat us justly.— We do not wish to be introduced to the great men of the nation, for I should not consider it a very great honor. I had a greater honor than to be invited to sit at the table of Mr. Van Buren. I was invited to dine with the excellent Wilberforce; I sat by his side several hours in interesting conversation. Oh, what a precious time. Sir, I want to see such abolitionists as Wilberforce and Clarkson. Then we shall see man respecting his fellow man, seeking to promote his usefulness and happiness. I did wish to speak a word to the ladies. I wish to present to their consideration the example of some of their fair sisters across the Atlantic, where that foul notion of gradualism was torn off, and total abolition substituted. Ladies there came forth, such as Elizabeth Frey, Mary Topham, &c., and, not satisfied with going around and soliciting those in their neighborhood, they went from towns to cities,

March 14, 1838
Paul, Nathaniel
Friend of Man

and exerted a very efficient influence in obtaining hundreds of names of petitioners against oppression, and in favor of equal rights.

and exerted a very efficient influence in obtaining hundreds of names of petitioners against oppression, and in favor of equal rights.