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<tr>
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[Front pastedown, portrait of Amos G. Beman]
Dedication

Sermon

May 23, 1845

Preached at the Dedication of "The
Temple Unit Congregational Church
in New Haven, Etc.

Preached at the Dedication of
The 2d Congregational Church in
Ps 20: 5.

"In the name of God, we will set our banners up."

Occasions like the present, have always been celebrated by the friends of the enterprise with joyful emotion.

When we remember the past, and consider what is yet before us—when contemplate the great interests for time, and eternity, that centre in a Christian church, and the object for which this building has been erected—the Being upon whom all valuable and permanent success depends, it is fit and proper that the occasion be thus celebrated—solemn, and appropriate.
gious exercises—These did Sola
more at the dedications of the
Temple—they have continued
in all ages of the Church.
Thus it should be, with those
exercises, which are appropri
ate, and becoming the Charac
ter of Him whose worship is
here to be maintained. In
the name of our God we will
will let our banners up. He
is the God of salvation. Neither
to the Lord hath helped us.

I propose in the
I. Place to speak of some
of the fundamental truths,
which must be proclaimed
or inscribed upon a banner
set up in the name, or by the
Authority of God—and
II. What we mean by setting
up a banner in the name of God.
1. What are some of the fundamentals of the Truth which must be proclaimed, or inscribed, upon a banner set up in the name or by the Authority of God.

I remark that the true Character of God is to be proclaimed as far as the light of Nature or Revelation has revealed it. The divine light which glows amid the works of Creation—may conducted a thoughtful mind up through Nature to Nature's God—but it is only the blazing torch of eternal Truth, lit up by the fire of Inspiration, which shed a clear and strong light upon the Divine Perfections of the Deity—yet no finite mind can by search or find out the Almighty any
farther than he is pleased to reveal himself. This he has done in his blessed word so far as is necessary for man's salvation. In all places which are erected and set apart for the worship of God—his true character should be unfolded. There should be declared as the right ful, and righteous moral governor of the Universe—seated upon his throne of light and glory. Acquainting the receivers of universal dominion. Although the mode of his existence may not be explained—we may be seen in his attributes of Wisdom, Truth, Power, and Goodness—of Knowledge and Holiness. He has proclaimed himself as the great I Am the Creator, and Preserver of the Universe—the Lord the Righteous Judge of all the
caster—The great and much to be loved Deborah, whose eye is very present beholding the evil and the good—And who will be in all places where he records his name.

2. The character, and office of his Son Jesus Christ must be proclaimed as the Bible teaches it to us. The Bible everywhere represents Christ as performing the works of God. As creating, and judging, and controlling the affairs of creation—as the being by whom all things consist—an image of his Father's glory—the express image of his person—the Bible tells us that there are
Thou that bare record in heaven—The Father, the Word, and the Holy Spirit, and that these three are one.

It is not that the Word was made flesh and dwelt among men, so that his glory was seen; and it also informs us, that before the world was Jesus lived in the Bosom of infinite Love. In all places where a banner is set up in the name of our God, the Character of Christ is to be exhibited as the Bible represents Home, and upon the all things of the Sacred Scripture.

He is to be proclaimed, the only Saviour of men—that there is no other name given under heaven nor among men whereby we can be saved. Thus he offered himself as an Atonement or Satisfaction for sin that God might be just and yet...
the justification of him that believeth. He is to be preached as the Priest, Prophet, and King in Zion—that although He was once a man of sorrows, and acquainted with grief; that although He suffered and died, He arose in triumph from the grave—burst the bands of death and brought life and immortality together—ascended on high, and that now He sitteth at the right hand of the Majesty on High—making intercessions for His people. That from that position He will one day come with all the holy angels with Him—with the trump of God, and the archangels' voice—to change the living to raise the dead and to judge every man according as his works shall have been.
3. The being and office which of the Holy Spirit must be proclaimed when the banner of Truth is set up in the name of our God.
1. That he is one of the three persons in the adorable Trinity, one of the three that bear record in heaven — and
2. That it is his presence to convince men of sin, of righteousness, and of a judgement to come — that he is the author of regeneration, or that great change of which men pass from death unto life — from the power of sin, and delusion into the the glorious liberty of the sons of God — that he perfects the sanctification of believers — and that this he accomplishes through the faith upon the heart and conscience of men as a sovereign yet in perfect harmony with
the intellectual freedom and power
of man as a free agent.

4. The character and destiny of man is to be proclaimed
as the Bible represents him.

Once crowned with innocence
and glory, now in moral ruins in consequence of the fall.
By nature a child of wicked
work—going continually more
downward away from God.
Not loving to obtain a knowledge of God in all the thoughts
of his heart—This is to be shewn by the light of his
Tory—the Declaration of the
Bible and the recorded exp
erience of the most eminent
saints that have lived and
to whom have been their hearts
by the light of the holy spirit, shining upon them.

2. First duty is to be pleased before
him. To repent, and believe
on the Lord Jesus Christ as
to an act work meet for repentance.

He is to be shown that it is
Duty to love the Lord his God
with all his heart and mind
and strength and his neighbour
as himself. That he is in a
state of probation — whose duty
game will soon come to a close
— that he is on the way to the game
where there is no work or claim
or knowledge — and that what
his hands find to do— he should
do with all his might — for he
will soon be commanded before
his God and judge — to give
an account of all his actions
whether they have been good or
he is to be told that time will be no longer that he must enter upon the responsibilities of eternity—and these sealed whether his hand hath sown whether of the Spirit to work life or lasting at to the flesh from which he must reap corruption and eternal misery.

The solemn truths of his free agency—his accountability—the uncertainty of the length of the day of his probation—the final judgement to which he is so rapidly approaching and all their kindred truths are to be solemnly and affectingly pressed home upon his conscience with living power that under the influence of the Holy Spirit he may be led to "Prepare to meet his God in peace." Under the influen
ence of these truths he is to be persuaded not to live for the glory of God—that this is the chief end of man to do this is to be the great and burn
ning motive of all his moral conduct—that every other motive is deceitful and rebellious.

II. What do we mean by setting up a banner in the name of our God?

We mean that we believe his revealed words. That to us in all matters of faith and practice the Bible is our Alpha and our Omega. That in them we hear the voice of the living God from midst his throne of light speaking with an authoritative sound to all parts of his in
telligent Creation—"Reach out with the word of the Lord".
2. We mean by setting up a banner in the name of the Lord our God—that we will obey him.

There is a very wide difference between knowing what is right and practicing what is true; there is a wide difference between the light which shines from the understanding upon the path way of wisdom and the feet prints of action.

There is such a thing as holiness the truth in unrighteousness there is such a thing as grasping with the right hand the flaming torch of truth—lift up at the very Altars of God while the foot is trembling upon the dark mountains of sin.

We mean therefore that we will obey what God the Lord hath spoken—that our shall be the faith which works by love.
and purifies the heart—obedience to the Law of God alone stamps faith in Christ as genuine, and rules the actions of men in the Spohler ga
tt of moral beauty. A Christian—and especially no true minister of Jesus Christ—will never be satisfied until he sees the Faith enthroned upon the hearts of his people, and swaying its undisturbed sceptre amid the effectuals of the heart.

Love is the soul—the life blood of all obedience—where there is love there will be obedience, and where there is no obedience there is no love.

3. We mean by setting up our banner in the name of our God that we will defend those truths, which are inscribed upon it.
Where a banner is set up and displayed it is significant of war. We are to contend earnestly for the faith once delivered to the saints.

The Church of Jesus Christ is not the refuge and hiding place of moral cowards. She is not a great moral fortification to remain stationary but hanging her banner on the outer wall she is to move forward to battle. The sacramental host of God's elect

"She wants no cowards in her band
That will her colors fly.
Shall call for valiant hearted men
Who are not afraid to die."

The weapons of her warfare though not carnal are mighty through God to the pulling down of strong holds of sin—the most powerful are

Rectum—the sword of more than earthly temper is a blameless life: "There no
Joy said the Apostle John "than to hear that my children walk in the truth." Those living epistles known and read of all men will always defend the banner of salvation with more of vital power, with more of living energy than all the traditions of the Elders through grey with the mysticism of ages.

Practice is always more powerful than theory, however sublime the Philosophy by which that theory may be defended. It is the duty of every Christian, and especially of every Christian Church, to defend the Doctrines of the Cross by at least a silent though no the less powerful Faith and Practice in harmony with the Doctrines of Grace and Salvation. This we mean to do. And while we defend the truth by argument—we mean to give our arguments a practical efficiency by a holy walk, and godly conversation.

Finally,

4. We mean by setting up our banner in the name of our God, that we will endeavor to
to make conquests. Not merely to maintain what has been夺取—not merely to defend our rances from the assaults of our foes, but to content our desire to be the end of our aim, but we mean to invade the kingdom of darkness, and sin, and do all in our power to destroy the kingdom of Satan. Hence by the Spirit of God, without which all human efforts are vain, we hope that the truth will gain many conquests, that many souls will be led to submit their selves to the righteousness of Christ, that many trophies will be won, that many gems will be gathered, which shall shine in the crown of Redemption as stars in the firmament of eternity, forever and ever.

For this the Church is to toil, for this she is to battle, for this she cheerfully enters the conflict, and in the name of her God sets her banners up. Hitherto beholding her future victories grasps them as her own— the promise of God, "In all places where I record my name, I will come unto thee, and I will bless thee. Ex 20:24."
That promise is a shield, and a buckler, the pledge of defence, and the sign of victory.

I have remarked that occasions like the present have always been regarded by the friends of truth with joyful emotions. The present is so. What might have been the feelings of David when he set up a stone, which had been his pillow upon the place where the angels of God had appeared to him—perhaps many a Christian heart can imagine. How often we thought, during his exile and pilgrimage, that his fondest affection, his dearest hopes entwined around it! How often that scene which was pictur'd upon his memory arose before him in all its original fascin', and power to sustain, and cheer his fainting spirits! It was the voice of imperishable hope to his soul! With joy the children of Israel celebrated the building of their Temple, and atonement when for their sins they were dispersed abroad, how bitterly did they remember the past as they bemoan their hopes upon the wilderness. How many hearts rejoiced, when they saw
again restored, notwithstanding the external glory of the latter house did not compare with the beauty and magnificence of the former. How David loved the Court of the Lord’s house; the key there to him was better than a thousand in the tents of wickedness. How many of us have reason to remember the sanctuary of the Most High—with the nearest and sweetest emotions. There are long taken by the hand of preserved faithfulness, and the Covenant Promise of God’s Promised Redemption placed upon us. There with our Brothers, and Sisters, and friends, we have listened to the words of Salvation which to many of us have brought the letters of Eternal life to our anxious souls. What through a Mother’s voice be breathed amid the silence of the tomb, and a Father rest from his labors—what though the power of cruel death, or curious doctors may have broken, and separated that dear circle—yet this same treaty points to a building not made with hands—staked in the heavens—from this altar we hear the voices of Inspiration saying
Then life and immortality are brought to light, and if a man die he shall live again. The patriarchs and prophets of old have passed away. Our friends do they live forever? Some of them indeed may live longer in our midst who have long look at the interested in both here, but how many are gone - The house of our death and departure Twelve might - To depart and be with Christ is far better. We must all some leave this scene of action - as death leaves us so the judgement will find us. This building which has been erected with so much toil - the object of so much solicitude - the centre of the nearest human hopes - when parents, and children are to worship the God of Israel - who is a Spirit and such as to worship him as worship in spirit and truth - will eye and eye yield to the influence of time, and decay - its walls will crumble - its foundations will be removed into perpetuity - is written upon earth earthly - the end of all things is at hand - then judge is at the door - time shall be no more - it is the heaven's decree. Now import
and there, that while we meet here for prayer and praise— we see to it that the laws ofnature of Father, and of God are set up in our souls— how important that we seem are its interests beyond the skies—a seat in those mansions—which the Lord Jesus has gone to prepare for all such as shall love his appearing— how important this—that when our songs shall cease here, and our voices are hushed in the grave—that our Spirit, washed and re-bred in the blood, and righteousness of Christ—may be permitted to enter the portals of the upper sanctuary with shoutings of triumph and victory unto him that sitteth upon the throne, and the Lamb forever. If any—especially those who have toiled so faithfully to leave this building—should finally mis-use the great salvation—with what anguish of soul—will they remember this spot—how awful the thought—that the possibility of vent to some the words of faith and peace—may become an instrument of death
This thought mingling with the other wise joyful
sentiments of this occasion fills the mind with
sober sadness. God grant that the Holy
Spirit may here be poured out, that Truth by
the Power of Divine Love, and Sovereign Grace
may become effectual unto the salvation of
Multitudes of souls—May Heaven grant that
so long as these walls shall stand—That all
that shall come here to worship may enlist
under his banner—Submit themselves to
Jesus Christ the Rock of ages—Upon
Him as upon the Chief Corner Stone
we set our banner up—With the firm
hand of Faith we take hold of its stand
and—With it inspiring Hope we move
forward to the battle—with joy we an-
ticipate the victory—and the song of
final triumph.
I may not close without a word of express
one of the gratitude which fill our
minds in view of the kindness – the sub-
stantial tokens of regard, which we have
received from our friends – especi-
ally from the I Church and Society
in the gratious use of the "Orange at
Chapel" once since our old building
was removed. Your deeds my friends
have not been in good words alone – altho-
ugh these have not been wanting neither
shall our gratitude exist in words, but
by the grace of God we will endeavor to
make the privileges which we enjoy
the means of Instructing many souls
from the everlasting savings and rais-
ing them to everlasting glory. We trust that your kin-
liness to us will be the means of acting the principles
of truth upon the tablets of many hearts, which shall be
at in felicity, where monuments of bone and marble have
be carried when the stars shall have faded away. So that
your name yet beheld, and read them with the letters
of inexpressible splendor of living light. May
the blessing of peace and salvation be yours forever.
I close with

3. Remarks

1. We see what is the true
motion to govern us in
religion and consecution
preach for the worship of
God—

It is that with intellect
power, and with a pure head
by which our minds take
in a truth in spirit and in
truth. This is the only right
motion to set before our minds
and by which to be governed.

This has been the notice
of God’s people—The tenable
Luther—the Free Church of
Scotland—the Present move
ment in Germany. This was
the notice of the Reformed Fathers
which led them to leave England
with its polluted association.
go to Holland—then cross
the ocean to these then West−
ern Hills—This is the right
mindful which is to give
Religious Freedom to
the world—It is extend
to more freedom until the
true shall come whole all
made from the privilege of
worshiping God as under his
own vine and fig tree, and
none to molest or make him
afraid. This principle
is the soul of the Chris−
tian Alliance—What un−
der God this principle is les−
time effect, and must accom−
plish—before that Mighty Angel
having the Everlasting Gospel to procla−
me−in, and which John the Revelator saw
flying through the midst of heaven−
holding the Everlasting Gospel to preach to
all. I. Th. 4:16 shall in glory assure that the King
in
2. It is the duty of those who rest pleased in which to worship God to remember His nature and to be continually governed by it. Thus, that worship God must ever remember that He is a Spirit and seek the means to worship Him as worship in Spirit and in Truth. Thus must set the glory of God always before their eyes, and by an intelligent understanding of the Truth—Believe that God is, and that he is the rewarder of all them that diligently seek Him and that with such faith that it is impossible to please God—that true faith works by love and perfects the flesh—that those who have it grow in grace and in the knowledge of our Lord and Saviour.
Jutting aside from this principle, and motive the glory of the Lord with repentance and love. These may be intemperance and want of __ and defence but the glory of God will not be there. There may be the vain rite the Cumberland ceremony in the billions of metaphysics as disposition but like the Churches of Asia God will use them then from his mouth or like others when the hand of Demian and Petyr Lea, and Petyr's wife torn from the brown of the Redeemer that glory which he had with his Father before the world was that express usage of his
brightness procured bright
ness and beauty—bidding him
shine before the genius of
of intellectual pride, and head
hearted; awhile the borrowed
rays of created excellence a
little outshine Socrates, or
Confucius—Senecca, or
Plato. May the laws never
Comc when—The mind and
heart of vanity shall be com-
pletely to say that they have
taken away my Lord, and
I know where they have left
him: “In the house of God—
which is the house of the living God
the pillars and ground of the Truth
let the Truth, as it is in Jesus be
firmly and affectionally main-
tained forever.”
3. God will bless those that set up and maintain a stand and in his name. Not that he is confined to temples made with hands no far from it. "The broken bread and the contrite soul, is the temple where his thick delight to dwell. Where two or three meet together in his name there he will be in their midst. But he has promised that in all place where he records his name, there he will come and bless his people. He will send his truth. He will pour out his Spirit and sanctify believers. He will convert souls.
and prepare them for eternal
rest here and glory hereafter.
Your good works before your
helps on children and
children's children that the bles-
sing of the God of Israel will
descend even the same mercies
of David.
May they learn to live in
the fear and love
of God—thus to them to the
just and be with Christ
will be just better—like
Paul—be ready to offer
himself a living sacrifice and
not hasty to faith,
we finish the course—
like Simeon. Rest in peace
like Psalms. The name of
Jesus, and fast in honor
of him, and open
our love.
The Second Congregational Church.

It is well known to our citizens, that for a long time the 2d Congregational Church (Africans) was closed for want of interest and a pastor, with the exception of a few weeks in the fall of '69. Several attempts were made to secure a preacher, but being unsuccessful in their selection they were about giving up in despair, when their fortune seemed to change, and Rev. Amos G. Beman was employed as stated supply. Since July 1st, 1870, Rev. Mr. Beman has labored among them with marked success. At the present time they are enjoying a very interesting revival of religion. Ten have recently found a hope in Christ, and are expecting to unite with the church next Sabbath. Since July 1st they have raised among themselves three hundred and twenty dollars, out of which they have paid their preacher, repaired their church edifice and given twenty-five dollars to charitable and missionary purposes. The average attendance at the Sabbath school is 40, and the penny contribution for the last 15 weeks has amounted to nine dollars. About four hundred verses have been committed to memory and recited. Last Sabbath, in review of the study of Christ's Sermon on the Mount, the school showed that they had not been idle, and their answers were intelligent and prompt. This society is poor, and needs the sympathy and aid of the Christian public; and we hope that the colored people of Pittsfield will receive sufficient aid to secure permanency in this good work.

[Handwritten note]

Made remarks to the church on the perennia.

[Handwritten note]

The Cong. Ch. at 26.11. 25-4.

[Handwritten note]

The consecration of the building in the Mass. CH.

[Handwritten note]

26.11. 25-4.

[Handwritten note]

2-39.
Until 1818, there was no distinction as to color for the 1831-32 "shirtfront, back, or side." The same year, 1844, Gov. Baldwin Men, the same 2.

Of the opposition to this measure— I am here in consequence of the report of the debated on Dr. Maddox the following:

Why he said (in 1854)

Mr. Maddox was opposed to keeping up an excitement. "Cursed be Canaan," in the record of sacred writ, and therein where the prejudice arises. Christianity and civilization have improved their condition, but the prejudice must remain.

Compensation on the other side of this
Contd. — $1000
By the Legislature —
5000 a 6000. May be for nothing —
CATALOGUE
OF THE
OFFICERS AND STUDENTS
OF THE
ONEIDA INSTITUTE.

1836.

WHITESBOROUGH:
ONEIDA INST. TYPOGRAPHICAL ASSOCIATION.
1836.
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Revd. L. H. LOSS, Whitestown.
REUBEN HOUGH, Secretary and Treasurer, Whitestown.
Revd. IRA PETTIBONE, Whitestown.
THOMAS BEEBE, Whitestown.
Revd. BERIAH GREEN, Whitestown.
ALVAN STEWART, Utica.
SAMUEL LIGHTBODY, Utica.
JAMES SAYRE, Utica.
JARED E. WARNER, Utica.
SETH B. ROBERTS, Rome.
ERASTUS UPSON, Camden.
STUDENTS.

In the abbreviations made use of, E. signifies East Building; W. West building; Ch. Chapel; Pr. building in which the students belonging to the Preparatory Department are instructed.

SENIOR CLASS.

Names.                             Residence.
Smith Canfield,                    Caldwell, N. J.
Samuel Cole,                       Mexico,
Samuel W. Green,                   Whitesboro,
Stanley P. Hough,                  do.
Alfred C. Lathrop,                 Hartwick,
Isaac S. Platt,                    Franklin,
Rossell N. Randall,                Whitesboro,
Edward Reynolds,                   Pabtont,
Ralph Tyler,                       New Haven, Conn.

JUNIOR CLASS.

Names.                             Residence.
Courtland Avery,                   Rochester,
Abijah P. Beebe,                   Jackson,
Sidney Bryant,                     Sheffield, Mass.,
Charles P. Bush,                   Rochester,
Edward Canfield,                   Pleasant Valley,
Shubael Carver,                    Sherburne,
William H. Chandler,               New-York City,
Jonathan Copeland,                 Sherburne,
Charles Dickinson,                 Haddam, Conn.,
John S. Dixon,                     Parish,
William Elder,                     Florida,
Hiram Elmer,                       Hartford, Conn.,
Jared W. Fox,
Faculty

FACULTY

Rev. Beriah Green,
President.

Professor of Intellectual and Moral Philosophy.

Pelatiah Rawson,
Professor of Mathematics and Natural Philosophy.

Innes Grant,
Professor of Languages.

Charles E. West,
Professor Elect of Chemistry and the Natural Sciences.

Daniel Brainard,
Lecturer on Anatomy and Physiology.

Lecturer on Political Economy, and Science of Government.

Reuben Hough, Superintendent.

Brainerd Orton, Steward.

Milo Pond, Farmer.
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<tr>
<th>NAME</th>
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<tr>
<td>Amasa Frissell</td>
<td>Peru, Mass.</td>
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<td>Charles C. Foote</td>
<td>Mendon, Mass.</td>
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<td>Edward M. Higbee</td>
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<td>David Judson</td>
<td>Warrensburgh,</td>
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<tr>
<td>James S. Judd</td>
<td>Whitestown,</td>
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<tr>
<td>Charles Kenmore</td>
<td>La Grange,</td>
<td>54</td>
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<tr>
<td>James P. McCord</td>
<td>Elgin, Scotland</td>
<td>39</td>
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<tr>
<td>Alexander McKellar</td>
<td>Groton, Conn.</td>
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<td>Colby C. Mitchell</td>
<td>Montgomery,</td>
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<td>Lorenzo Neely</td>
<td>Watertown,</td>
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<tr>
<td>Oscar F. Parker</td>
<td>Evans Mills,</td>
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<td>Philo C. Pettibone</td>
<td>Champlain,</td>
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<td>William J. Savage</td>
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<td>Lucius Smith</td>
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<td>James L. Smith</td>
<td>Volney,</td>
<td>10</td>
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<tr>
<td>Nathaniel Smith</td>
<td>New Haven, N. Y.,</td>
<td>63</td>
</tr>
<tr>
<td>James Steele</td>
<td>Windham, Conn.</td>
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**SOPHOMORE CLASS.**

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<tr>
<td>Rufus H. Bacon</td>
<td>Annsville,</td>
<td>86</td>
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<tr>
<td>Carlisle P. Barber</td>
<td>Hartford,</td>
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<td>Amos G. Beman</td>
<td>Hartford, Conn.</td>
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<td>Andrew S. Brownlee</td>
<td>Elnoy, U. C.</td>
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<td>Joseph A. Canfield</td>
<td>Saybrook, Conn.</td>
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<td>Charles Crocker</td>
<td>Lockport,</td>
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<tr>
<td>Alexander Crummell</td>
<td>New-York City,</td>
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<tr>
<td>Gilbert Dean, Jr.</td>
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<tr>
<td>Robert Elder</td>
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<td>Amos Freeman</td>
<td>Railway, New Jersey,</td>
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<td>George Gemel</td>
<td>Stamford,</td>
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<td>Peter B. Groot</td>
<td>Florida,</td>
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<tr>
<td>William Hunter</td>
<td>Watertown,</td>
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<tr>
<td>Abraham Neely</td>
<td>Auburn,</td>
<td>80</td>
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<tr>
<td>Elias Pattison</td>
<td>Warrensburgh,</td>
<td></td>
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<tr>
<td>Name</td>
<td>Residence</td>
<td>Rooms</td>
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<tr>
<td>-----------------------</td>
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<tr>
<td>William B. Ransom</td>
<td>Lyme, Conn.</td>
<td>42 E</td>
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<tr>
<td>Thomas S. Sidney</td>
<td>New York City</td>
<td>40 E</td>
</tr>
<tr>
<td>Lewis M. Shepard</td>
<td>Potsdam</td>
<td>29 E</td>
</tr>
<tr>
<td>Franklin A. Spencer</td>
<td>Verona</td>
<td>29 E</td>
</tr>
<tr>
<td>Norman Tucker</td>
<td>Hamilton</td>
<td>17 E</td>
</tr>
<tr>
<td>Thomas E. Turner</td>
<td>Gilbertsville</td>
<td>29 E</td>
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<tr>
<td>George Waldo</td>
<td>Windham, Conn.</td>
<td>40 E</td>
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<tr>
<td>Benjamin D. White</td>
<td>White Pigeon, Mich.</td>
<td>66 E</td>
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<tr>
<td>Daniel C. Wilber</td>
<td>Sheldon, Vt.</td>
<td>33 E</td>
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<tr>
<td>Francis C. Woodworth</td>
<td>Norwich City, Conn.</td>
<td>41 E</td>
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</table>

**Sophomores, 25**

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**FRESHMAN CLASS**

<table>
<thead>
<tr>
<th>Name</th>
<th>Residence</th>
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<tr>
<td>P. A. Andreu</td>
<td>Norwich, City, Conn.</td>
<td>29 E</td>
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<tr>
<td>Oscar F. Avery</td>
<td>Groton, Conn.</td>
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<tr>
<td>Solon C. Avery</td>
<td>do.</td>
<td>26 E</td>
</tr>
<tr>
<td>Nathan P. Bishop</td>
<td>Lisbon, do.</td>
<td>31 E</td>
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<tr>
<td>James S. Brown</td>
<td>Constantia</td>
<td>100 W</td>
</tr>
<tr>
<td>Darwin Canfield</td>
<td>Pleasant Valley</td>
<td>80 W</td>
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<tr>
<td>James Carnduff</td>
<td>West Galway</td>
<td>61 W</td>
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<tr>
<td>Chauncey W. Cherry</td>
<td>Belville, U. C.</td>
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<tr>
<td>Samuel H. Cross</td>
<td>Corinth, Vt.</td>
<td>74 W</td>
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<tr>
<td>Hiram Day</td>
<td>Burlington</td>
<td>81 W</td>
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<tr>
<td>John C. Everett</td>
<td>Western</td>
<td>62 W</td>
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<tr>
<td>Hiram Freeman</td>
<td>Montpelier, Vt.</td>
<td>99 W</td>
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<tr>
<td>Albert H. Gaston</td>
<td>Smithfield</td>
<td>64 W</td>
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<tr>
<td>Edward Hollister</td>
<td>Canewango</td>
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<tr>
<td>William P. Hotchkiss</td>
<td>New York City</td>
<td>73 W</td>
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<tr>
<td>Samuel A. Jackson</td>
<td>Whitesboro',</td>
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<tr>
<td>Elias E. Kirkland</td>
<td>Bridgewater</td>
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<tr>
<td>Gilbert H. Littlejohn</td>
<td>Haight</td>
<td>30 E</td>
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<tr>
<td>Stephen T. Parshall</td>
<td>Cooperstown</td>
<td>105 W</td>
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<tr>
<td>G. Ratrie Parburt</td>
<td>Comac, Long Island</td>
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<tr>
<td>Julius Pattengill</td>
<td>New Lisbon</td>
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<tr>
<td>Samuel F. Steele</td>
<td>Volney</td>
<td>11 W</td>
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<tr>
<td>Ebenezer Tucker</td>
<td>Cherry Valley</td>
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<tr>
<td>Rufus A. Wheelock</td>
<td>Ellishburgh</td>
<td>28 W</td>
</tr>
<tr>
<td>Cyril W. Wilson</td>
<td>Barre Centre</td>
<td>96 W</td>
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</table>

**Freshmen, 25**
PREPARATORY DEPARTMENT.

INSTRUCTORS.
HIRAM ELMER, Greek and Hebrew Languages.
DAVID JUDSON, Mathematics and Geography.
GILES WALDO, Latin Language and English Grammar.

STUDENTS.

<table>
<thead>
<tr>
<th>NAMES</th>
<th>RESIDENCE</th>
<th>ROOMS</th>
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<tbody>
<tr>
<td>Harvey Baker</td>
<td>Manlius,</td>
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<tr>
<td>George Baker</td>
<td>do</td>
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<tr>
<td>Samuel P. Beecher</td>
<td>Whitesboro',</td>
<td>Village</td>
</tr>
<tr>
<td>Richard J. Butler</td>
<td>Philadelphia,</td>
<td>96 w.</td>
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<tr>
<td>Charles A. Clarke</td>
<td>Waterville,</td>
<td>87 w.</td>
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<tr>
<td>Richard Derickson</td>
<td>New-York City,</td>
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<tr>
<td>Robert Dowie</td>
<td>Andes,</td>
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<td>William H. Eddy</td>
<td>Deerfield,</td>
<td>45 e.</td>
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<td>Robert Everett</td>
<td>Western,</td>
<td>62 w.</td>
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<td>Ilias Finch</td>
<td>Peru,</td>
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<tr>
<td>Gustavus Foster</td>
<td>Royalton,</td>
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<td>William D. Forten</td>
<td>Philadelphia, Penn.</td>
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<td>Henry H. Garnet</td>
<td>New-York City,</td>
<td>56 ch.</td>
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<td>Daniel B. Green</td>
<td>Northfield, Vt.</td>
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<tr>
<td>William G. Hathaway</td>
<td>Butternuts,</td>
<td>78 w.</td>
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<tr>
<td>George Hawley</td>
<td>do</td>
<td>78 w.</td>
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<tr>
<td>Joseph W. Harmon</td>
<td>Henderson,</td>
<td>92 w.</td>
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<tr>
<td>Bradford K. Hawes</td>
<td>Ellisburgh,</td>
<td>34 e.</td>
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<tr>
<td>John H. Kedzie</td>
<td>Delhi,</td>
<td>76 w.</td>
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<tr>
<td>Samuel F. Ledyard</td>
<td>Williamson,</td>
<td>67 w.</td>
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<tr>
<td>David F. Monk</td>
<td>Springfield,</td>
<td>89 w.</td>
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<tr>
<td>John L. Morrison</td>
<td>Newburgh,</td>
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<tr>
<td>Harmon P. Norton</td>
<td>Unadilla,</td>
<td>92 w.</td>
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<tr>
<td>John Roberts</td>
<td>New-York City,</td>
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</tr>
<tr>
<td>David T. Sayre</td>
<td>New-York City,</td>
<td>101 w.</td>
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<tr>
<td>John D. Smedley</td>
<td>Royalton,</td>
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<tr>
<td>Daniel D. Thompson</td>
<td>Fayetteville,</td>
<td>90 w.</td>
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<tr>
<td>Samuel E. Wilson</td>
<td>Barry Coltre,</td>
<td>94 w.</td>
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<tr>
<td>John T. Wentworth</td>
<td>Plymouth,</td>
<td>75 w.</td>
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<tr>
<td>Vine Wales</td>
<td>do</td>
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<tr>
<td>John Watson</td>
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</table>

Preparatory, 31.
COURSE OF STUDY.

FRESHMAN STUDIES.
Algebra, Greek Testament, Hebrew Grammar, and Pentateuch, Natural Theology, and Evidences of Christianity.

SOPHOMORE STUDIES.
Geometry, Trigonometry, Mensuration of Heights and Distances, Surveying, and Navigation; Greek Testament, Greek Minora, Hebrew Pentateuch, Butler's Analogy.

JUNIOR STUDIES.
Natural Philosophy, Chemistry, Greek Testament, Xenophon's Memorabilia, Hebrew Poetry, Chaldee, Moral Philosophy.

SENIOR STUDIES.

In connection with the studies belonging to this course, Lectures, more or less frequent and full, may be expected; on the Introductions to the Greek and Hebrew Testaments, on Greek Syntax, Idioms, Synonymes, &c.; on the various departments of Natural Philosophy and Chemistry, with experiments; on Anatomy and Physiology; and on the Evidences of Christianity, and Natural and Revealed Religion.

Exercises in Declamations, every Thursday evening; and Compositions read for criticism, every Saturday in the forenoon.

Examination of all the classes at the close of each Quarter; in April, June, September, and November.

Public Exhibitions; on the fourth Wednesday in May, and on the fourth Wednesday in September.

Vacation of twelve weeks from the second Thursday in November. In the Preparatory Department, eight weeks from the same day.

For admission, the student must be prepared to sustain an examination in English Grammar, common Arithmetic, Geography, the Greek Grammar, and the Gospel of Matthew in the Greek Testament.

Trustworthy testimonials of good moral and mental character are required of every candidate for admission.

Every student is required to devote three hours a day to manual labor. The results of this, if he is diligent and faithful, will go far towards defraying the expenses of his board.

Tuition annually . . . . . . . . . . $32.00
Room rent . . . . . . . . . . . . . . 10
Contingent bill . . . . . . . . . . . . . . 10
Washing, light, and fuel, about . . . . . . . 10

In the English and Preparatory Department, attention will be given to such studies as English academies in our country commonly pursue. The elements of the Latin, Greek and Hebrew languages will also be taught. Free access to such public exercises in the Institute as may be useful to the students will be afforded. Tuition $320 a year.
This certificate that we have duly examined the bearer, James E. Roman, of Middle Town, as the candidate for and found him to be properly qualified to teach a district school.

Hartford, November 2d, 1833.

James E. Roman

[Signature]

[Signature]

Hartford, May 26th, 1838.

During the residence of Mr. James E. Roman in this city, I have been acquainted with him as a teacher of a school among the colored people, which I have, at times, visited. His general character and deportment as a Christian teacher of the school, for so far as I have inform is unexceptionable. In the personal intercourse with him, he has met the test in the same light.

J. H. Gallandt

I have not acquainted with him as a teacher, but in the attention of the above, he is happy to say - Prince Buckingham.

In the above view of the character of Mr. Roman, as expressed by Mr. Gallandt, I cheerfully concur.

[Signature]

[Signature]
ALS 1838 May 2, p. 2-3

Mr. New & Company, Long Departed, the Character of a Good Man, & Respectable Citizen, He Has Been Connected with the Institution since June 1828.

Mr. E. Johnson, A. C. on the Conference, Has Given the Lively Evidence of His Unqualified Obligation.

E. W. New, Pres. & Sec.

At a Meeting of the First Presbyterian Church, Held at the House & Time, with the Assistance of the Rev. Mr. Walker, East Windsor, Weds. May 3, 1838.

Resolved, That Mr. New, by His Merit & Character, Is作为一名 Candidate for the Presidency, and That the School Shall be Conducted as a Standing Rule, Which is 1st to Institute a Standing Rule.

Resolved, That the Members Shall.

To all whom it may concern:

In the City of Hartford, this 25th day of May, in the Year of Our Lord, 1838, the said William New, of Hartford, aforesaid, appeared before the undersigned, Judges of the Superior Court of the City of Hartford, and judiciously and impartially examined, for a subscription to the said Institution.

The said William New, being duly sworn, doth meekly subscribe to the said School at an equivalent for its maintenance to the extent of $20.00.

Hartford, May 25, 1838

Wm. New, Pres. & Sec.
New Haven June 9, 1838.

This day I landed in this city from Long Island, New York. I shall stay I know not. But I am glad. I will while in this city endeavor to glorify God and do the good of immortal souls. I will watch over me self strict pray much and endeavor to make good use of my time.

August 1st went to Hartford to deliver an address upon the moral improvement. Some two or three of my former scholars are dead—how strange. I hope they were prepared. Some friends are well—glad to say this—there are those in Hartford—dear Christian friends from whom it is easy to part.

May we see above!

Sether attended a Temperance meeting here in New Haven. Chosen delegate to represent this city at the convention of American in Boston Oct. 22nd, 1838 in this State.
ALS 1839 Mar 8, p. 1

New Haven, March 8th, 1839

A petition was presented from the Union Colored Church in the City, stating that Mr. A. G. Pomme might be ordained as an Evangelist with a view to laboring in many other States. In reply, the following Ministers met at the house of Rev. Mr. Barlow:


The meeting was opened with prayer by the Moderator.

Mr. Pomme stated the reason for requesting a letter of introduction to the Colored Church Society in this town, requiring the signature of an ordained Minister, which at the same time they are not yet prepared to do. The Committee then voted to proceed with the examination.

Mr. Pomme presented the Petition of his Brethren from the A. G. Barlow to the Committee, together with several recommendations in favor of the young man, which were adopted.

Mr. Brown then stated that in his opinion, with the language and literature generally, the opinion of the year of the work on his heart, he felt and knew nothing as designed to enter the Ministry.

The Committee proceeded to examine. The appended
with the honour of the post of Judge. He was appointed Judge of the Court of Session, and was a member of the Council.

The post of Judge was given as an honor to Mr. Shearer, who had been the first Advocate in the House of Commons, and was a member of the Court of Session.

He was appointed to the post of Judge of the Court of Session, and was a member of the Council.

The post of Judge was given as an honor to Mr. Shearer, who had been the first Advocate in the House of Commons, and was a member of the Court of Session.

He was appointed to the post of Judge of the Court of Session, and was a member of the Council.
At a meeting of the [legible text unclear] Church held March 8th 1839 it was voted to give Rev. 
Mr. [legible text unclear] a call to settle here as our pastor. 

At the meeting of the [legible text unclear] Church held March 8th 1839 it was voted to give the Rev. Mr. [legible text unclear] a call to settle here as pastor. It was also 

that the Ministers of our Church: 

are given a salary of five hundred dollars a year.

That A. C. Lucas [legible text unclear]

be the undersigned, being appointed a 
committee to present you with the above 
proceedings of our Church and society, and to 
request your acceptance of the same. I earnestly 
pray that we may be able to inform you that in the 
behalf of the above votes there was not a dissenting 
place and hope that your decision will be 
favorable and believe the reception of former 
will continue to the promotion of the kingdom of Christ and the good of the Church and society.

J. C. [legible text unclear] 

[legible text unclear]
ALS 1841 Oct 16

[Handwritten text]

[Signatures]
Rev. Amos Beman

Philadelphia, Dec. 26, 1829

[Dear Brother],

...years of the 1825...hand and do...cannot...suggestions who often...considerations have. Due to...meet...to...on...their...which may...convenient for...read...by...means...the...revised...information...related...to...churches...and...congregations...may...be...obtained...and...they...may...have...an...opportunity...of...learning...and...becoming...acquainted...with...you...and...the...influence...of...your...journey...and...during...your...stay...with...us...will...be...instructed...by...me...and...so...we...feel...that...it...is...of...great...importance...that...our...subject...should...be...adequately...be...supplied...we...must...especially...request...that...you...would...come...as...early...as...possible...for...such...contemplated...meetings...and...we...wish...you...to...understand...that...in...giving...you...the...invitation...we...are...expressing...the...sentiments...of...our...people...and...we...should...be...pleased...to...see...you...by...next...week...with...the...15th...of...January...1826...which...is...the...suggested...time...for...our...conference...if...there...you...should...conclude...to...come...with...you...to...say...on...what...day...we...may...expect...you...and...we...will...not...let...the...delay...in...order...to...conduct...you...directly...to...your...Lodging...and...at...the...same...time...we...will...consider...the...suggestions...on...this...most...important...matter...

Warmly...respectives...yours...

Joseph B. [Signature]

With...most...compliments...

Walmart...and...25th...street...Philadelphia
This is to certify that, at a meeting of the committee of the Temple St Congregational Society held at Beacon Hill, May 13th, 1844, the Rev. James J. Bowen was authorized to collect money for building a church for said society.

West J. Bowen, Clerk

New Haven, June 17th, 1844.
satisfaction to hear from you on the much important question of your views on the subject of the acceptance of the conclusion arrived at in a letter before me which I wrote some time ago on the subject of the status of the members of the Church of Christ in the New Testament.

Joseph

The son of the Rev. Dr. Heman
I was able to write the above upon your letter, which I am now upon the 20th of this month. I have given it to the Lord, that He would turn it to you.
New York city, 9th 1844.

Mr. Butler:

Dear Brother— I left home with the intention of being both gone to consider upon the great interest of our beloved family; but since I have been in this city, I have been make acquainted with the riots in Philadelphia and can easily conceive the effect which such a state of things must have upon the minds of all classes of the community and those less favorable it must be if a religious point of view, and I have therefore concluded that the voice of duty does not call me there at present.

You will please state this to the Session; and say to them that besides being all thing— how often I have been this subject about making you a visit that now feel it to be the voice of Providence that we should bed (now even reluctantly) rejoice to the thought of forming a pastoral connection.

Things here materially changed in New Haven since I wrote of which Mr. Wright will inform you. Yours with affection,

A.G. Bunnell.
This is a handwritten letter expressing concern and asking for information. The handwriting is clear and legible, but the content is not entirely visible due to the quality of the image. The letter appears to be written in English.

PS. With the request of the opening sentence of the letter, the writer is requesting more information.

Signed by the author:

Joseph Parker

Date: [unreadable]
ALS 1844 Feb 28

Philadelphia Feb 28th 1844

My dear Sir,

The Haven Corn

Your letter dated Jan 4th have come to hand which gave me much satisfaction to hear from you and with great pleasure of the situation in which you have been placed by favor to yourself and others of your near relatives to whom you cannot be with love.

Under present circumstances you have acted sincerely in re

sponding to the kind offer of your mother, however uncertain it may be that I am at the time anticipated have been

journeyed with perfect accuracy the draft on yourself to be

had on the receipt of this may be sent immediately.

The letter was in hand on Thursday. It is now* more

or less of necessities any time in the City, if desired at the fourteen days, at the Wallis Hotel at the Bath & Falmings Church.

The letter was written to know you to be the first and sent it to the care of Mr. Wright. If you have not received you will in writing this will should peruse the letter, so you which we hope the time you have preserved.

Our expedite of these in your writing is to hasten the present you to be the bearer of your parents whose presence is desired...
New Haven, June 17th, 1844.

My dear Sir,

The bearer of this introduction is the Rev. A. J. Beaman, Pastor of the Congregational Church of colored people in this city.

Mr. Beaman enjoys the confidence and esteem of the clergy and community here, has uniformly sustained himself as a conscientious, faithful, devoted minister of the Lord Jesus Christ.

The enterprise of Mr. Beaman, people to secure for themselves, purchase a new commodious house of worship, receives the sanction and encouragement of the enlightened, virtuous, benevolent among us. We doubt not it will commend itself to the good wishes, prayers, patronage of such in other places as it shall be here be presented for their consideration. Let I am that both his character and undertaking will be appreciated by yourself, Church and congregation, according to that will be his reception.

Yours in the Gospel love,

[Signature]
New Haven, May 7, 1844.

Permission is hereby given to the Union Church Congregational Society in Temple Street, to erect a church edifice of brick on their lot on Temple Street, between Crown & George Street; the front of the said edifice to be so far back from the continuation of the easterly line of Temple Street as back at north of Crown Street, as that the front deed line of steps in front of said edifice shall be at least six inches back from said easterly line continued; and no obstruction whatever to be permitted on the street.

This permit not to be valid unless recorded.

P. H. Bulfin, Mayor
Elias Merrill
Boswick Bradlee Allen
Mylius Beck

Received May 11, 1844 by E. C. Conick
City Clerk.
Daniel Webster is proof that Christianity is a part of the Common Law, fol.
Various clippings and ms. notes, 1844 Feb 10
ALS 1843 Jan 5, p. 1

Gentlemen——

Considering

the position which you hold in the Church of

God, and in this Christian community, and

also my relation to both; I believe that the

time has fully come when it is my indige-

nous duty to inform you of my situation;

feeling confident—that upon investigation you

will realize any reasonable hope which I

may cherish.

Now duty to myself and family compels

me quite reluctantly to lay my necessities before

you; else I would do as on previous occasions,

and act upon a sentiment long since adopted,

and make “silent grief my song.”

Now at present surrounded with small debts—

coming in every day to the amount of about one

cent—hundreds dollars, and have nothing to pay.

If my society could immediately settle

with, I would much relieve my troubles, but

they are not prepared to do this; and what

shall I do? or how shall I act? I have con-

cluded, frank to tell you my condition, hoping

that in some way immediate assistance may

be offered; and then if thought best to ask for a
dismission from my present Pastoral Charge to take effect about the 14th of April; not per
mit me to say, because I am unwilling to

tell any longer in this field in congrega
tion of the truths which induce it, or because I do not

not think it wise for the Harare, for most friends

do I believe, the elements of substantial goods are

among our population, which the patient hands

of Christian culture can marshal into a scene

eering to every virtuous mind; but because

my pecuniary circumstances urge me to leave

to others, what my heart would gladly and

(willingly perform).

It is now more than four years since I came
to this city; in some humble degree, I have tried to per
form my duty on all sides, and now I find myself
embarrassed and perplexed, and as a last re
tate my difficulties to those pleasures it is to
promote the happiness and usefulness of the home
best friends of the Lord Jesus Christ, especially
if by so doing it may advance the interests of
the Redeemer’s Kingdom.

With Great Respect,

New Haven,
May 5th, 1845

Amos D. Denman
ALS 1843 Dec 31

New Haven Dec 31st, 1843

Mr. A. J. Beman

New York

I have the pleasure to inform you that the work advanced by you for the Temple Street Congregational Church for the year 1844 will be prepared, and if you will come to my office on Monday, the 12th January, 1844, the same will be paid for you in behalf of the Committee.

Yours truly,

[Signature]

P.S. I avail myself of the occasion to tender you the compliments of the season.

J.B.
New Haven, April 1, 1843

To the Colored Congregational Church and Society of New Haven,

Dear Brothers,—A period seems to have arrived, when some connection was existing between us, which should be dissolved.

Faith and sincerity should ever form the governing principle in all the relations of life—especially in me, as a bond and link, as between a pastor and his people. The care which proceeds from a deep sense of magnificence, and thrilling interest should be clearly pointed out, and fully expressed that all just grounds of complaint on either side may be understood, if not removed. In harmony with these principles, as well as in accordance with my own feelings, I feel, then, to state frankly that I do not wish the relation between us terminated.

1st, From any wish, or desire, to seek for a new field of service; neither, or because I have any one in particular in view.

2d. Not because I have any reason to believe that I could not still labor here, and under God, I am more effectually promote the interests centered in this Church than I have hitherto been able to accomplish.

Experience is a good school—master. Much of that experience I have now had, which is so needful for a minister of the gospel, and could render in the
The only reason is the fear which the present continuance of the war has caused—rendering it impossible for me to leave the home of my family for a length of time, as my engagements demand it. As well as to keep close in the home of my family for a length of time, is indispensable to my health and life.

The result is the fear which the present continuance of the war has caused—rendering it impossible for me to leave the home of my family for a length of time, as my engagements demand it. As well as to keep close in the home of my family for a length of time, is indispensable to my health and life.

I therefore, in this connection, wish to express my deep appreciation of the efforts of the Society, which have been made to bring about a peaceful solution of the various difficulties that have arisen. I wish also to express my hope that the efforts of the Society will be successful and that a peaceful solution will be reached.

Yours truly,

Ellis Burnham
Warranty Deed.

Sold by Ernée & Perk, 20 Chepachet, New Haven.

To all People to whom these Presents shall come—Greeting.

Know Ye, that I, Andrew Torrell, of the town and county of New Haven, in the State of Connecticut

for the consideration of one hundred and fifty dollars

received to me, full satisfaction of the Congregational Society of the Temple Street Church, an ecclesiastical society located in said town of New Haven.

do give, grant, bargain, sell, and confirm unto the said Congregational Society of the Temple Street Church, a certain piece of land situated in said town of New Haven, now occupied by said society and standing on the site of an old church, namely, by a line drawn parallel with and five feet distant outside from the east side of said meeting house, and the west side, thereof, pulled down thirty one feet and four inches, bounded on said south side by land of said Temple Street Society, thirty one feet and four inches, and the north by land of said Temple Street Society.

TO HAVE AND TO HOLD the above granted and bargained premises, with the appurtenances thereof, unto them, the said Congregational Society of the Temple School Church, forever, to them, their heirs and assigns forever, to have and to hold the said premises for the term of their natural lives, and thereafter to the said Congregational Society and their assigns.

And further, the said Andrew Torrell, in consideration of the premises granted hereby, and the love, friendship, and esteem he has for the said society, and the purity and integrity of their church and members, do hereby covenant with the said Andrew Torrell, and their assigns, that at and until the canceling of these presents, he will never sell or mortgage the premises as a good indefeasible estate in fee simple; and have good right to bargain and sell the same, in manner and form as is above written; and that the same is free from all easements whatsoever.

And furthermore, the said Andrew Torrell, do by these presents bind and enjoin his heirs and assigns, against all claims and demands whatsoever.

In witness whereof, Andrew Torrell, have hereunto set his hand and seal this 1st day of May, 1844.

Signed, sealed and delivered, in the presence of

Henry White
J. S. Findlay

New Haven—County, in New Haven, May 1st, 1844.

Personally appeared Andrew Torrell, Signer and Sealer of the foregoing

Instrument, and acknowledged the same to be free from act and deed, before me,

Henry White, Justice of Peace.
Record. New Haven. 7th May 1844.

Four hundred and fifty dollars of James.

Mr. Rec. Treasurer of the Building Committee.

On Contract for Building the Temple.

G. Church.

Sam Jones.

P. Thompson.

Record. New Haven. 7th May 1844.

Two hundred and fifty dollars on Contract.

For Building the Church in Temple St.

Sam Jones.

P. Thompson.

Record. New Haven. 7th May 1844.

Two hundred and fifty dollars on Contract.

For Building the Church in Temple St.

P. Thompson.
Men
Nicholas Coico | Dead
Brias Stanley | Dead
John Williams | Dead
Robert McPartar | Lived

Women Living
Adina Cooper | Antonia
Dowey Griffin
Ellen Thompson | Elizabeth
F. Lora Chatfield | Butler
Nov. 1846.

On the Ruins, or History of the Temple in Canaan.
Ps 84:10-11

"For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. For the Lord is a sun and saviour: the Lord will give you light and glory. No good thing will he withhold from them that walk uprightly."

1. The establishment of Christian worship of God.
2. The Church of the Pharisees.
3. The task of meekness.
4. The Lord is a "Sanctum"—"Shield".
5. Give "Grace".
6. "Glory".
7. No good thing is wished.

The history of this Church.

From them who walk uprightly.

The condition of the Colonel, Lection, whom Dr. Dwight wrote.

What is now 25 years ago.

What a few tricks to be. Read the Presbyterian account.
Please the con: tinent for the religious services.

Church organized Aug 25, 1874, with 21 members, 4 of which were males.

1st Communion of Lord’s Supper Aug 1st, 1874.

The season:

11. Eleven of the original members are now in the City Connected with the Church.
From Oct 1 1837 to Oct 1 1834—Mr. Jacobs admitted 16 persons. From the time when Mr. Jacobs let the church in 1834 to 1839—Mr. Jacobs received the voting of the church. He preached how many were admitted or died.
For more than five years there is a blank of death so far as things have been noted by the mind of the living.
Since that time 75 have been added to the Church.
The number of deaths previous to 1838 I cannot tell.
The number of those remaining I cannot tell.

Dismissed I can not tell.
The number of additions I cannot tell.
Since 1840 Death 13.
Dismissal 20.
Excommunication 19.
Present No in the Church 130.
As far as I can learn this has been about 180.
Committee with the Church since its first establishment.
I. The object of the establishment of this Church.

The condition of things.

What they mean to accomplish.

The covenant and promise to each other.

II. The means which were to be used and what they effected in the Church.

III. Look at the condition of things, then:

1. In property
2. In intelligence
3. In morals
4. In religion

To form the Church of the future years, but three men.

John of 50, Peter of 50, and John of 70, in a

City, Roy, 100

4. Constitution Article 4: There

24 to 40.
Besides Removals by Death and Emigration.

Points to be considered now.
1. The increased Property
   and Comfort.
2. The increase of population.
3. The increase of moral principles.
4. The increase of Presbbyterian.
5. The increase of public spirit.
6. The increase Piety.

1. The increased moral discipline of those who have been engaged in this work.
2. Some brought up in slavery.
3. Some in equity villages where they had no civil or religious capacity.
4. Some little education.
4. Letter on sex property.
5. Sex had them.
6. Responsibility of
Self-government.

Anthony upon the
Negro race in
the school lesson.

No one a thorough
English education.

7. Habit of
personal sin.

8. Of
Sinful
associations.

9. The opposition.

1. That while
is found in cur

2. That of enmity
in Multitudes of
the Community.

3. That of enmity
in multitudes of the close
population.

4. That resulting
from the self-interest,
and sinful
plan of many.
The Rev. J.
1. Some have gone to Heaven.
2. Faith has a powerful hold on many hearts.
3. In the influence of the Gospel on the interest of the people, may we ever be a blessing to the world.
5. On Christ, the faithful few.

Remark:
1. The Goodness of God is a Great thing.
2. How the Lord has blessed the foundation of this Church and its faithful members, worthy of honor.
3. So are all who do this faithfully.

1. Sin has a powerful hold on many hearts.
2. Is the influence of the Gospel on the interest of the people, may we ever be a blessing to the world.
4. On Christ, the faithful few.

Remark:
1. The Goodness of God is a Great thing.
2. How the Lord has blessed the foundation of this Church and its faithful members, worthy of honor.
3. So are all who do this faithfully.
4. The number of males 17 to 18 in the first plan all that now have been played.
5. Give the male members all those credit which is due them more, they might do a duty to do.
6. When the finder will be considering all this I advice any to have a plan of more importance.
7. What duty is in every citizen, every member.
African Church and ordination, p. 1

On Tuesday the 25th instant, a new Congregational Church, composed entirely of the people of color, was organized in this city. A meeting was held in the Centre meeting house under the direction of the Western Conference of New Haven Society, where after a very satisfactory examination between 20 and 30 made a profession of their faith, entered into covenant and were constituted a church of Christ.

Immediately after this ceremony, the Rev. Simeon S. Joe Lynn was set apart and ordained as an Evangelist by the laying on of the hands of the Presbytery. The ordaining prayer was offered by the Rev. Mr. Stablin; Simon from
History of the formation of the Church
Zechariah 4:6 by Rev. Mr. Merrim
by Rev. Dr. Day; for the right hand
fellowship by Rev. Mr. Perry and the
leading joy by Rev. Mr. Fowers.

The transactions always, solemn
and momentous were attended with
special consideration, which gave
additional interest. A Christian Church
composed exclusively of colored people
the doctrine is a rare thing in New England.

A number of those who constitute this
New Church, have been released and
recommended for the purpose by the sister
Churches, where they have lived in Christ
ian fellowship as consistent worthy
members. A few were received by letter
from other places, and nearly one
half were gathered from the world.
As fruits of a trial last winter, which was confined principally to the Congregational Church of Colored People, under the care of Mr. Jacoby. They had all been previously examined by a committee from the other churches, who gave satisfactory evidence of intelligence and piety.

The ordinance of baptism was administered to eight of the new candidates by the Rev. Mr. Pinneo, who presided on the occasion.

Much interest was added to the scene by the presence of the Rev. Mr. Knight, a man of color belonging to the Presbyterian Church of New York. He addressed the members of the church, and several hundred of his colored brethren who were present, with much...
Persons who first contributed the church

Mrs. Nicholas Cissco Dead
Mrs. Biver Stanley Dead
1. John Williams Dead
2. Lucretia Williams Dead
3. Mr. M. Park
4. Clarus Lansin
5. Adeline Cooper
6. Margaret Johnson Dead
7. Clarinda Brown Dead
8. Lucy Griffin
9. Louisa Phillips Dead
10. Theodore Higgins Dead
11. David Whitemore Dead
12. Ellen Thompson Dead
13. Lucretia Lewis Dead
14. Catharine Freeman Dead
15. Catharine Wilson Dead
16. Sylla Down Dead
17. Charlotte Asher Dead
18. Horace Chatfield
19. Eliza Freeman

Whole No. 21
Male 8
Female 11
Several unsuccessful attempts having been made in past years to keep up the worship of Almighty God and the preaching of the Gospel regularly by a congregation of persons of color, it was regarded as impractical by some to attempt the formation of such a society in the city of New Haven, but in 1824 a considerable number of persons of color, encouraged by white friends, resolved to establish such a congregation.

The colored population of New Haven was then nearly two hundred souls; many of them were living in the neglect of public worship and a large number were ignorant and vicious. There were however a godly member who longed for the moral and religious improvement of their brethren.
From the Rev. Mr. Scelyn.


"Only fear the Lord and serve him in truth with all your heart, for consider how great things he has done for you."

"Society formed on the 21st of October 1824. A Congregations of one hundred were during the 1st year.

September 1st 1825 Mr. Scelyn accepted an invitation to preach "one half of the time."

4 years before enough to form a Christian Church."
Phil. Sep. 23, 1749

Mr. Amos F. Pomeroy

Dear Sir,

I am much gratified to receive the day of the 20th, so far it is all that we could desire. Our object in writing was to know if the way was open (not wishing to temper with or interfere you to leave your charge to serve us, we have refrained from writing) all restraint are now removed, and as you seem to have fully to have penetrated our desires, it presently seemed we have only to say that your kindness is appreciated, and our prayer is that God in his own wisdom may direct your path so that his glory may be promoted.

The arrangement proposed for the 15th June is provided for, and if temporary or suitable, our people will be prepared for your Morning & afternoon to far as expenses are concerned, we trust you will have no reason to find fault when you write please say if you wish to procure a place for board or whether you expect to put up with some friends and what day you may be expected to arrive.

 yours in Christ & affection.

John Whittie
Brothers Turner and White.

With this note here is request you will receive my letter declining the call to the Pastoral Office of the W. African Presbytery.—It is the only thing which I could do at present to bring peace to my own mind—and cause the church there to be at rest as far as I am concerned.—The pecuniary matter was not settled—the sickness that I am in Philadelphia one of the churches was taken up a collection to assist—they say that it will be done best when I do not know. The reason this will be done on account that this difficulty will be presented so that I think this is the best course and then if any one who knows the church case would well—or if any officer I can write you— I should be more particular but I have no discretion to speak very pecuniary matters before the world—but this much is true to you brother whom I regard highly as Christian men and gentlemen.
Thereby certified that at a meeting of the Congrega-
tion of the First African Presbyterian Church of
Philadelphia, held on the 26th of March 1850, being
convened according to Charter, the Rev. S. B. Bemis
was, by the unanimous vote of those present, elected to the Pastoral Office in said
Church. The election was held in strict conformity
with the Charter of said Church Government.

Those entitled to vote for a Pastor were di-
nected to sign the within call. John James
Jacob C. White & Nathaniel Jeffreys were appointed
Commissioners to prosecute it before Prebytery
Philadelphia, March 26, 1850.

Geo. C. Conover, Moderator

In the Prebytery of Philadelphia, April 2d 1850 this
call was approved by the congregation and leave to
prosecute it—

John W. Doane & J. Clark
The congregation of the first African Baptist living on sufficient ground, and satisfaction of
the Ministerial qualifications of your dear son
of your labor, that your manifestations in that field will be just
able to our prospects, are truly testimonials
to take with them, and desire you to write
take the first of its office in that congregation,
promising you, in the discharge of your duty,
alliner support, encouragement, and all in
the field, and that you may be free from
worldly cares and assurances, the hearty
promise and hope ourselves of pay to you the
sincere compliances from our regular associations.
Month by month, during the times of your
labors and continuance, the regular pastor of the
church, in testimony whereof we have respectively subscribed our names this 26th day of
March 12, 1850.

Thomas Black
Jersey Turner
John Smith
Sarah White

James Brown
Thomas Aller
James Stewart
Richard H. Franklin
James Chase
Peter Demasco
Sophia Fisk

Samuel Colt
George Colt
John Ferry
Maria Braly
Elizabeth Boy

James Giddens
Sarah Allerman
Harriet Wilson
Hannah Roberts
Harriet Oak
Harriet G. Owen
Eli H. Henry
A. M. Shaw
Laura Walker
LUCINDA
Rachel Henry
Sara Hunt
Elizabeth Wily
Mary Mapp
Sarah Allton
Rachel Clin
Rachel Hunter
Catherine A. Wilson
Christian Paloo
Isabelle Miller
Janet J. Vipper
Ann E. Conner
Nancy Collis
Rachel Barton
Josephine Landor
Edward Allen
Sarah Harding
Harriet Strong
Julia Johnson
Ephraim Fandrick
Charlotte Basket
Elizabeth Brown
Thomas Owen
Jotham Whitt

Hannah Mahan
Ann Lord
Robert Herman
Jane Dueser
Delia Coons
Amelia Miller
Margaret Black
John Lewis
Charlotte Hunt
Thomas Hunter
I. P. Polson
William Bruce
Henry Stewart
Andrina Hunter
Robert Edge
Drummond Shipley
William Johnston
Robert Hatters
Rogers Bishop
Maria Spots
Ann C. Nose
Thomas Harmon
Mary Jane Martin
Rebecca Miller
According to my promise, I take pen to write you; and I must be brief a line, and it must be short. I came home on Friday found two of my children sick with the alarming cough. They are still. The other members of my family are all well. The matter to which I alluded has not been settled. The interest of our church was presented to the good people of this city last Sabbath by Dr. Roe, son of the First Church. They all say that the work shall be finished, but what is to be done is not done. This I mention that you may see the way situation in this respect.

As to the field of labor in Philadelphia, it is many times longer than this, and of course there is more opportunity of doing good at this point, this is the nearest in view.

May your work and your kindness and intercourse with the church and people and pleasures be lost, and let me thank you for the kindness in any kind should be recollected.
My object in my visit was to see
your all without embarrassment.
Recent events arising from the
Circumstances of being chosen a
Distinguished Candidate for the
Office of Pastor of the Church;
while 

and while 

and while 

I felt free;
I felt free; 

I will fully enforce the opinion
I have of you.

I shall be glad to
 hear from you. 

Providing permission I
shall in a few weeks

and all the things you have

regarded as important.
New Haven, Nov 17, 1853

To the Temple A.C. Church,

Dear Brother,—In view of my present and past pecuniary circumstances I am compelled to offer you my resignations as Pastor of this Church, and to beg that I may be relieved from the office of Baptist in the Exercise of the Office of Pastor of this Church, and in free consultation with me in calling a Council of the Church and friends, which have been accustomed to take an interest in us, to meet in this place on Wednesday the 26th day of November at 2 o'clock P.M., for the purpose of settling the things that may arise; and dissolving the relations of our relations as Pastor and people as being in harmony with Congregational usage.

Yours truly,

Charles C. Beman.

New Haven,
Nov 25, 1853.

Thos. B. Stearns.
ALS 1853 Nov 30

Rev. L. Bacon 3rd from 1st Church
Rev. Lewis Hoblet

Rev. W. W. Dillen 3rd Church
Rev. John Barlow

Rev. Edward Strong, 5th Church
Rev. Fred. Day

The term of 1853 a help with the Church to unity the Committee of the Temple of 1853 was present to make efforts towards confirming the Church's interpretation of the property church congregation with the Church's practices,

After conclusion of the following resolution was passed:

Resolution that we have the Council report on detailed work and work of preparing the account of providing resources

At an Executive Council Council of the Temple St. Congregational Church at their meeting of Monday, Dec 30 of 1853 there were present (1853)
ALS 1853 Nov 30

Res. S. Bara. 2d from 1st Church.
Res. S. H. D. 3d from North Church.
Res. E. H. S. 4d from College 3d Church.
Res. E. H. S. 5d from 3d Church.
Res. E. H. S. 6d from Yale College.
Res. E. H. S. 7d from 2d Church.

The letter of Rev. Wm. Mr. Boston respecting their desire to call the Council for the admission of the 8th. November was communicated to the Council. The 8th of November was accounted for during the December.
<table>
<thead>
<tr>
<th>Institution</th>
<th>Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Church</td>
<td>Rev. S. Buss, D.D.</td>
</tr>
<tr>
<td></td>
<td>Rev. Louis H. M. Hals</td>
</tr>
<tr>
<td>First Church</td>
<td>Rev. E. W. St. Dalton</td>
</tr>
<tr>
<td></td>
<td>Rev. James Bower</td>
</tr>
<tr>
<td>College St. Church</td>
<td>Rev. Edward Strong</td>
</tr>
<tr>
<td>Chapel St. Colleges</td>
<td>Rev. W. P. E. North, Jr.</td>
</tr>
<tr>
<td></td>
<td>Rev. Smith, Minnie</td>
</tr>
<tr>
<td>3rd Church</td>
<td>Drs. L. B. Peck</td>
</tr>
<tr>
<td>South End Club</td>
<td>Dr. J. R. Bower</td>
</tr>
<tr>
<td>College, Yale</td>
<td>Rev. C. A. Goodrich, D.D.</td>
</tr>
<tr>
<td></td>
<td>Rev. J. G. Poste</td>
</tr>
<tr>
<td></td>
<td>Rev. C. P. Poste</td>
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</tbody>
</table>

After standing in takoilo 1853
ALS 1853 Dec 5

July 21st, 1853.

S. W. S.büttin

S. W. S. Büttin

Senda

...
ALS 1853 Dec 5

[Handwritten text]

1. That it is the judgment of this Council that the Rev. Mr. [Name Redacted], the pastor of this church, be removed from office, by the removal of the pecuniary embarrassment, which have compelled him to ask a dismissal.

2. That it is the judgment of this Council that the Rev. Mr. [Name Redacted] is removed from office, by the removal of the pecuniary embarrassment, which have compelled him to ask a dismissal.

3. That unless these embarrassments are removed by the 1st of June, 1857, he is ordered to the Rev. Mr. [Name Redacted] to be dismissed.

4. That the whole of the expenses of this council be paid, and that the Rev. Mr. [Name Redacted] be instructed to take immediate measures for raising subscriptions first to pay the debt, then the Rev. Mr. [Name Redacted] to pay $200 annually for his support.

[Signature]

Leonard [Name Redacted],

S. W. S., Secretary
The Temple St Congregational Church (closed) and their Pastor, Rev. A. G. Raman, $362. This amount has been due for nearly four years. An appeal is hereby made to the friends of that church & of their pastor for such contributions as will pay that debt.

In September 1849, at a Council of the Congregational Churches of the City, called by that Church, it was found that their House of Worship was much under a mortgage, about to be foreclosed, for a debt of $1200, & that the funds, their Pastor, and his salary, $466.

In consideration of their poverty, it was recommended by the Council to apply to the friends of that church in the City for funds to defray these debts - on conditions (1) that the church should raise part of the cost among themselves, (2) that their House of Worship, when freed from the mortgage should be put in the hands of Trustees, Chiefly from the Churches in the city, (3) that they should agree to keep out of debt in the future. The sum raised in pursuance of this recommendation was only sufficient to pay off the mortgage on the House of Worship. Mr. Raman at once said, "Save the House of Worship I leave my debt unpaid." The Church have fulfilled their promise to keep out of debt, & the House of Worship is free.
from incensemoney, 50s. in the hands of Mr. Parsons, a majority of them was from the steeple Church. Park is sure to lose some at their parson for lack of which he had been greatly interested. The church pray, it is a small sum for it to raise voting with the Episcopal church of New Haven. It is for the poor, those we have with us, & we cannot partake it will be readily a cheerfully ended note.

Leonard Bacon

S.S. Dunlap

Mr. L. Metz

Elizared Steger

W.B. Dunlap Jr.
figures before me — he settled.

The account
My Roll shows two $466.87

Given to the Society by
two that at the total
the Society might be paid. 25.

This sum with. $441.85

The amount due
for the property was
the money then, to be

paid as stated to the
friends, who made on the occasion

respect to. — Think this whole

amount received was about $400

perhaps some more than that.

Of the amount actually given
the colored people, I think, about
$300. The rest was called 3/5

amounted to the total of

Mr. Nash, who employed Messrs.

Build to collect this money from

sundry friends. There was

the intention to ask this apology

and the amount which each in

dividual paid, as seen in

the books of Mr. Bell — the

Property of the Society was paid for

by Mr. Nash — his own

pocket assisting to a considerable

degree, as I was informed, but

of this he took no care self if

called upon — Now of my debt

what I was discharged & how

needed the money I need not

say — Having distributed $28.00

there was then October 1st 1849

here me — $441.85

since which time I been

received in borrowed

money 25 instead of $37.50

the result of a join in collection

by Mr. Nash, with the intention of

making more Division had turned

toward the debt, forms which
Aid requested for the Temple Street Congregational (Colored) Church.

The Temple Street Church, while endeavoring to pay their debt for a new House of Worship, have fallen in arrears to their Pastor, Rev. Mr. Bennin, (a competent and worthy minister of their own color,) to the amount of $600, which sum they are unable to raise; and which in some way be must receive, or leave reluctantly and by necessity, for other fields of labor that are open before him.

In this exigency, by our advice given after examination into their affairs, and after consultation with many judicious men, and encouraged by the formal invitation of some of the churches of the city, they hereby apply to the members of other churches and congregations for aid.

About four years since they built a plain, but tasteful and commodious house of worship, at an expense of $3,800; which they have paid with the exception of $600. The annual income, from the rent of pews and from other sources, equals generally their annual expenses, except the interest on the above debt. We hope and believe, that by timely aid now, they will retain the useful services of their minister, and be able hereafter to go on prosperously without aid.

We hope that their application will not be confounded with the numerous and frequent applications from other and smaller colored churches in the city. Theirs is the original church. They have not asked assistance of late; and they have, we believe, strength and stability enough to sustain an orderly and useful ministration of the gospel, (such as they have now had for many years,) when their small remaining debt shall be paid.

Sincerely,

[Signatures]

Leonard Bacon.
S. W. B. Bixby.
Eliza H. T. Fitch.
Edward Strong.
Henry Wetzel.
John Decker.
Voted that the following brethren of this church be appointed a committee to attend and confer with the Council:

Seamen: Luke Lathrop, Geo. C.洛ynton, Henry & Scott
Men: John Williams, Moses Eyman

Luke Lathrop
William Binkley
Clark
ALS 1853 Nov 20, p. 2
At an ecclesiastical council convened by letter from the Rev. Mr. A. B. Bacon, D.D., at their House of Worship, Jan. 11, 1858, for the purpose of acting on the request of their Pastor, the Rev. E. A. Bement, to be dismissed from his pastoral relation to them, there were present from

The First Church in New Haven

The North Church
Rev. S. W., Cotton, D.D., Pastor.

The Chapel St. Church

The Nunn St. Church

The First Church
Rev. D. R. Hamilton, Pastor,

The North Church
Rev. Mr. E. R. Cotton, D.D., Pastor,

The Chapel St. Church
Rev. Mr. E. R. Cotton, D.D., Pastor,

The Nunn St. Church
Rev. D. R. Hamilton, Pastor,

The First Church

The North Church
Rev. Mr. E. R. Cotton, D.D., Pastor,

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The North Church
Rev. Mr. E. R. Cotton, D.D., Pastor,

The Chapel St. Church
Rev. Mr. E. R. Cotton, D.D., Pastor,

The Nunn St. Church
Rev. D. R. Hamilton, Pastor,

The First Church
Rev. E. A. Bement, D.D., Pastor,

The North Church
Rev. Mr. E. R. Cotton, D.D., Pastor,

The Chapel St. Church
Rev. Mr. E. R. Cotton, D.D., Pastor,

The Nunn St. Church
Rev. D. R. Hamilton, Pastor,
The name are card day for the Council to meet which may attend and have the present co-operation of the two sides. The shade cease to speak. May the infinite Wisdom guide us all and more than Profound and eden. Can view the name of the land of the Lord and the land of peace. God bless the land of the Lord with peace. The Father and Holy God. He prays and gives general peace.

Rev. James

Jan 11 1838

William
To the Temple of Eng. Church and Society Erected

Beloved Brother — I address you these lines called in the Providence of God to do so from the circumstances in which we are placed as Pastor and People, and the object is to request you to write with me in calling a mutual Council of these Churches and Friends which have been accustomed to sympathize with this branch for some hundred years, for the purpose of receiving the relative of Pastors and People now existing between us. It is almost nineteen years since I came among you in youth and inexperience; time has passed, and with it many changes have taken place — many of those here then have gone to the eternal world, and perhaps it will be for the Advancement of the Church and people to have the present occasion blessed by the wisdom of the Lord that you will concur with me in this request and without delay take the necessary steps.
and name are cast for the Council to meet while they arrive and from the present situation of us to a People whose cares are to find in Infinite Wisdom guide us all and we have Brothers in needy: I commend you to the Lord of his grace the name may be the Wesley of the church as the winds of heaven that blow where they list. Through his holy will, Christ to come with God, the Father and Holy Spirit in peace and joy forever amen.

Rev. Wesley
Jan. 5, 1851

Samuel Brown
National Council Subscription, meeting held in Cleveland Ohio

9 1/2 years ago Mr. Dora Larson, Rev. of existing Commission—what though it continued long—It has crack at length; the ocean eternity—a drop from Iowa Lake—is long in reflecting the ocean. The next August be 26 years next August since this Church was formed—there consisted of 31 member—4 men 17 women 17 of them but 12 men remain—many of the pastors are living and of this member best. I am seldom seen in their team. What changes how this was run into the land of eternity—of the occupying the world.
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ALS 1854 May 19

Meeting held in Cleveland, Ohio

Dear Sir,

I shall send you a copy of the minutes of our last meeting.

I have had the honor to receive your letter of the 14th inst.

Yours truly,

[Signature]

May 19, 1854

96 years ago, Mr. Davis, President: I reside in Ohio. We concluded to wash in the river of baptism, and we have reached at length the ocean of eternity. A drop from a vessel's keel is long in reaching the ocean. We achieved the ocean in 1834. It is 26 years since this church was formed. It then consisted of 99 members. Of these, 4 men and 17 women, and the rest of the members. But 12 men remain - and of the females, only 4 are left. I call them here in this book. What changes have the waves run into the sea of eternity - or the ocean of the world.
Meeting held in Cleveland, Ohio

Not lawson a tenet of our presence how long—

Poor prayer how long for this church.

The redeemed fine borne my best through faithful conversation—prayer with him in the presence of others.

Her interest in the church—her collecting the communion this—which you will handle to dear—

the episcopate of the lawson connell—his neighbors there will done 100 acres.
To the People of Cong. Church and Society.

Beloved brethren, I address you from these lines called to live in the presence of God asmanifest in the circumstances in which we are placed as Pastor and People—and the object is to request you to write with me in calling a mutual council of those Churches and friends, which have been accustomed to sympathize with the search of our beloved Zion for the purpose of dissolving the relations now existing of Pastor and People.

It is almost nineteen years since I came among you in my youth and inexperienced time, but passed many are the changes which have taken place—many of these have then have gone to the eternal world, and now perhaps it will be for the welfare of this Church and people to have our present relations dissolved.

Opting that you will unanimously by comply with this request and without delay meet the pecuniary matter between me and the society, and name an early day for the council to meet, and then the present relation of Pastor and People which cease to exist.
May Infinite Wisdom guide us all.
And now dear Brethren and Friends, I
commend you to God, and to the Lord of
His Grace, in the hope that you may keep
the unity of the Spirit and the bond of
Peace. And one and all attain at
Eternal life through our Lord and
Saviour Jesus Christ, to whom with
God the Father and the Holy Spirit be
everlasting praise.

Yours truly,

Homer C. Beman

New Haven
Jan. 3rd, 1858.
At a meeting of the
Temple Cong Church
The letter of Rev. James B. Brown requesting his
office as Pastor of the Church, and
the dissolution of the said Council
be called for the purposes of acting
resignation. It was noted that the Council is to be held
and that
At the Council,
and to be a Committee on
the part of the Church to represent
in said Council.

New Haven
Jan 8th, 1858.

Lute Lathrop Clerk
Dear Ama,

Thank you. That will do it exactly. He stand, give to lie and have the advantage of standing like this individual men and not like mine first led up say to be knocked down. Day and New. Head and tail. Booker and Wall-Halland-all. Are now driven to the wall.

The papers have been send to the Rev. E. P. Rogers as you have directed me and their Clossar came safely to hand for which the thanks of your friend.

Frederick Douglass
Rochester 6 Sept 1854.
Simeon to the Carol Church
in the Chapel Hark Church.
Greeting: We are pleased to sincerely invite you to meet in the
Chapel of the Carol Church on Monday, January 11th, 1858, at 2 o'clock P.M., for the purpose of acting upon the
Counsel of the Pastor of the Carol Church to be held named from his pastoral office. The
following churches and individuals are
invited to compose the Council:
1. Church in New Harrow
2. Dr. Bacon
3. Church in the Northcote Society
4. Dr. Dutton
5. Dr. Chamber
6. Chapel 2 Church
7. Dr. Peter
8. Dr. Cudby
9. Dr. Chamber
10. Dr. Peter
11. Dr. Cudby
12. Dr. Chamber
13. Dr. Peter
14. Dr. Chamber
15. Dr. Peter
16. Dr. Chamber

Res. D. Peter
Res. D. Cudby
Wm. J. Lord and
Sec. S. L. Fawcett.

Res. Tarrant
May 3rd, 1858.

Jane H. L. Latch
J. H. Latch
ALS 1855 Nov 5

My Dear Sir,

The bearer of this letter the Rev. Amos G.

Theman of this city, pastor of a flourishing and

Congregational church, is about leaving here at present

to be stationed at Washington on business connected

with his clerical profession. Mr. Theman is an intelligent

man and as I believe a fine character, both I have

offered to put him a letter to you, which he may or

may not like to receive. As his residence

pleases that some person or knowing of him, may

possibly write or some way or other with the proper

friends in which he is engaged in going to Washington;

and naturally would like to such a one someone

in whom he might rely, he stands high in our

community as a gentleman and good judge among his

friends, not desiring the society or company of

anybody. He is your friend, and your name is

high.

Very truly,

[Signature]

[Address]

[Address]
New Haven, 6 Nov. 1845

Rev. E. Griswold Smith,
Washington,

Dear Sir,

The bearer of this note, Rev. A. R. Benson, is the author of the enclosed letters, in which he has set forth the conduct of his brother in the discharge of his duties. Of the people of this city.

Yours truly,

[Signature]

Also Rev. B. B. Ogden & Rev. J. S. North.

Rev. Mr. Ogden was appointed Moderator, & Rev. Dr. Cotton, Clerk. The Council met in prayer with the Moderator. The letter of Rev. Mr. Benson to the Temple St. Church & Society, desiring his pastoral officers to request the Church to unite with him in sending a Committee to act upon his resignation, at the request, was presented.

Mr. Benson, also, in answer to an inquiry for the reason for his resignation, stated that...
1856

January—Watch Night—my next fast to be present—all my family present—consisting of my wife & many sons. Name Charles & Samuel.

I this month (Jan. went to Buffalo & Lockport, Middleport, & the Niaggua Falls—some twenty five days—place & location—travelled about 1,500 miles.

In the month of Feb quite sick—April visiting New York to see Rev. W. T. Garner.
ALS 1856 or 1858 Jan 3, p. 2

Visit the New York in May
1. To attend the Anniversary
2. To go to Newark, N. J. by this
conference. Frown in April & May
6 Miles.

June went to Greenland. - 400

from L. Y. B. Quiney Illinois or Canada and to Buffals - Albany gone
24, March. 3000.

Visit from Bridget, Springfield, Hartford, New York & all staring in Aug - 31, Nov
and Dec. - 1857.

May be that some may have in the same year be come to the church - and perhaps it will be for the blessing of the church.

It is just to have the benefit of this church.

I am sure that you will conforme to what this request will come to God for the council to work and pray and hear the people and be in the Lord's service.

May your heart be filled with all good works.

I. Line 3 3 4. Cm.
II. Read. 1st Bk. 1st Ps. 1st Bel.
III. Prayer
IV. Hymn 337. Cm.
1. Remark of the Spiritual Interest here 20. But
2. Read the Proclamation
11. Notice of the Meeting this eve.
111. Prayer Meeting at 7 o'clock
111. Meeting Tuesday evening
11. Wednesday Eve at Mrs. Chas.
5. Fast Day. Friday
1. Morning. At one in.
Even Pray slack the day be spent — The subject
for Tuesday evening
This evening what would
have been said Thursday Eve.
What if any year was the last? 1811.

In the Burythad no makes 1811.

What is the year you ask? The last year.

I can only say that in March of 1811.

If you have a fact, please provide it.

1. If you have a fact, please provide it.

2. If you have a fact, please provide it.

Thoughts for such a case.

But I have a fact.

Still, a past fact.

Keep your facts - but I have a fact.
Ms. notes, p. 4-5

1. They were sick in 1854, for
themselves, also for three
children. After that, they
were healthy. They were
more than five hundred and
one in the town of God.

2. Those who are going to
leave the Church, let them
leave it properly, as a sign
of love and broken, not
break a heart.

3. It was stated that Sabbath
afternoon that 12¢ were
raised immediately.

4. I think only for a moment
these times, let others speak.

5. Is 1854, Jan. 1, we owe
free from debt, some that
will pay the rent on May 1,
1866, the time that
money is to be raised is 28
months.

6. For Wades

7. For 50

8. For rent, for

9. For 25

10. For 25

11. Total

12. 28 months.

13. 1 year, 2 months.

14. 1 year, 9 months.
March 18, 1853

1. Ack. Almont Camp
2. Preaching Hour
3. Emphasis Read
4. Gaze
5. Scan 50 qt. of corn
6. Remark - Early fruit in the gardens
7. Sing - 157

Collection - [Remains of the amount were]
Preparation paid - one week
is pleasant - the 26th - one week
from next Wednesdays
1. To the Children
2. To the Parents
3. To all those also wish to see
the colored profile view

She did not eat after a
work power - Notice the weather
for this coming

Next Sunday - The little Pastor
Disorder - Not at last formed

Note:
Take a few friends and go to Mrs. Cudlins - give her the Heyna which
brough away.
1. Read a few verses in the Bible
2. Make a few remarks
3. Read the Heyna
4. Sing
5. Prayer

Go to Sec. Reed
1. Sing a Heyna 90 Ps. 4
2. Read - 103 Ps
3. Prayer.

Go to Mr. Miller
1. Read 4th Ps. 20 - 20
2. Sing - 304
3. Faith - 508
Miles traveled in the year 1856, ms. notes, p. 1

1st Jan. — 1500
2d " — 160
3d " — 160
4th " — 180
5th " — 400
6th " — 3000
6 other journeys — (450)
5850

Miles traveled in the year 1856.

Returned from Quincy, Ill., July 16th, 1856—found my son Amos sick—he died on the 7th of August—and my life on the 31st of Aug.

Harmon sick from the 11th of August until the present day, 24th, 1857—she is now in Farmington—Harmon sick 5 weeks—Charley sick 4 weeks—they are more both in Fn. I am alone.
Miles traveled in the year 1856, ms. notes, p. 2-3
1857

Feb. 20
 Went to New York

21

22 Marched for Mr. Raw in the after nook for the 370th Regt.

23 Went to Minisink Meeting as to Brooklyn to Mrs.

24 In the Wm. at Brook by with Mrs. Greene and Mts. cane

25 In Wm with S. in the Wk heard 13th Greene

26 In Wm of 13th the with the live a few

27 Came home

Mid Presented
Miles traveled in the year 1856, ms. notes, p. 6-7

Saturday, Eve in
the Study with friends,

Moore go to Reading
and write 200 words on
all your learning.
This Feb 21, 1857.

Night Thought—

Monday, 22 Sabbath—What
I need—Christ to his
people—Peace given—
The Spirit into my heart
my mind—
My feelings every time.
Miles traveled in the year 1856, ms. notes, p. 8-9

March 5, 1857 - Went to Brooklyn. Stayed the 11th. 12th reached in Salem. Visited the Steinman. 13th Worked in the office. 14th went to E. M. S. church. Ministry proper meeting.
15th Attended the funeral of Rev. W. James Stute. 16th Came home.
17th Went to Hartford. 18th Came home. 250 miles.


February 22nd. Visited - Note - 23 letters.
Miles traveled in the year 1856, ms. notes, p. 10-11

Die 27. Fr. 1857. The last Sabbath
in the year 1857. The year
he passed away - a whole
year it has been to me.

Traveled in the year 1857
about 10,000 miles.

Station above 13 3/5
feet, above 300 letters.

Made over one 100
prophecy children.

She is 18 years on
March 12th 6 years and
1/2.

Children

Married

People.
To the Presbytery of New England.

I address you these lines, called in the Providence of God to do from the Circumstances in which we first are placed as Pastor and People. And the object is to request you to unite with me in calling a Mutual Council of those Churches and Friends which have been accustomed to sympathize with branch of our beloved Zion for the purpose of deciding the Relation of Pastor and People now existing between us.

It is almost nineteen years since I came among you in the Dispersion. Since then has passed with many changes, and with it many changes have taken place in many of these.
I hereby certify that the Rev. James S. Pumphrey had been for several years
the regular pastor of a Con-
gregational Church of Colored people in this city
and that in my opinion
he is altogether worthy of
confidence.
Edward B. Green
26th March, 1866

We concur in the above certificate.
E. W. Strong.
A. B. Reddick
1866.

The Rev. James S.
Pumphrey, an able and
faithful minister, distin-
guished in good and noble
standing in the Eastern
Church Association of
New Haven, having been
about to travel out of the
state, is recommended to
his Christian readers and
members of the various
churches, to whom he may be called to offer.
December 20th, 1866.
I hereby certify that the Rev. D. G. Kennon had been for several years the regular pastor of a Congregational Church of colored people in this city and that in my opinion he is altogether worthy of confidence.

Edward Brown
20 March 1844

We concur in the above certificate.

Elisha Strong
A. C. Peckham

The Rev. James G. Kennon, an able and faithful Christian Minister in good and regular standing in the Eastern Church Association of New Haven, Connecticut, being about to travel out of the state, is commended to the signature regard and fellowship of Ministers and Elders, wherever he may be called to labor.

Jeremiah Day
20 March 1844
ALS 1844 Mar 26, p. 2-3

Mr. Demain, is known to me as a worthy minister of the gospel, and has my good wishes in his present undertaking.

E. L. Cleveland

New Haven, J. Nov. 4th 1842

I have at length delivered the foregoing certificate.

E. L. Cleveland

J. P. Thornton

P. B. Chapman

I. P. Shimer

I. T. Bergh

I am now employed with the Rev. Mr. Cleveland in a foregoing capacity.

Philadelphia, Oct. 15, 1842

I have been appointed with the foregoing recommendation of the Rev. Mr. Bergh, together with the present writer to begin.

Samuel A. Brown

I am well acquainted with Mr. Demain, a highly esteemed man of worth.

James Brown

Philadelphia, March 21, 1843
To the officers of the American Temperance Society,

January 16, 1869

I have for several years known Rev. James S. Demski as a most zealous minister of the gospel, and feel confident that he is at present in a position to do much good in the Temperance cause. I am, therefore, the more welcome, his suggestion.

If you can provide him with any means to further this object, I am confident that they will be most effectively employed.

 Yours truly,

[Signature]

---

Dear Sir:

Ed. presently

Rev. Demski is a most zealous preacher, and I am sure that any means will be welcome to their cause.

Yours truly,

Jeremiah Day

---

Dear Sirs:

Ed. promptly

I am a great admirer of the American Temperance Society, and I am sure that any means will be welcome to their cause.

Yours truly,

[Signature]
To the officers of The American Temperance Society,

January 3rd, 1856

I have for several years known Rev. James F. Beman as a worthy minister of the gospel and filled with that he is at present in a position to do much good in the temporal as well as in the spiritual concerns of many. He is a man of unbounded energy and ability, and I have no doubt but that he will be happy and useful in the position to which he has been appointed.

J. B. Oakes

26th. 36 N.Y.
Feb. 19. 56

Dear Sir:

Your letter was received with great delight. The American Home Missionary Society are employing preachers and teachers among your people in the States. I will be happy at any time to give you a favorable introduction to their secretary. The work is new and I hope the means will be abundant. Accordingly, all labor will be welcome.

Very truly yours,

J. F. Appleton
To the officers of the American Emigration Society, January 24th,

I have the honor to recommend Rev. Mr. R. Beman as a worthy
minister of the gospel, and fully competent for this work. I have
the honor to recommend him to your special care, as only

I am persuaded him with any papers
from your office in such a spirit that I hope

B. W. Pope.


due to his disposal.

May 10, 1857, N.Y.

Dear Sir,

Your letter was received

The American Home Missions Society are employing

1st. We believe,

The work is now, and I hope

to answer. Accordingly, all be-

Very respectfully,

J. W. Pope.
Washington Sept. 22, 1855

To Rev. Samuel G. Rowland,

Dear Sir,—At a Congregational meeting convened at the 18th St. Presbyterian Church, the 17th of the present month, the following Resolution was unanimously adopted:

Resolved,—That the Elders with the three members of the Board of Trustees be authorized to invite the Rev. Mr. Rowland of湘州存州, to visit this church with a view to becoming their Pastor, and that all necessary lists of bonds, etc., be drawn up by the Board of Trustees.

I am further bound to the above resolution are The Comrs. of the church, cordially invite you to 30 years with us as long as it may suit your convenience. If it is your pleasure to comply with this invitation, which we earnestly desire, our church will be glad to be of service of the Board, when the President of the Board of Trustees will meet you in Baltimore and accompany you to this city.

Yours truly in Christ's fellowship,

On behalf of the Comrs. S. D. Carroll.

[Signatures] Church House 22nd
Dear Brother,

I am at the present time much filled with joy at the reception of your kind letter. They could not give you any idea of my feelings. I have been but two or three of the brethren as yet (it is only from three hours since I got your letter) but those that I have seen seem to be so glad that I am fully satisfied that the good word will be received with great joy. How that are interested in the Church. It is natural in us, bro., when we are looking for some good object that we get impatient and find faults, and sometimes say things which we ought not to say, and this is true in regard to this case. We have been looking for one for some time.
tempting, and you will please excuse me if I did say any thing that I knew was not right. I did say that I went to tell, and tried to say just right, but I like, many, sometime say what ought not to. God, I said any thing which you felt was wrong, forgive me and I will try and do better next time.

I shall be glad to hear from you soon as you can, and any thing that I can do, I am at your service, you will find me a friend to you, and what little in friends I have will be devoted to the welfare of the Church and its 'Pastor' who is coming.

Please write again soon and you will think, the true friend and one who will with you to fight the good fight.

Sc. E. Kimball
ALS 1859 Feb 14, p. 1

Sir Mr.

At a meeting of ministers and members held on the 20th inst. last, Rev. Mr. W. Marsh
and myself were chosen a committee of correspondence to correspond with such persons as are able. I invite this
committee to hold a meeting at the Rev. Mr. Marsh's house at 10 o'clock on Monday the 1st of March, to
make further inquiry into the constitution of the denomination, our
Church and the Anti-Ruah Society. The articles and rules are declared,
except those as are known to be decided and
not in favor of Church action with defence of slavery.

May your journey be successful, and you are kindly invited to meet us
for a delegate from your Church at said meeting, to
be held at the Rev. Mr. Marsh's house at 10 o'clock on Monday, the 1st of March. We shall
have a public meeting at the Hall of the Mechanics' In-
stitute on the evening of that day. Please bring a copy of
our petition. The remainder of the Committee at this.

I have a dozen reflections also. These forebearours came prepared to make an advocate of a formal movement against Henry on the part of the Church. Would you ascribe to the influence of the object strong? Has he a connection with the Church? Do you deem him a peaceful man? Perhaps also you would be kind enough to write out if Neal is now your city is a member of the Church. Whether or not he is known to be an abolitionist. Thence a letter should arrive from him to the Congregational. I could learn these facts or open to him. There is also a desire and a sense of hope that they are able to write and so soon as possible whether they can raise the required $1000. If he is to be here it is certain. Neal also give us priority of the Congregational until it has opened. Then if not sooner in the whole world you and I must have in your reply letters any assistance of communication in your vicinity, there you know a relationship, I am ready to join in any way need. I am very near at hand.

Yours faithfully at Crown.

Henry J. Crown
The Executive Committee of the American Missionary Association having been alarmed of late, by the rapid and unexampled increase of slavery and the resultant agitation and turmoil, have deemed it necessary to organize a Board of Apportioners, to be stationed at various points in the South, with the object of counteracting the effects of this agitation, and of maintaining the Association's work in its true proportions.

The Board of Apportioners will consist of five members, chosen by the Executive Committee, and will have the power to make and execute such rules and regulations as may be necessary for the efficient performance of their duties.

The Board will have the power to appoint agents and collectors, to receive and distribute the contributions of the friends of the Association, and to superintend the work of the missionaries and teachers in the States where they are stationed.

The Board will also have the power to investigate the condition of the colored people in the States where they are stationed, and to report to the Executive Committee on the results of their investigations.

The Board of Apportioners will hold its first meeting at Baltimore, on the 23rd of July, 1859.
to preach for a few weeks, then having heard of a vacancy, to be filled up by them in the First Church. I have here this letter also, containing it to you that he was authorized to introduce his friend, a Christian, in any capacity your acquaintance with him will enable you to. I am sure you will be ready to give your assistance in forwarding this introduction.

Respectfully,
John F. D. Vashti
Edward Dunne.
Proceedings of the Conn. State Convention of Colored Men held at New Haven, June 6th and 7th, 1865; ALS 1865 Nov 15
New Haven, Conn. Oct 25th 1861

To whom it may concern,

It gives me pleasure to say that I have known the Rev. J. Benson for many years, as a minister in this city, and that I believe him to be very well qualified to discharge well the duties of any position that he may be called upon to fill.

Respectfully,

John Smith
New York July 27th

Rev. L. Brown.
Greenport N.Y.

Dear Brother Brown,

I am pleased with the interesting part you state about your coming to Staten Island. It has been in my mind to write you a word or two in regard to them. They have been in my mind and heart very much for almost two years, and in regard to them I have seen much of them—visiting them at their houses, teaching their children in the day school, and teaching them in the Sabbath school—also training their pencils and interesting them in religious developments. I have told

Greenport L. Island Aug. 4th 1865.

Rev. D. Cahy.

Dr. Smith: Since our pleasant conversation in relation to the moral and spiritual condition of the colored people in the village of Greenport it has been in my mind to write you a word in regard to them. They have been in my mind and heart very much for almost two years, and in regard to them I have seen much of them—visiting them at their houses, teaching their children in the day school, and teaching them in the Sabbath school—also training their pencils and interesting them in religious developments. I have told
ALS 1865 Jul 28, p. 2

Dear Sir,

I have been requested to write a letter to the people of the Village of [Name], in reference to the present state of the spiritual condition of the inhabitants. The state of the people is such as to make it desirable that some steps should be taken to improve their condition. I have been in the village for some time, and have had many conversations with the people, and I am of the opinion that a school would be of great benefit to them. I have been teaching their children in the district, and have endeavored to make them understand the Bible, and to encourage them in good habits. I have been frequenting the village every Sunday, and have been able to teach them some useful lessons. I have been

[Signature]
how much pains to understand them to learn their past social and intellectual history. Few, if any, can read intelligently in the Sacred Scriptures present as many can without fear or still understand even the simplest rules of arithmetic.

The instruction which they have had from any source have been wholly inadequate to prepare them for the duties of life, while all the evils in the distant to the incurable states of all men have surrounded them and acted upon them directly which is a part of human nature—these great motives which so powerfully influence and move much to the with the different virtues and vices in conduct of others better habits and to be good as they have not been taught them.

No correct theological truth no pure social principle no high sense of moral duties in all the relations of life have been imparted to them while that which human nature knows as the brute beasts has proved in too many instances that they are wild. There are beasts even as others.

A man to me who asked me to attend the funeral of his father while the tears rolled down his cheeks. My father has died as he lived. He found that he had been living for years in marriage with a poor creature he was more than forty years old.

In the light of the Bible in the light of eternity it is solemn to consider the condition of the colored race
ALS 1865 Aug 4, p. 4

Dear Mr. Jamieson,

[Handwritten text not legible]
Greenville, Green County
Feb 25, 1867

Sir: I must write you of the
state of things as I find them in this state of Ten-
nesse, especially of the condition of the colored People. I
came here for the purpose of preaching to and laboring
among the Freedmen. My first object has been to study
them throughly to lead them into a life that will
profit their present wants and future prospects this
life. Many of the older ones among them were brought
here from Virginia, but others came here represented as
being from North and South Carolina like other "nads
and chattels" they were bought and sold and treated
as property to all intents. Some of them are now free
in different parts of State done and others, whose
lives are represented as Emigrants coming in to this state
and kept in debt for three for life! A few of them
have been free for many years, having been let free by
their owners or bought themselves, but the vast majority
of them were made the Nation's Freedmen by the late
Revolution. Necessary in the Declaration of Indepen-
dence, Lincoln, whose name is in their minds fixed for
the efficient cause of Universal Consecration and
this name and memory of him is sacred, embalmed in
their hearts and will be forever. Among them are
great many old men and women, whose told past
in the home of Sunday — these same men do bad little work, and are made of a spirit that often shews itself to the rising sun. Time for a quiet thought for these men. They bring the burden and back of the day over their heads and their lives to show their own expression. Time has not given them a life. They have not an hour with which to do their work. The religious heart of the man's life. I beg them, to read with them, that time will be much suffering and more bitter and that they must try to live and die in the presence of the Lord. I believe there are some children who have been in these families for some time. They have been here for a greater part of their lives. They have been living in these families since they were born. They have been living in these families since they were born. They have been living in these families since they were born. They have been living in these families since they were born. They have been living in these families since they were born. They have been living in these families since they were born. They have been living in these families since they were born. They have been living in these families since they were born.
I, though sad and gloomy, rolled the gloomy scenes
and years of oppression—the voices of Phillips and
Sumner and Siddings—were never heard of in
these regions of the South; the man shelled host
of the armies of light gathered in the north for their
deliverance had no herald for a man here
to announce their coming—none of these things were
ever mentioned in their presence—after an inter-
esting conversation with one who has an inquiring
mind about the Garnets—the Douglasses—the Re-
munds—and the Tom Wills Browns and many others,
and of the general history and condition of the Colored
people of the North. They said he did not the white
know these things—do they not see them in the
papers?—Of course they do was the reply—but said
he they always told us that the "free nigger" was
worse; if there we were—there were in the prisons
in the far houses in watchful nurses—their
stealing—In the "Sabbath times"—they were taught by preachers and preachers a
religion, which sanctified the "crime of all
villanies". All the laws made in relation to them
were made with a crushing force. Their in-
fluence was maligned and deadly. Struggling
in their despair they felt that the iron had closed
their soul. Crush and hate rested upon their
crushed hearts and hopes. Social customs,
public sentiments, wrapped them in the bosom
of a precious treasure - no man cared for their soul in the light of this sacred and sublime time which belongs to humanity in which we mortal, earth is lighted. Nothing upon the sea of life amid the dreary words of a dead soul was whose bitter bile was the lifeblood of its heart; it was by the Hand in the midst of the world - all were for a troubadour and a little time they find out the middle. With the responsibilities of mankind are looking around for while they search for the knowledge to guide them to a heart of peace and security. Shall they be as wise as the old have no day schools - no school to the immediate - no confident teaching for Sabbath schools where they might find precious truth for many of the old and the young would play and the world of this kind of improvement if they could be introduced - some are hunting. Nearly in the middle of the Valley in the Valley Brook in the Province of Greenville there is a Sabbath School of 15 or some old and young taught them - their progress is slow - their shortcomings now - in a while, from would think of teaching them - no such thing was once heard of here - no elder or minister can suppose such a thing. They have never been in that upon the nature and duties and responsibilities of the society. Nearly a politically born all the duties and responsibilities dealt with in public. But few of them have been married according to the laws of the State, but still in these relations formed in the days of slavery - few have been married in and complied with the require marks of the law. Intemperance manifested its evils in their midst for more than it ought to none knew or understand the principles of soberness from the excess of all into a liquor party - many were what they call temperate - and degeneration will continue in this County informs me that drunkenness is not as extensive among the child people as it is among the whites. Many of the old Masters have still a better opinion of their former slaves - some treat them quite as men. It is the testimony of all the child people with whom I have conversed that the peppers are far better to deal with making their business and fulfilling their is about nine, partly in every thing, there is that do who call themselves white, which seems the lower.
is this the Union men love the "Union" with slavery, the rebels love slavery and would destroy the Union to make it stronger, perpetual and more with the "lost cause" they accept the situation with freedom for their slaves with a far better grace then the Union need, who were in the slave hidden and are more bitter in their personal prejudices against the black man. It is true many are offered to the destruc-tion of the Union men, and would gladly doom him to chains if they could, they will never as fast move to rise in the scale of moral or intellectual improve-ment many will face by on the other side leaving him to die as almost naked and wounded half dead, but the day has arisen the presence of God is saying to them, "arise and shine for thy light has come and the glory of the Lord has arisen upon thee." Yes, who said, "Ethiopia shall stretch forth her hands to the Lord is fulfilling his word, blessed and "thou art omnipotent and will prosper" instructions encouragement otherolo christian teaching in all the principles of the Gospel in all the relations of life is what is demanded by their circumstances. Shall "they strive for the lack of knowledge?"
"One but the light and I ask as we must—They must have that—they must be taught—they must preach illustrated in "living epistles"—they need to see those of them "bone of their bone flesh of their flesh," who have been elevated and improved—they need to behold the Genetts—the Olympos—the Alexander Connells—the Frances Harries—Watkins Cays—one Sarah McDougall—one Bassett—one John Peterson would be an inspiring power to them such as wounds can describe—let the hear of the Prophet's
S. Wrights—the Elymanes—P. Rogers—the the
Cornishes and the Lancaster—let them
hear the statistics of improvement for the
past thirty years made by the colored people
let them hear of those who have and are
still laboring for their welfare and they
will thank God and take courage and
March forward from victory to victory.
Send the holiest evangelical among
them with the facts—tell them of the noble
Act which colored men have done and they
will show the world that such labors are not
in vain when bestowed upon them in the right
Spirit—Heaven will crown such labor with
an abundant harvest.

Yours truly.
A. J. B.
My dear Mr. Winfield,

I will come down with you briefly a few points to consider— if you please and do not want this—you may send it to my friend Rev. H. L. Foster
13 Bible House
New York

tell him I requested it— for I shall not write him or any of it— as you may send it in the time

My kind regards to Rev. Mr. Freeland

and to Mr. S. Upfferan

Respectfully yours,

Ann. G. Bevan

Greenville, S.C.

Aug. 25th, 1867.
Dear Bro. Beairn

Hon. A. H. Porter proposed to pay you $200 a year to aid you in your work. That is, he wants to be put in vital connection with a man laboring for the freedman. I propose to make that connection now as follows: Please write Mr. Porter a letter now and tell him about your work, your discouragement, encouragement, prospects, wants, labors, etc., whenever your great trials and you send me a nest. Please send him a letter too. Don’t tell too much of one. Keep something to write next time. I ask Mr. Pain to write you a favor you with any suggestions or any inquiries it may please. Such a case I think will interest it please him
I hope your course is growing brighter. I perceive that your last letter was much more hopeful than your former ones.

Yours truly,

K. Kendall

Please address:

Hon. A.H. Porter

Niagara Falls

July 20, 1865
HOME MISSIONS.

Presbyterian Rooms, 150 Nassau-street,
New York, March 1867.

Rev. A.S. Beaman,

Dear Brother,

Your letter was received. But there was nothing to be said.

I am told Dr. Patterson's church in Chicago would like to send teachers for schools in all the places where you preach.

2. As to support, I am told that if Dr. Sheffey of Romney will write a subscription paper for you, and if he can get $100 for your support in that place, and that if Mr. Caldwell, of Wetmore, will do the same, he could raise $80 for you there.

That if John Muske or B. S. Gifford will do the same for you at Strawberry Plains, $100 could be raised there.
Brs. Levert people raise $500 for his support. It does seem that some thing might be done in the town where you labor. I will write to Brs. Elliott & see if something cannot be done.

I have got you a 'tallawah' School Library—which will be sent to you by express in a few days—your quarterly payment will be assessed. The first money we receive the first money we get you may expect it in a week. And if often paid as fast has been made by the people for your support we shall try not to have you want.

Yours truly,
H. Kendall
To all whom this may concern,

The Rev. Amos A. Roman, formerly of Connecticut, now a citizen of Greene County, East Tennessee, has been residing in our midst for some time and has been preaching and lecturing amongst us. Under his labors, many have been led to Christ and many are now in attendance on the services of the church. He is now in the process of removing to the vine-laden mountain home to which he may go. Respectfully,

R.B. Butler
Chairman State Central Committee

W.J. Anderson, Governor

Czech Brownlow
Collector Knoxville
You are expected to return, at the end of every quarter from the date of your Commission, a statement to the General Secretary of your reports of your work, and the statistics of your labors with the returns of your contributions, and with any important suggestions that may be of service to the Committee, or of interest to the Churches.

You are expected to have forwarded to the General Secretary, the monthly report of your work, the statistics of your labors, and the returns of your contributions, with any important suggestions that may be of service to the Committee, or of interest to the Churches.

You are expected to return, at the end of every quarter from the date of your Commission, a statement to the General Secretary of your reports of your work, and the statistics of your labors with the returns of your contributions, and with any important suggestions that may be of service to the Committee, or of interest to the Churches.

You are expected to return, at the end of every quarter from the date of your Commission, a statement to the General Secretary of your reports of your work, and the statistics of your labors with the returns of your contributions, and with any important suggestions that may be of service to the Committee, or of interest to the Churches.

You are expected to return, at the end of every quarter from the date of your Commission, a statement to the General Secretary of your reports of your work, and the statistics of your labors with the returns of your contributions, and with any important suggestions that may be of service to the Committee, or of interest to the Churches.

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LS 1862 Sept 8

No. 12

To the Officer Commanding Guard
at Railroad Depot, Washington:

Let the Driver, Mr. D. Bland, (Colored), pass the
Guard at the Railroad Depot from this city on his way to
New York.

He having furnished satisfactory
Evidence of his Freedom.

By command of James H. Whedon,
Brigadier General and Military Governor,
District of Washington.

[Signature]

[Addressed to Col.]

[Signature]
Letters. Senators Buckingham and Summer
Washington
Feb. 14, 1871

Dear Sir,

I was directed by Mr. Buell to inform you that the act to disfranchise the right of citizens to vote was reported by the Committee on the Judiciary, and was the work of many hands.

I am, Sir,

Your obedient servant,

E. S. Johnson
Secretary
Gen. David Rumsey

Hon. E. Rumsey, Jr.
New Haven, Conn.
Washington March 27th
Dear Sir,
Your of the 1st instant is received. As the law is interpreted by the President and Secretary of State, a proclamation declaring the 13th Amendment cannot at present be issued. I trust however it will soon be published, and in the mean time it will as well for you to organize and have your work ready to register.

Very yours,

[Signature]

Thomas E. Braman
Postmaster
Saran
April 13, 1872

Mr. A.G. Beaman,

Dear Sir,

An appeal of $150 was made by the Mass. Home Navy Soc. to the church at Pittsfield, beginning with Oct 1st.

I have just received the letter you wrote to Mr. W. See at N. Y. by which I learn that you secured the N. C. C. to receive from Oct 1st to Feb 1st. This is four months.

You will remember that you promised to bring this note, and I shall forward you a draft for services.

Sincerely yours,

[Signature]

[Note: A separate note at the bottom reads:]

August 31, 1872

Mr. A.G. Beaman,

Dear Sir:

Please find enclosed check for $100. Also you from the Convention of Chaplains of the Senate last session.

Yours,

[Signature]
ALS 1872 Apr 13, verso
Connecticut Journal pub. 1st in New Haven, copy near the College July 1, 1776. By Thomas and Samuel Green.

Greene papers in my scrap book.

Vance advertisement in Connecticut.

Col. Thomas Tarlton
June 7, 1776.

William Stone
June 4, 1773.
Commedical Journal publ. in New Haven_conn.
Naw, the College. 1773.
by Thomas and Samuel Green.

Here Advertising in
Connecticit.

Governmental System. What a great
record of all who rule, shall be a most
eminent or imperial.

Wanted to be a thing of beauty and

Trayton D. Brush.

Lawrence H. Brush.
The Annual meeting was held in the audience room of the church said date.

moved & carried that we dispense of the reading of the minutes. The first business was the reading of the treasurer's report for the year. The report of the treasurer was received.

Mr. McLean was elected clerk of the treasurer's office for the ensuing year. The account of five years was received. Mr. Anthony Shiner was elected as treasurer for the year.
Ensuing year,
Mr. John Bookes
Mrs. Cochrane
Willie was elected
as an alderman.
Hend. Blount was elected
as a alderman.
A joint
adj. meeting was closed
at 2 o'clock.
Clerk.
Greencastle Pa Dec. 26, 1878

My Dear Bro. Wilson,

I arrived home yesterday about noon after a most pleasant trip. While I left Phil. I expected to arrive home on Tuesday but the train went no further than leukerburg a very beautiful little city in Cumberland Valley about ten miles of my home. But I was very well done for because it enabled me to call on my friends in leukerburg which I would not have been able to do had the train come directly through.

My friends are overjoyed to see me and are depriving me pains to make me have a most enjoyable time the few days I remain with them.

There is excellent sleeping here now and every person is avoiding them of the
encouragement to have a good time in the
way of travel. When I arrived
at the depot there was no one to meet
me, so I concluded to walk to my
brother's who lives a mile and a half
on the country, but before I reached
his house I met some with two other
brothers in a fine sleigh coming to meet
me at the house.

My little cripple brother is over-
joyed, over the prospect of helping
himself. But indeed I hardly know
which is the happier of the two, for I
have long hoped that God would
enable me to assist the poor little fellow
in this way.

I preached last Sabbath in Berea
in the Presbyterian Church. I expect
to preach this Sabbath in the Presby-
terian Church of my native town.
I leave on Monday or Tuesday for
Washington D.C. on my way to Nashville.
AFTER A LONG LIFE.

DEATH OF ONE OF THE FIRST GRADUATES OF [19]

Rev. Mr. Whiting's Passes Away—One of the Pioneers in Establishing Churches in the West—For Many Years the Chaplain of the Orphan Asylum.

Rev. William Whiting died of old age last evening at the residence of his daughter, Mrs. H. H. Atwater, 188 College street. He was born in New Britain September 19, 1855, and was the eldest son of ten children, three of whom survive him, General Jabez Whitcomb of Washington, D.C., W. Whitcomb of Morris, and Miss Charlotte W. Camp of Waukegan, Ill. He was the son of David Whitcomb of New Britain and a grandson of Dr. John Smith and of the earliest ministers in Connecticut and one of the earliest graduates of Yale.

Mr. Whitcomb married Miss Josine H. West of Lyme in 1880, and the two had one daughter, Mrs. H. H. Atwater, both of whom survive him.

He was graduated from Yale in 1857, and from the theological seminary in 1881. He was ordained to the ministry in 1881, and in the same year was the founder of the church in New Britain. In 1859 he was called to the charge of the church in New Haven. He served in this capacity for many years and was a man of great influence in the community.

In 1865 he was appointed the first minister of the Independent Church in New Britain, and was the founder of the city's first public school. He was a man of great influence in the community and was a leader in many of the civic and educational enterprises of the city.

THE BLIND PASTOR.

Mr. Mclane, the former Chaplain of Congress, well known for his kind-heartedness and for his many good deeds, has passed away. He was a man of great philanthropic spirit and was always ready to give his assistance to those in need. He was a man of great influence in the community and was respected by all who knew him.

He leaves a widow and three children behind him. His death is a great loss to the community and to his many friends. He will be missed greatly and his memory will be cherished forever.
"Misc. clippings [1854 Oct?]"

These are clippings that cannot be accurately transcribed due to the quality of the image.
Misc. clippings 1856 Feb 1
The difference.— Last Sunday afternoon, the outlook for rain in this village was concealed by sunshine, with heat and generosity to hear the Rev. Mr. Brown preach. A steady gustiness steadily and politely prevailed here for all. The recent gustiness prevailed an element, full of instruction, which was favored with the noisy unclouded sunshine. On Monday evening, Mr. Brown kindly occupied his station in the Baptist church, and conducted the evening service with the kinder men who had been in absence at the church on the preceding day. No noise was taken in, and he was sufficient to yield standing room space. At length an orderly procession formed him with a escort. Such a conception of the manners of Mr. Brown is rare.

Installation.— On Tuesday, September 28, Rev. Amos G. Brown was installed pastor of the Union Congregational Church, Forested, in Templeton, New Haven. The services were conducted in the following order: Lamentation Prayer by Rev. Mr. Bray, of Hampden; Sermon by Rev. Thos. R. Wright, New York; the following Prayer, Rev. Leonard Brown, New Haven; Charge to the People by the Pastor, Rev. J. H. Estabrook, New Haven; Right Hand of Fellowship by Rev. J. P. Thompson, New Haven; Address to the People by J. W. C. Pennington, Hartford; Conclusion Prayer by Rev. L. W. J. Dumon, New Haven; Invocation by the Pastor. The music was excellent and the sermon deeply interesting. The Society is now in a flourishing condition, and we trust will be increased and strengthened under the labors of a settled ministry.

Portland Advertiser. Thursday Morning, December 10, 1820.

Dedication. The Second Congregational Meeting House in this town was dedicated thrice on Friday last. Considering the severity of the storm, which raged from the northwest, a good congregation was in attendance. The willow was not favored with the attendance of Dr. Todd and Rev. Mr. Gannett of Troy, as was expected. The sermon by the Rev. Amos G. Brown of New Haven, Connecticut, was an able and interesting discourse. The words of God are seldom sung in better music than which the choir attended. Short interval is due the collected people of this place for the erection of a fine church. In this and other respects they exhibit a degree of morality, religion, industry, love and enterprise that would do better in my people, and that must command respect even from their equals.

Mattathias June 29, 1868.

Dear Sir,

I have learned that you would come and preach in this place and have seen Mr. Huntington and the would be very glad if you would come and bless him next Sabbath week and preach at 10 o'clock and 4 o'clock in both with respect.

John H. Curtis.
THE REPUBLICAN.

PUBLISHED BY
M. H. BLESTLE & Co.
No. 27, State Street, Hartford, Conn.

TERMS.
$2.00 a Year in Advance.
All Communications Intended for the Editor must be addressed to
THE REPUBLICAN,
New London, Conn.

No Letter of Services shall be accepted from any One in the Service of the Government.

TERMS OF ADVERTISING.
Advertisements will be inserted at the rate of 60 Cents a Line.

THE REPUBLICAN.

Middletown, Oct. 3, 1854.

EVENING REPUBLICAN—Meeting a couple of days from the momentous realities of our exciting probation, we speak them at the Colored Men’s Convention, held in this city, on the 29th and 30th.

The entire A. M. and P. M. session of the first day were devoted to the hearing of reports from the delegates from different sections of the State. We did not arrive until late in the afternoon, and when we entered, the Rev. A. G. Reman of New Haven had the floor, reporting on the condition and prospects of the colored people of New Haven city and county. Mr. R. announced their present condition with what it was twenty years ago. Then not a man of them could enter his habitation and say; “This is mine;” not a single church, nor the shadow of any school or other place for the education of their children, was in existence or prospect. To have looked for the strictly temperate, moral and religious, had been as hopeless as to search for hailstones in boiling water.

Now, there are about two hundred thousand dollars worth of real estate, besides Bank and Bank stocks, four Methodist Churches, one Congregational, one Episcopal and one Baptist, and a literary Society with a circulating library, in possession of the colored people of New Haven city. Mr. R. would not speak of the schools in detail, but there were four in full and prosperous operation. He then read from Hon. H. Oberste’s report on Colored to the Legislature of ’51, in which it was said that “the colored men in this State were dying out, their hopes crushed, their number gone.” Here could any man, he asked, who had lived in the midst of the one thousand and upward of colored people in New Haven, and had not seen, publicly say, as Mr. O. Barrett, our hopes were crushed and our numbers gone? He knew that many intermarry, immoral and seductive men and women were among us. So there are among every people on God’s earth. He then animadverted, not hardly, but cautiously, on the proceedings of Mr. O’Malley and his disciples—the Colonizationists. The Scripture speak of wolves in sheep’s clothing. Those Colonizationists profess to be the colored man’s best friends; and yet, as everybody knows, they are doing their utmost to degrade him in the estimation of the people, by publishing just such reports as was that of Mr. O’Malley.

They know, or might know the facts in the case, as well as he—why do they conceal them?

Mr. B. then spoke of the late Legislature and asserted several of its acts, and among others that for the protection of free men. He spoke at some length of the “Main Line” and its effect on the people of color of this State, and concluded with a soul-stirring appeal to them around him to “rise up and do with a heart for any foe.”

Hannibell D. Davis, of New Haven, was then called upon to report on Education among the colored classes of that city. He said that seventeen years ago, after six solid hours of toil, none had worked, and a little wriggling, New Haven—with all her wealth and learning—finally yielded. That dignitary should be appropriated for the scholar of the colored teachers during the present year. In this vote nothing was said of any colored person or other place in which to keep the school. Two were furnished by “a bountiful citizens”—one a miserable hovel, hardly fit for the winter quarters of a Norwegian—also another little shed, that might be used for a second-rate hemslop. Eighty pupils attended. The school record of that year had been examined, and showed they presented a pretty streaked appearance. But 1854 found New Haven with four colored schools in full and teaching operation, in as many denominational schools houses, conducted on the graded system, with an aggregate attendance of 190 pupils; the three female teachers receiving each a salary of $200, and the male teacher $500 per annum. These schools, so far as teaching and management are concerned, have come to be what they are.”

In 1854, however, it was seen that a white teacher flourished among them a little, and then “adjourned” a short time before he did. The colored citizens of New Haven who cannot read and write, are so far as those who could thirty years ago—He would not step to “sum up and compare points,” but would leave it with his friends, the Colonizationists, to decide.
The Temperance Alphabet.

A is for Ale, the first drink that man had, since Adam and Eve, in the Garden.
B is for Beer, which man first made.
C is for Chenille, in which man first hank its bar, if it only would drink.

D is for Derricks, or more exactly, Total in the Eastern states. Those who only drink water have nothing to fear.
E is for Enemesis, that makes people uneasy.
F is for Frems, which no demoral can.
G is for Gases, which man can't.

H is for Horse, which man would ride.
I is for Inebriation, which man can't.

J is for Jests, which man can't.

K is for Kegs, which man can't.

L is for Liquor, whatever the water.

M is for Man, to whom it is the same.

N is for Nast, who planned the visit.

O is for Opium, from whom thousands are saved.

P is for Pains, which man can't.

Q is for Quacks, which man can't.

R is for Rum, which man can't.
With one of the other he has nothing to do.

S is for Sickness, from which man can't.

T is for Tumors, from which man can't.

U is for Uppers, in which man can't.

V is for Volumes, which man in which can't.

W is for Wares, which man can't.

X is for Xyloplanes, in which man can't.

Y is for Young men, in which man can't.

Z is for Zeal, which man can't.
The Colored School Question

We clip the following from the National Standard:

The colored school question has been of late years a subject of discussion in every city. In fact, the School Board asking for the education of colored children into the public schools is constantly attended by the white man. Let us have an appeal to you and especially to the citizens of the Pittsburgs.

Among the opposite to this proposition that separate schools for the poor are least of all colored people, that as the colored people are gazers it is better to enslave them, which is depopulating, by their presence in the schools attended by white children. It is in a way competing civilizing with theocracy amongs us.

The second reason, frequently voiced Mr. Allen M. Gooden, Editor of the Philadelphia, and the students of Avery College, as a want in the country, which we express hereinafter:

Saying, "We are more anxious about another generation."

Edilore Gooden-Geoffrey: To attempt any answer to an article which is absolutely necessary a stand of man, equality and a stand of all the great principles which we have struggled for more than a century. Is in no sense a pleasant task; but many and difficult in the righteous principle of truth, liberty, and equality, burdened on the nation. Why, are colored schools wrong?

Why are colored schools condemned? That the element of antagonism might not be developed, for the more protuberant of the 'insane race' he kept from the disturbed masses.

But let it be said—by your colored brethren, I give you this order for your race that you must not be very anxious, or if you are in the passage of knowledge. Now is the time to act, rather than to wait. So Avery College entered into the struggle for equal rights was in the realization that we might not be left in darkness.

How, then, when school equality to the question of equal school privileges? Are they asking that all the services because their children attend the same school? Because same, same by the color, when you are asked to put his name on your letterhead. The letter is in columns, and at the moment we are entering into the new paragraph. But the colored schools was in the same way, their whole energy in the work and make the same place for themselves for which their home in times. Look. Now, friends, I need it. If there be no voice for them in this day and generation, they then cannot move again in this match of progress for future generations, who will win the war.

"Be not such bold-faced rebel. But he knows in the midst."

Wound, set, or sit in the land. For the cause we'll be a life.

"Let us then up and be strong."

With a heart for a day, a hand for a day.

We are in cloth and need.

The colored race need be more

A Poor Little Orphan boy

Dreams of a poor little orphan boy,

It being a fine day, the other afternoon, he fell between the table and the wall. He was very disappointed, and cried.

"Mama," whispered he, with a painful eye, "I found four pennies—"

"And the papers in your pocket."

W. A. B. - Boy's life had a death upon his boy, the little orphan of the suffocating child. The saddest thing was his sorrowful mother, whose only son was his comfort in life.
New-York Evangelist.

Annual Convention of Colored Consecrator Societies and Preachers.—The annual meeting of this body was held in the Presbyterian Church, corner of Franklin and William Streets, New York, on Thursday and Friday, Rev. H. E. Corbin was chosen Moderator, and Rev. Henry H. Emerson and F. P. Hart were appointed Secretaries. The annual sermon was preached by Rev. A. G. Beamer, from Luke iii. 47. The discourse was subtile and impressive. The speaker is a young man, and that fact did not make him unsuccessful or an able minister of the gospel. We gather from the reports which were given in, that the churches represented were well attended and prosperous, and that the new ones have been added during the present year.—in Pittsfield, Mass., and the other in Princeton, N. J. A communication was adopted as follows: The report has been received and is laid before the Union. We learn that the address was delivered by Rev. C. Beeman, of Hartford, Conn., as a member of the Convention. Advertisements were delivered by Rev. C. Beeman, Wright, Rogers, Hunt, Ray and Glencoe.

The meeting closed, May 15, 1846.

LIBERTY SENTINEL.

February 3, 1846.

for the Annual Meeting.

Tempest.

On Sunday evening, the friends of Temperance assembled at Calender's Hall to hear the address of Mr. Beeman, a colored gentleman, from New Haven. The weather was oppressive; but walking the hall was filled at an early hour, and every who had the misfortune to arrive at the hour of meeting, could not gain admittance. There was, however, highly favored as to hear the minister of the Rev. Garfield, blessed with more than usual eloquence. His words touching the Remover, his future, and the blessings it brings, and his hollering appeal, was, well, uniformly loved and remembered. Few of the interesting Temperance lectures given in this city, have equalled that given by Mr. Beeman. Here it will be necessary to mention that this address was made by presenting two cases of temperance, as follows: "The Negro has no Alliance. The short, simple, but thorough. If few, could not take care of themselves." This man's and it is strange enough to put a heart of it in the other's mouth. Here we find a man who was respected by the people, who had the misfortune to speak in the Washingtonian, Mr. Beeman preached. The address of Mr. Beeman was one of the best with which the society has been favored, being strong and convincing in arguments and language. His words were words that held the hearts of the audience, and not with a warm response in every breast. The pleading, with the same, and the same effect of speech, held us in every sentence. His language and the words of his mouth were words that held us in every sentence, and not with a warm response in every breast. The pleading, with the same, and the same effect of speech, held us in every sentence. His language and the words of his mouth were words that held us in every sentence, and not with a warm response in every breast. The pleading, with the same, and the same effect of speech, held us in every sentence. His language and the words of his mouth were words that held us in every sentence, and not with a warm response in every breast. The pleading, with the same, and the same effect of speech, held us in every sentence. His language and the words of his mouth were words that held us in every sentence, and not with a warm response in every breast. The pleading, with the same, and the same effect of speech, held us in every sentence. His language and the words of his mouth were words that held us in every sentence, and not with a warm response in every breast. The pleading, with the same, and the same effect of speech, held us in every sentence. His language and the words of his mouth were words that held us in every sentence, and not with a warm response in every breast. The pleading, with the same, and the same effect of speech, held us in every sentence. His language and the words of his mouth were words that held us in every sentence, and not with a warm response in every breast. The pleading, with the same, and the same effect of speech, held us in every sentence. His language and the words of his mouth were words that held us in every sentence, and not with a warm response in every breast. The pleading, with the same, and the same effect of speech, held us in every sentence. His language and the words of his mouth were words that held us in every sentence, and not with a warm response in every breast. The pleading, with the same, and the same effect of speech, held us in every sentence. His language and the words of his mouth were words that held us in every sentence, and not with a warm response in every breast. The pleading, with the same, and the same effect of speech, held us in every sentence. His language and the words of his mouth were words that held us in every sentence, and not with a warm response in every breast. The pleading, with the same, and the same effect of speech, held us in every sentence. His language and the words of his mouth were words that held us in every sentence, and not with a warm response in every breast. The pleading, with the same, and the same effect of speech, held us in every sentence. His language and the words of his mouth were words that held us in every sentence, and not with a warm response in every breast.
Ms. notes and clippings 1846
An Invitation to Unite with
The Congregational Church

JOINING THE CHURCH

“In joining the Church you let it be known that you are a follower of Jesus, and you associate yourself with a group of people who are trying to help one another in following him.

Jesus brought into the world a new faith in God’s love, a new appreciation of children, a higher regard for women, and a new consciousness of the brotherhood of all mankind. He did not come to be served but to serve. He went about doing good. He was particularly interested in the ignorant, the suffering, and the poor. He was the friend of sinners. Social distinctions and racial prejudices did not affect him. He found it more blessed to give than to receive, and he was generous even to the ungrateful. He forgave even the soldiers who nailed him to the cross.

In joining the Church you express your desire to become, and help others become, as much as possible like Jesus.”

—W. G. BALLANTINE.
The men and women who unite with this Church are not asked to subscribe to any ancient creed or any set confession of faith. If they feel they are in sympathy with the teaching of Jesus, and if they are ready to cooperate in the work this Church is trying to do, we are glad to welcome them to our membership. They are not asked to give any account of their private views on the questions of speculative theology. Adults who were not baptized in childhood can be baptized either publicly or privately as they prefer. Joining this Church does not mean subscribing to an ancient theological formula. It means trying to practice Jesus' habitual attitudes in daily life, and trying to help us bring his spirit into the life of the community.

To those whose stay in the community is of uncertain duration this Church offers a form of affiliated or temporary membership. Affiliated members continue their actual membership in their home Church, and do not need to secure any letter of transfer. We welcome them to our fellowship while they are here, look to them for the same loyalty and interest we expect in our regular members, and drop their names from our affiliated list when they notify us that they have left our community permanently.

If you would be interested to consider uniting with this Church will you fill out the blank form and drop it in the plate or give it to the pastor after the service? He will be glad to talk with you personally about the matter as soon as may be.
An invitation to unite with the Congregational Church, verso

I am ready to consider uniting with The Congregational Church.

Name: Mr. Albert W. Hers
Address: 219 Day St., New Haven
Telephone: Baptist - yes.

Mrs. Dave - Rev. Clark
Proceedings of the Connecticut State Convention of Colored Men, held at New Haven, on September 12th and 13th, 1849
Proceedings of the Connecticut State Convention of Colored Men, held at New Haven, on September 12th and 13th, 1849, [p. 1]
STATE COMMITTEE.

S. M. AFRICANUS, \textit{Hartford.}
H. POTTER.
ISAAC CROSS.

JEHEL C. REMAN, \textit{Middletown.}

AMOS G. REMAN.
SAMUEL T. GRAY, \textit{New Haven.}

GEORGE W. FRANCIS.
J. EMERY HUBB.
L. COLLINS, \textit{Bridgeport.}

D. GORDON, \textit{Norwich.}

L. BLACK.

A. J. MORRISON, \textit{New Milford.}

L. H. PETERS, \textit{Danbury.}

PROCEEDINGS.

The Colored Men of the State of Connecticut, assembled at New Haven, in Convention, on Wednesday, Sept. 12th, at three o’clock P. M., in the Temple street Church, in pursuance with the following call:

\textit{A Call to the Colored Men of Connecticut.}

*Brethren*—We propose to meet you in Convention, in the city of New Haven, on Wednesday, the 12th day of September, 1849, to consider our political condition, and to devise measures for our elevation and advancement. Action on our part is imperatively necessary to secure the acknowledgment of our rights, and the enactment and administration of impartial laws affecting us, by the proper State authorities.

Now as a body, we have no political existence. We are dead to citizenship—struck down by an unrighteous State Constitution, and our life spark quenched by a cruel and unreasonable prejudice. But a voice is sounding through all lands, quickening and energizing the slumbering millions! Shall we not hear it and live also?

The shouts of hosts battling for Freedom, are wafted to us continually over the waves. Shall we not swell the sounds? The hearts of all true lovers of Liberty and Human Progress, are beating high with hope; shall we alone sit despising and inactive? We have reason to believe that the night is far spent, and an auspicious day is dawning upon us. Evidences of progress are numerous and increasing in our own State; shall we not prepare for the crisis?

We bid you come, then, from the four corners of the State—from the valleys of the Housatonic and the Connecticut—from the borders of free Massachusetts and the western bounds of impartial Rhode Island! Let the dwellers on our
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southern shores who witness daily the mighty pulsations of old Ocean, come up as bold and irresistible, and roll on the tide of liberty.

Let resolute and hopeful men of every profession and occupation come. Age and youth—the sons of ease and the sons of toil—the landlord and the landless—there's a welcome and a work for all. Come in the strength and fear of God, and in the certainty of ultimate success by His blessing on our united efforts.

Hartford.—Rev. Lewis Smith, Henry Nott, Isaac Cross, Henry Foster, S. M. Afiniunus.

Middlesex.—George Garrison, C. R. Huntington, Charles Daniels, Leverett G. Beman, John C. Beman.


New London.—William Anderson, George Fairweather, and others.

New Milford.—A. J. Morrison, Mason Ganson, Jacob Cogswell.

The Convention was called to order by Rev. A. G. Beman, of New Haven; the call was read by S. M. Afiniunus of Hartford. A hymn of solemn praise to God was sung, and the Scriptures read, and followed by prayer by the Rev. Leonidas Collins of Bridgeport.

George W. Francis of Bridgeport, was appointed chairman pro tempore, and S. M. Afiniunus of Hartford, Secretary pro tempore.

A committee of five were appointed to prepare a list of delegates, viz: Messrs. Gordon, Bur, Pomey, Williams, and L. C. Beman.

Names of delegates enrolled:


Newburg.—Lynn H. Peters.

Seybrook.—Stephen Wright.

New London.—John B. Clarke.

New Milford.—Henry Beman.

Honorary Members:

Rev. Elizur P. Rogers, Newark, N. J.
Henry Ellis, Detroit, Michigan.

On motion, voted, to appoint a nominating committee; the following named gentlemen were appointed: J. E. Bur, D. Gordon, L. Collins, A. G. Beman, S. T. Gray, and B. Randall.

The nominating committee reported a list of officers for the Convention; their report was adopted, and unanimously adopted by vote.

For President.—Jenius C. Beman, of Middletown.

For Vice President.—Henry Foster, of Hartford.

For Secretary.—N. M. Afiniunus, of Hartford.

For Treasurer.—G. W. Francis, of Bridgeport.
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Mr. Benson expressed his high appreciation of the honor thus unexpectedly conferred upon him; he received with much pleasure the appointment to the most prominent part in the Convention, being aware of the presence of many of superior qualifications—but he would not shrink from duty and responsibility, especially in an emergency like the present, when the liberty and hopes of the people are at peril upon the issue. He hoped that the deliberations over which he was called to preside, would be conducted in a spirit of prudence and gentlemanly composure—with dependence upon the Divine guidance and blessing.

Mr. S. T. Gray of New Haven was introduced to the Convention, and briefly addressed the house, in behalf of New Haven City, welcoming the delegations and expressing the sympathy and co-operation of the inhabitants.

On motion, a Business Committee was elected: viz.

The committee retired; during the absence of the committee, the Convention was addressed by the Rev. Mr. Spywood.

The business committee reported the following Rules for the government of the Convention, which were adopted.

RULES.

1. That each session of the Convention be opened by addressing the Throne of Grace.
2. Upon the appearance of a quorum, the President shall take the chair and call the Convention to order.
3. The minutes of the preceding sessions shall be read at the opening of each session, at which time mistakes, if there be any, shall be corrected.
4. The President shall decide all questions of order, subject to an appeal of the Convention.
5. All motions and addresses shall be made to the President, the member raising from his seat.
6. All motions, except those of reference, shall be submitted in writing.
7. All Committees shall be appointed by the chair unless otherwise ordered by the Convention.
8. The previous question shall always be in order, and until decided shall constitute all amendments and debate of the main question and shall be put in this form, “Shall the main question be now put?”
9. No member shall be interrupted while speaking, except when out of order, when he shall be called to order by or through the chair.
10. A motion to adjourn shall always be in order, and shall be decided without debate.
11. No member shall speak more than twice on the same question without the consent of the Convention, nor more than ten minutes at each time.
12. No resolution, except of reference, shall be offered to the Convention, except it come through the business committee; but all resolutions rejected by the committee may be presented directly to the Convention, if the member wishes to do so.
13. Sessions of the Convention shall commence at nine o’clock, P. M., and shall close at one o’clock, P. M., and at six o’clock, P. M. They shall recommend that the Convention hear the reports from delegates, on the condition and prospects of the people in their several towns. The delegates from Hartford, Middletown, Bridgeport, New Haven, Norwich, New London, and Stonington, reported very cheering intelligence of progress in their several places.

The business committee recommended the appointment of a Committee on Finance; whereupon, Messrs. George W. Francis, H. S. Morrison, Henry Nott, George Snipes, and Lyman H. Peters were appointed.

Voted, That when we adjourn, we adjourn to meet at 7½ o’clock, at this place.

Adjourned; closed with the Doxology.

EVENING SESSION—WEDNESDAY, SEP. 12th, 1849.
Convention met according to adjournment; prayer by Rev. Mr. E. Black. The minutes of the preceding session were read and approved.

The business committee offered the following resolutions:

Resolved, That we will urge upon our people the importance of cultivating intelligence, and sound morality as vital.
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to all our interests and hopes; and to refuse their countenance or support to those who claim to be teachers, either in schools or the ministry, who are inferior to the mass of the people, in literary attainments, and therefore disqualified to be their instructors and guides.

This resolution was thoroughly and ably discussed by Messrs. Williams of Norwich, Black of Stonington, Francis of Bridgeport, Gray of New Haven, Collins of Bridgeport, Hall of New Haven, Thompson of Middletown, and Posey of Hartford, and was unanimously adopted.

Adjourned to meet at the Temple, on Thursday morning, September 14th, at 9 o'lock, A. M.

MORNING SESSION.—THURSDAY SEPT. 13th, 1849.

Convention met in the Temple; called to order by the President, and opened with prayer by Rev. Mr. Posey. The minutes of the preceding session were read and approved.

The business committee reported resolutions for the consideration of the Convention, which were read. Whereupon, it was voted, that the resolutions be accepted, and that they be taken up separately and in the order of their presentation.

Resolution, No. 1, adopted.

No. 2, was discussed by Messrs. Collins, Spellman, Gray, and John Kinney Burr, in a most able and eloquent manner, and unanimously adopted.

Resolution, No. 3, read; on motion unanimously adopted without debate.

Resolution, No. 4; upon this resolution remarks were made by Messrs. Posey, Gray, Spywood, and Spellman. The resolution was adopted.

Resolution, No. 5, was supported by Messrs. Ellis, Francis, and Black, and was unanimously adopted.

It was here agreed upon to hear a statement from the Finance Committee.

Resolution, No. 6, was read; supported by Mr. Rogers of Newark. Mr. Rogers remarked, that this was his native State, and he was gratified after a long absence to return and find his brethren engaged in a work so proper and important.

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In support of the resolution, he said, “We must do as other citizens do; and pursue the same paths of responsibility. Property is everywhere respected in this country. The gentlemen urged the people to acquire possession of the soil, even at the expense of many little luxuries.”

Messrs. Ellis and Spywood succeeded him, presenting similar considerations.

Adjourned; the Doxology was sung.

AFTERNOON SESSION.

The Convention was called to order by the President, and opened with prayer by Rev. Mr. Rogers.

The minutes of the morning session were read and approved.

The roll of delegates was called.

Resolution, No. 8, was adopted without debate.

Resolution, No. 9, occasioned considerable discussion, which was participated in by Messrs. Collins, Bibb, and Ellis. It was amended and adopted.

Resolution, No. 10, was then taken up, and sustained at length by Messrs. Green of Norwich, and Spellman.

Mr. Collins directed the attention of the Convention to the good effects of correct moral deportment, and the constant and persevering practice of virtue, upon a people, and earnestly recommended the perseverance in such a course.

Mr. Francis also, spoke of education in general, and the duties and influence of mothers over young and expanding minds. Mr. Gray followed him, and sustained the sentiments of the resolution in a powerful and eloquent speech, which elicited the frequent applause of the large assembly of people.

The resolution was adopted.

Resolution, No. 13, 14 and 15, were here called up, and advocated by W. M. Africaus, with great ability and interest.

They were also ably and fully discussed by several other members of the Convention, and adopted.

Resolution, No. 11, was called up and discussed by Messrs. Francis, Bibb, Gray, and Collins, and adopted.

The business committee reported resolutions as follows:

Resolved, That a committee of three be appointed to prepare an Address to the legal voters of the State, in behalf of
the colored people, and that it be published with the minutes of this Convention. The resolution was adopted by the Convention, and a committee accordingly appointed, consisting of Messrs. A. G. Benham, George W. Francis and Samuel T. Gray.

Hennepin: That a committee of three be appointed to prepare an address to the colored people of the State, and that it be also published with the minutes. Resolution unanimously adopted; S. M. Africains, H. Nott and H. A. Thompson, appointed Committee.

The committee also recommended the appointment of a State Central Committee, with power to state the time, and issue the call for a State Convention in 1850, and to act in the interval of time, in the conduct of measures adjudged for the advancement of our political interests. Their recommendation was concurred in, and the measure adopted. The following gentlemen were appointed said committee:


Voted, That the doings of this Convention be signed by the President and Secretaries, and published in a pamphlet.

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Evening Session.—Thursday, Sept. 13th, 1849.

Meeting called to order by the Chairman, at whose request the Rev. Mr. Thompson addressed prayer to God.

The minutes of the Afternoon's Session were read and adopted. The roll was called and the rules read.

Business as reported from the business committee was then taken up.

Voted, That a Committee of two be appointed in each place represented, whose duty it shall be to co-operate with the State Central Committee in promoting the objects of this Convention.

The appointments were then made as follows:

Corresponding Committee.

Hartford, A. Washington and A. Poushi.
Bridgeport, Leonard Collins and Henry Davis.
New Haven, R. J. Cowles and H. S. Morrison.
Norwich, J. L. Smith and D. Gordon.
Stamford, L. Black and J. Scott.
Danbury, W. Peters and N. Thatcher.
New Milford, A. J. Morrison.

Voted, That the report of the Committee on Finance, be published with the minutes of the Convention.

Voted, That S. M. Africains, J. Emery Burr, L. C. Benham, G. W. Francis, A. G. Benham and S. T. Gray, be a Committee to publish the minutes of the Convention, and that all funds in the hands of the Finance Committee, after the expenses of the Convention are paid, be appropriated towards the expenses of the publication.

Voted, That the Committee on publishing the minutes furnish a suitable petition to the Legislature, praying for the right of the Elective Franchise and publish the same in the minutes.

Mr. Ross was here introduced to the audience, and spoke upon the subject of giving the Bible to the Slaves. The following remarks by the Editor of the New Haven Palladium will give the reader an impressive view of Mr. Ross’s manner. The Preamble and Resolution which he introduced is missed or they would appear in this paper.

In the course of the evening, Mr. Ross, of Michigan, was called out. He offered a Resolution approving of the circulation of the Bible in those States in which there was no prohibitory statute law. He made a very eloquent speech, and in the course of it remarked, that he had been a slave many years of his life. This was surprising to us, for his color was almost a clear white, and he had the air of an experienced professional man. He maintained that the free circulation of the Scriptures was not only promotive of spiritual freedom but also of political and personal rights. He was a man of uncommon talents and evidently has improved them to the utmost since he obtained his freedom.
Resolved, That the thanks of the Delegates to this Convention be and hereby are presented to the President and other Officers of the Convention, for the faithful discharge of their several duties.

Resolved, That the Delegates of this Convention present their thanks to the citizens of New Haven, for the kindness and hospitality with which they have treated them.

Mr. A. G. Beman being called, briefly addressed the Convention.

Resolved, That the Convention now adjourn to meet at the call of the State Central Committee.

The Doxology was sung by the whole audience standing, to the tune of Old Hundred, and the Chairman declared the Convention adjourned.

JERIEL C. BEMAN, President.

S. M. APHRAHANT.
J. JENNY BUCK, Secretary.
L. CASTER BEMAN.

RESOLUTIONS.

No. 1. Resolved, That we regard the right of the Elective Franchise as one of the most valuable and sacred rights of man, and at once the glory and shield of Civil Government.

No. 2. Resolved, That to deprive any class or race of this invaluable and inalienable right, and for a general misuse their property from a State Tax, when at the same time they must bear their part of the expenses of the General Government, is not to be considered as a favor, but is rather a reason assigned to us upon them more deeply the mark of political degradation.

No. 3. Resolved, That the Constitutional disability under which colored men labor in the State of Connecticut, being founded upon that order with which the Almighty Creator has ordained them, is injurious before Heaven—subject and servile to those ordered by it—abhorrent to the religion of Jesus Christ—insulting to humanity—a disgrace to the State, and an obstacle in the way of that spirit of freedom which is abroad in the earth, struggling to remove all over, and should therefore be speedily removed.

No. 4. Resolved, That we believe that the day has now come when the people of our beloved State of Connecticut should remove this blot from her Constitution, and promptly and nobly take her place with that of every other State in New England, in giving to all the blessings of civil rights.

No. 5. Resolved, That we pledge ourselves to each other, to use all honorable means to interest the good people of this State in the moral strength, and in the majesty of their political dignity, and remove from the State's restraints that blot which now disgraces her with the spirit of political tyranny.

No. 6. Resolved, That we rejoice in the efforts and progress which our brethren have made and are making to promote property, especially land, in this and various other States, and that we regard this as one of the signs of the coming of that day, when, as a people, we shall hold an eminence and dignified position in Society.

No. 7. Resolved, That we are encouraged by the partial success which has attended the efforts of our brethren and friends of freedom, without distinction of party or color, and congratulate our citizens and the world on the result of her “Black Laws,” and hope the day will speedily come when the Slave Laws of every State in the Union shall be put from all unjust and oppressive Laws.

No. 8. Resolved, That we earnestly believe that there is no scene of our brethren in bonds, and that while we sympathize with them in their deeper afflictions, we will, to show that we “remember them as bound with them,” advocate and promote a universal cause of中国企业, that our example may have a tendency to hasten the day of our own liberation and their emancipation.

No. 9. Resolved, That we request every Minister of the Gospel to preach at least once in every three months, upon the important subject of total abolition from the face of all intoxicating liquor, and thus erect a living fence against the dismal evils of intemperance.

No. 10. Resolved, That we recommend to all our citizens and aboriginal interest in the elevation of their children, and that they use their best endeavors to give them a thorough moral and moral training, and then introduce them into the mechanic arts, and thus prepare them to defend and sustain a virtuous and honorable station in Society.

No. 12. Resolved, That notwithstanding we are deprived of the right of the elective franchise, and deprived of the privileges of citizenship, we will use our utmost endeavors to cultivate the principles of a pure morality and high intellectual attainments and by industry and economy gain property.

No. 13. Resolved, That this Convention does deem it advisable and expedient to present the claims of the colored citizens of Connecticut to equal rights in the body of the people by the means of Lectures. Discoursed by Messrs. Gray, Seriman, and West, and adopted.

No. 14. Resolved, That those Lecturers should be colored men of intelligence and ability, residents in this State, and should be sustained by our contributions; adopted.

No. 15. Resolved, That the Central State Committee be, and are hereby instructed to perfect this plan of action, and employ a sufficient number of men properly qualified, and apprise the expense among the Districts represented in this Convention.

AN ADDRESS
TO THE COLORED MEN OF CONNECTICUT.

From the State Convention, held at New Haven, September 12th and 13th, 1849.

RESOLUTIONS—

It is unnecessary to set forth before your minds the particulars of our political condition in the State of Connecticut. We are wronged; and our wrongs are matters of daily and humiliating experience. We are disfranchised; our manhood and citizenship, that are so jealously guarded at a vital point. And this was done by the authority of the State. Wherefore, irrespective of color, has enjoyed in equal terms, the elective franchise for one hundred and fifty years, under the Charter of a King, a line was drawn descriptive, material, and unequal, under a republican State Constitution, but no authority can consent to injustice and oppression. The supremacy of the Law, cannot conceal their monstrous fraud, nor shield them from the darts of truth. Thirty years have we been disfranchised. But our disfranchisement, alienates us from us in the peculiar source of other forms of prescription. It is a monster that multiplies itself upon us in each new form, increased with increasing weight, obliterating in our path of enterprise, knowlege, Virtue and Religion, until we have turned our backs and made our way from all the highways of progress. Two years ago, when Justice united her voice throughout Connecticut, and Liberty held her reproved in every town, but the thousand boasted the err, and called it the standard. What shall we reap? Shall we close our eyes? Shall we breed those who disappointedly say: “you can accomplish nothing?” “it will do no good.” A moment’s consideration, and every one must be sustained, that men cannot yield the strength in an energy and unceasing course. It is an eternal law of God that whoever abdicates himself, will be the Lord forlorn. They are false to nature, blind to truth, trenched in the interests of the present, and unmanned of coming generations, who advise us to bear unresentfully the horrid of oppression. It is no doubtful right for which we contend. It lies at the foundation of our republican government. The doctrine is prominently set forth in our country Constitution that “all just governments derive their powers from the consent of the governed.” The People are the recognized source of power. This is the distinctive feature both of our National and State Governments. But the foundation is overthrown, if the expression of choice or consent is manumitted, or suppressed, by all prohibitory enactments. These are exceptions to the general law as in the case of women, minors, aliens,
Proceedings of the Connecticut State Convention of Colored Men, held at New Haven, on September 12th and 13th, 1849, p. 16-17

criminals, the insane and idiots. These classes do not participate directly by vote in the affairs of the government. To mention that insane is to suggest a reason. But why are native born colored men, innocent of dissatisfaction, crime, or crime against, the commonwealth not entitled to the rights of citizenship.

In casting about to ascertain a reason for our disfranchisement we discover wherein we may truly lay at the door of the people of Connecticut, the charge of insurrection in addition to that of insurrection. Let us view the history of the State. Let us consider the position and number of the colored population antecedent periods, from the time of the Dutch and Indians together in 1635 to the last at Stonington Borough, in 1844. Have we not ever been consistently loyal and true to citizens, and that too in the face of the strongest incentives to death, destruction.

In the year of 1830, there were seven thousand of our people in Connecticut, chiefly held in degrading servitude. When the war broke was every where heard, when the rush of the British Lion filled many homes with trembling and despair, many colored turned to the enemy, following their guns, or charged by the desperate spirit of British gold. But is the page of history enrolled with the names of any black traitor, hoy or errant? Yet were there times that tried men’s souls. Once only were they subjects of suspicion, and then a thorough scrutiny passed the suspicion arose and grievances. More than this, our victims were not negro men only. Colored men free and bound, sprang into the train made of freedom’s hosts yielding with a noble enthusiasm, these hardy frames to the toils, expensive and dangerous of war, giving the first mechanical and glorious exhibition of the new popular motto, “Our Country, right or wrong.” Could a grateful people forget such services? Or leaving them fresh in their memories, would they treat so deep a wrong upon the sons of these departed patriots, as to deprive them of all participation in a government whose connection alone was born out by their toils, nobly had aimed their papers, and consecrated by the outpouring of their blood? Nay would they not revert to these antecedents, and excite in the language of the noble Ellisworth, “we owe a debt to the colored population of the country, which we can never pay—never, never, unless we can call back scenes of tears, all the groans and agonies of the middle passage, and the thousands and millions whom we have sent and are sending, unjustly, disloyal and untrue to our country?”

The question recurs before, what shall we do? We are convinced it will not do to yield to despondency. There is no means of “immary inactivity,” profitable or practicable to us in this extremity. Something must be done more effective than withholding our lot in such obscure ways. The conviction of three truths led to the issuing of the call, and finally to the holding of the Convention from which this address emanates; a convention characterized by an earnest degree of sympathy, unanimity, and enthusiasm. Among the measures not only did they frame and frame our growth in the practice of the humane arts, not with much favor. This measure was not only done, but it was done, and serve employments, which were the unsolvable lot of the past generations.

The acquisition of property is the goal, honest, forth and the pursuit of agriculture, are measure deserving of serious consideration, as inducing habits of industry and economy. It is easily perceived that as adoption to any considerable extent, must occur comfort, open the way to progress, and result in stability and independence of character.

The deep impetus we have received on ourselves by partaking of the deeply humiliation thought were not these forgotten. Our efforts are called upon to bring the acknowledged influence of religious to bear upon the scenes, so thoroughly connected with all the hopes and aspirations. Every man should be careful to maintain a proper degree of self respect, as the inadmissible method of commanding the respect of others. But let no man think to exult himself by standing aloof from the people; but on the contrary, everywhere identifying himself with them, and laboring earnestly and patiently for the elevation and welfare of all. In the spirit of resolution, No. 11, let each recognize, honor, and defend his proper and preserved brother, and in all lawful ways seek such advancement.

The subject of education raised as it justly deserved, particular attention, and assumed a prominent place in the discussions of the convention. True our educational advantages are not great, and on that account should they be more highly prized, and no opportunity to improve them lost. We find the results of the high schools, seminaries and academies generally closed against our children. But there are now no unnecessary prohibitions. Let no teacher know fear, stress, fear, and imprisonment, for his labor of love in teaching a released child.” So laboring young souls and variable as a heart’s thronement of “ten stripes on the naked back” for presuming to enter Connecticut in the person of knowledge.

Let it be remembered brethren, that these and other measures are proposed in answer to the general question. “What shall we do?” and not as a means necessary to entitle us to reenforcement. Our title to that is perfect, already; for we, as a mass, possess every qualification requisite to the good citizens in the highest perfection, without material would be added to the strength of our claims to the franchise. Our only argument for that is, and must ever be, the hand and continues now, that it is our own, as native sons. We say we are a people of this State, and members of the Commonwealth of Connecticut. The value and wisdom of the measures recommended to you, are seen in their tendency to increase our strength, to multiply the number of our friends, and as a means of enabling us to weld more intelligently and effectively the
and firm reliance upon the irresistible arm, that will turn and overturn, until justice, and righteousness are prevalent throughout the earth. We need not fear the result. We must stand firm. "It is an eternal law that whenever men are born, sin will the Lord assist." The line is fairly between principle and prejudice—between well founded right, and blind prevarication—between reason and passion; one it be doubted which shall conquer in such a contest. The people can be reached. Their hearts are not enclosed within impenetrable walls. "Connecticut," says one of her many eminent men, "though slow to move, moves sturdy strong; when she is aroused, she is business and prompt, but when she sees the reason for a change, she will change in earnest." She will perceive that righteousness stands a nation. That it is the true foundation of national advancement and prosperity. Righteousness towards God in the acknowledgment of His divine claims and the practice of piety and duty; and righteousness toward man by the establishment of justice and equity, and the recognition of the sacred brotherhood. Then shall her righteousness break forth as the light, and her glory as the morning star.

S. M. AFRICANUS, HENRY NOTT, HENRY A. THOMPSON.

TO THE
VOTERS OF THE STATE OF CONNECTICUT.

FELLOW COUNTRYMEN:—
The undersigned were appointed, at the Convention of colored men, held in the city of New Haven, Sept. 12th and 13th, 1849, for the purpose of considering the political disabilities under which we labor, a Committee to address you upon that important subject—a duty which we would now respectfully perform. We know that in your hearts, under God, are found the keys of our political destiny—that it is for you to say whether we shall enjoy the same rights and privileges which other men enjoy, and whether the ravages of political degradations shall be removed or not. We approach you, believing that you are to be influenced by truth and reason, and that you are alive to the interests and honor of the State—that the spirit of freedom has still its abode in your hearts and homes in your bosoms—in the light of which you recognize and respond in the great truth of the American Independence—that all men are created free and equal, and endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness—a declaration which your Fathers wrote, and with our blood on the battle of battles in "days that tried men's souls," and while you are unwilling to write allegiance upon their tombs—we are unwilling longer to remain silent and distinguished, upon the threshold from which the blood of our Fathers is crying to us to awake and secure a participation in those rights for which, rather than Slaves, or outcasts, they bled to give for this country. Duty to ourselves and to our children, fidelity to the great principles of impartial justice and a deep regard for the dignity of the State, construe us to seek a raising of our grievances at your hands.

It is true that men may oppose us and cry silence; but what would they have us do in this day and age of the world, with the history of this country and especially of New England before us, teaching us that "the soul is dead that slumbereth"—what would they have us do when the glorious spirit of freedom is abroad in the earth with its quickening exultant, inspiring the hearts of men with the sacred fire of that liberty which cannot be quenched—whose power every man must feel? To all "those who would reproach all tenacious to liberty and emancipation," we would return in the language of our, whose name and influence will endure as long as this Republic remains, that they must "go back to the era of our
Liberty and independence, and muzzle the Ramos which shields its annual proces stream. They must seize the slave trade with all its train of anomalies. They must suppress the wranglings of British philosophy, seeking to diminish the condition of the unfortunate. Want living slaves. They must arrest the career of South American domination from thence. They must blow out the moral lights around us, and extinguish that greatest torch of all which America possesses in a bright work, pointing the way to their rights, their liberties, and their happiness. And when they have achieved all these purposes, their work will be yet incomplete. They must purify the human soul, and eradicate the light of reason used for the form of liberty. Then, and not till then, when universal duties and despise power can you perpetrate x, x, x, and express all sympathies and all humane and benevolent efforts among them.

We ask you to appreciate and honor such noble sentiments, and remote from us that mark of political degeneracy which was annually fixed upon us at the time when the present State Constitution was adopted.

The rights of man do not depend upon the assent of the birth, or color, or citizen—man’s right is those which God and nature have established, and are therefore called natural rights such as life and liberty, and not the will of man to be more or less efficient in every man that they are, neither do we owe any additional strength when denised by the municipal laws to be inviolate; on the contrary, no human legislation has power to add or destroy them when the owner himself shall omit some act which amounts to their torture.

But how can the rights of every class of men be safe, or secure, when they have no voice in the ballot-box; when they are stripped of the franchise? No, we shall guard their interests, when those in whom the spirit of prejudice and envy is found, male and female, all the laws by which the unbounded and oppressed are not to be governed.

No one will pretend that we have by any crime forfeited our rights. In the presence of God we return here. Our fathers lent them from the native country and brought to this land by the will of the oppressed—have they filled the estates of our country and are we, their descendants, to say that language which your English fathers thought and expressed in their own way, that we also have a right to live, to speak the language which we are called from the nations of Europe? That language, of course, is English, and we are American.

On the estate of Governor. We are aware that the spirit of infidelity does not daunt the spirit of a Christian brotherhood, and that it sometimes feels an inimicities in places where Rosen would teach us to expect better things. We are examples of the influences which appears and disappears like the following exaltation when addressed to the prejudices of man. "Who," says the writer, "shall respect in people who do not respect their own blood? If it be to see a few ages hence, that the blood of the Mass, the Egyptians, the Greeks, and the Romans, has ever, where-bend of the nearly waters of the Nile, the populous will drive itself in a people ended in their wars, without patched or spiritual force!"

[50x735]Proceedings of the Connecticut State Convention of Colored Men, held at New Haven, on September 12th and 13th, 1849, p. 20-21
some of them are bestowing upon their children a knowledge of the highest branches of an English education.

20. There has been a great deal of opposition to the acquisition of property held by them, within a few years. The precise amount held, we have not the means of knowing, but from investigations which have been made—though our attention has been called to this subject at all the annual meetings of the Society— we know that the amount has largely increased, and as far as we can judge, is more than three hundred thousand dollars.

21. The same improvement is manifested in our moral condition. As a people we have made steady progress in the principles and practice of temperance. In no respects we have been in advance of the white population. The formed State Temperance Society warns the principle of Total Abstinence from the use of intoxicating drinks, and has held a great number of annual and semi-annual meetings of the Society than any other State Society in the United States, and our efforts have not been in vain, in the establishment of Temperance principles among us, and the strengthening condition of our ancillary. Societies annually prove growing to a great extent, especially in hilarity. The end of intoxicating drinks, our social and domestic happiness has been greatly promoted.

22. All of these changes have been made in our religious condition. At the time the Constitution was adopted, but few of our people were professors of religion. They had no places of worship of their own, and no assistance of religion to teach and guide them—now they have places of worship, and in most of them they have Sabbath Schools and Bible Classes, which are a means of great good. Besides these, there are a large number of our people in different parts of the State who worship with white congregations, and are communicants in their church. This shows how great their improvement in this respect has been since the adoption of the Constitution of which we complain, and which we hope will now be removed.

In view of these facts, showing whether do, such a marked improvement in our physical, moral, and religious condition, we say: Why should we not be allowed to vote? That the few who live in this State would corrupt our politics, is an objection that has not enough of truth in it to save it from ridicule. What are nine thousand people among three hundred and twelve thousand; or $4,800 votes among 48,000—and what is there in our character which would arrest the apprehensions of evil to the people of this State, should they extend to us the right of suffrage?

It is in asking—why we work for the right of the elective franchise when we have made such improvements without it? We answer: we have made this improvement not because of the civil rights held, but in spite of it, under the discouraging influence which always attend such a deprivation, and we have therefore shown ourselves worthy of the rights we ask at your hands. Political advancement tends to political, social, and moral improvement, just as rely on the possession and exercise of political rights tends to elevate the political, social, and moral condition of a people. We are your fellow citizens—nature born and with you we must live and die. You have an interest, whether you feel it or not, in our welfare, in our being intelligently, virtuously and good citizens. We cannot be ignorant, vicious and degraded without an injury to yourselves. It is for your good as well as our own, that we should be attached to the Government and have confidence in the equity of its laws, and in the justice of its administration. But the same way to degrade us, is to deprive us of the means of being attached to the Government and have confidence in the equity of its laws, and in the justice of its administration.
In the full confidence of the justice of our cause and the certainty that Truth and Reason will ultimately triumph, we submit the foregoing in behalf of the Colored People of Connecticut.

AMOS G. BEMAN.
GEO. W. FRANCIS.
SAM' L. T. GRAY.

REPORT OF COMMITTEE OF FINANCE.

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To the Honorable, the Senate and House of Representatives in General Assembly convened:

The undersigned, inhabitants of the State of Connecticut, pray your Honorable Body to take such legal and proper measures as may be necessary to have the word "white" erased from the qualification for Electors, in the sixth Article and second Section of the Constitution.

And your petitioners will ever pray, &c.
To the Congregation of the Presbyterian

Dear Brethren and Friends,

Your communication of March 26th, 1850—duly received by the Presbytery of Philadelphia, April 2, 1850, extending to me a call to take the Pastoral charge of the above-named Church and Congregation, was duly and respectfully received, and has been most deeply and prayerfully considered, and I have sought the counsel and advice of my Brethren in the Ministry; and many of my Friends in the Gospel and with whose kindness and friendship, especially with the Elders and while my mind has been most favorably impressed with the field of useful work opened up, and while I am also free to admit that it appears to me a desirable one—yet I must also admit that in the circumstances in which I am placed, at present—renders it a duty for me
ALS 1850 May 30, verso

[Handwritten text]