

The Rev. N. PAUL then rose and said, There is one circumstance that has struck my mind with peculiar force, and that is, the attempt which has been made by the Agent of Colonization Society to throw public odium upon the character of Mr. Garrison. All that I have to say is simply this – the name of William Lloyd Garrison stands identified with the liberties and the privileges of the people of colour in the United States of America. (Applause.) It has been said that Mr. Garrison was convicted of a libel, and was consequently thrown into prison. I might say that a greater than Wm. Lloyd Garrison was also said to have been convicted of a libel. Our Lord and Saviour Jesus Christ himself was convicted of a libel before the Jewish Sanhedrim, and was condemned to death. I know that the missionaries in Jamaica have been imprisoned, and I know that there are others who have been convicted of libels. But it has only served to elevate them so much the higher in the estimation of every man who is contending for the equal rights and privileges of his fellow-countrymen. It has been so in regard to Mr. Garrison. True it is, that he has been thrown into prison, and was confined there forty-nine days. Why was he cast there? It was because he had the boldness to come forward, and plead in the cause and on the behalf of our suffering brethren in the United States of America. (Cheers.) And be it remembered, that although he has been in prison, yet Daniel's God was with him there, and Daniel's God has brought him out again. He has been in the furnace of affliction, but the form of the fourth has been with him, and the smell of the fire has not passed upon his garments. (Cheers.) He stands infinitely higher in the estimation of the coloured people, and in the estimation of their friends, than any of those who comes forward to vindicate the cause of the American Colonization Society.

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And let me say it before this audience, that the name of William Lloyd Garrison will be cherished in the minds of the coloured people, even down to the latest posterity, and when the names of those who are vindicating the cause of the Colonization Society will be cast into eternal oblivion, or will only be remembered that they may be cursed. (Applause.) In regard to the views which the coloured people entertain relative to the Colonization Society (I speak particularly of the free coloured people), I can do no more than confirm the sentiments which have been expressed by my worthy friend, who has addressed you. This Society has been in existence, I believe, for about seventeen years; and at the moment it was organized, the coloured people came forward in a body, and said to the Society, — “We do not wish to go to Africa; we consider this as our home, as the land of our nativity.” But it has been objected, that it was not the home of coloured man; on the contrary, that Africa was his home, and America is the home of the white man. But we have asked our opponents, those who [have] thought fit to make the assertion, What is it that has given to the white man a prior claim to the soil? (Cheers.) Was it because they went to the United States of America, and, instead of inculcating the pure principles of the Gospel of Jesus Christ, they exerted their influence and the physical power in destroying the original inhabitants of the country? Was it because they found that they could not reduce the Indians to a state of servile bondage, and therefore almost exterminated them, and reduced them to a mere remnant? Has this given them prior claim? If it has, we submit to them, and we say that they are entitled to credit for what they have done, and for what they are still striving to do, namely, to persecute and to drive them beyond the

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Mississippi. (Hear, hear, and cries of shame!) But if they contend that the struggle, during the revolution which separated that country from this, ha[s] given them a prior claim, we deny that claim, because in that struggle (Oh, be it remembered!) complexion was entirely out of the question (cheers); the black man was then considered as good as the white. We were all brethren – we were all kindred – we were bone of each other's bone, and flesh of each other's flesh. I may mention, in connection with this fact, that my father, who has now gone to a better world, shouldered his musket, went into the field of battle, and contended for the liberties of that country which the whites are now enjoying. (Applause.) He was not the only individual: but the coloured people generally went forth to the combat. They felt that their interests were identified with those of the people generally, and they thought that they were fighting for the liberties of themselves and of their children. As, then, it was not the circumstance of the revolution, nor the effects of it, which have given to them a prior claim, I hold that I have as good a right to that country as any white man, whatever may be said to the reverse. (Cheers.) I care not about their declarations to the contrary, it is my country; it is the land that gave me birth[:]; and I have as good a right to it as any other individual. In saying this, I only speak the sentiments of the people of colour generally, throughout that country. They all imbibe the same sentiments, and they say to their white brethren, "Why is it that you wish to expel us, while you throw open the door to European emigrants? You say to the English, the Scotch, the Irish, and the French, 'Come here; here is liberty; here you may enjoy all the blessings which we, as a nation, enjoy.'" But the coloured people must be

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expelled; and there is no reason that can be assigned for it, but the prejudice, the unhallowed prejudice, that rests in the bosom of the white man against his sable brethren. (Hear, hear.) The ground that we have taken, in relation to our expulsion from that country, is simply this: – We say, in the first place, What have we done? Why must we go to Africa? Have we ever manifested any disposition to insubordination? Have we ever been your enemies in times of war, or have we stirred up insurrection? Have we, as a people, been guilty of any misdemeanour, or any crime? The reply is in the negative, and the only affirmative is, “You are black men.” (Hear.) Here is the principle of prejudice that operates against us. We ask, then, What is this prejudice? Is it a virtue? If it be a virtue, it ought to be cherished. Or, is it a vice? If it be a vice, we call upon you to raise your voice against it, and endeavour to expel it as you would any other vice. (Hear, hear, and applause.) But, instead of aiming at the removal of that prejudice, they direct their efforts against us who are its objects, and we must be expelled from the country. I have watched the progress of the Colonization Society from its commencement; and, as my worthy friend (Mr. Garrison) has well stated, it has been the means of increasing that prejudice which before was sufficiently strong against the coloured people. What can we think, when statesmen, and even ministers of the Gospel (and which I have heard myself), in pleading on behalf of the Colonizat[i]on Society, say, – “The free people of colour are a curse in this country, and if you do not expel them, the time will come when they will associate with the slaves – will rise *en masse*, and cut the throats of all the white inhabitants of this country. It is, therefore, necessary to expel them.” Well,

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now, these sentiments, uttered by the leading men, and coming from the ministers of the Gospel, must exert an influence upon the community at large; and hence they have a tendency to lead them to think that, unless they co-operate with the Colonization Society, and remove the free people of colour, either themselves or their children will be massacred by us. But we have taken every means we possibly could to convince the members of the Colonization Society, that it was not our desire or our intention to go to Africa. How have we expressed it? Why, there is no town in the United States of America, where they have had liberty of speech and liberty of assembling together, in which they have not passed the most decided resolutions against this Society. This is not all; but they have held state conventions, in order that there might be union among the people in regard to this question, and the state conventions have expressed the same sentiments. But even this is not all; they have held a United States convention (that is, a meeting of delegates from every State where they have the liberty of holding a convention) in Philadelphia, and this has expressed and reiterated the same sentiment. We have said to them, "Let us alone."—

[Mr. GARRISON here interrupted, and said, I will read the resolution passed by that Convention in 1832. They are holding another Session at this time. It is this: —
"Resolved, That we still solemnly and sincerely protest against any interference; on the part of the American Colonization Society, with the free coloured population of the United States, so long as they shall countenance or endeavour to use coercive measures (either directly or indirectly) to colonize us in any place which is not the object of our choice. And we ask them respectfully, as men

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and as Christians, to cease their unhallowed persecutions of a people already sufficiently oppressed; or if, as they profess, they have our welfare and prosperity at heart, to assist us in the object of our choice. Our views and sentiments have long since gone to the world – the wings of the wind have borne our disapprobation of that institution. Time itself cannot erase it. We have dated our opposition from its beginning, and our views are strengthened by time and circumstances.”]

The Rev. N. PAUL resumed. – I will only add one word more, before I sit down, and it is this,—the Colonization Society, considered in itself, we so not so much fear. Although it is exerting an influence against us, yet still, as a Society merely, it possesses no power; it cannot absolutely compel us to go to Africa. But what, we have ever been afraid of is this (and according to what has taken place in various parts of the country, our conclusions are but too well founded), – that it will ultimately arrive to this point, that measures will be taken by the Government to compel us to go, whether we are willing or not. (Hear, hear.) The legislatures of several States have expressed their approbation of the objects of the Society. The Institution has likewise memorialized the Government of the United States, and has endeavoured to obtain its approbation to help on the efforts. The point to which we are looking is, that if they go on, and succeed in the efforts they are making, we doubt not but that they will ultimately obtain an appropriation of certain sums of money for the removal of the free people of colour to Africa. What will follow? If the Government should give money for this purpose, and if there be not a sufficient number of persons found willing to go, coercive means and measures will be adopted by Government to compel

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