<table>
<thead>
<tr>
<th><strong>Title</strong></th>
<th>College for colored youth: an account of the New-Haven city meeting and resolutions: with recommendations of the college, and strictures upon the doings of New-Haven</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Call Number</strong></td>
<td>1977 2091</td>
</tr>
<tr>
<td><strong>Published/Created Date</strong></td>
<td>1831</td>
</tr>
<tr>
<td><strong>Collection Title</strong></td>
<td>[Miscellaneous pamphlets written by, illustrated by, and about John Warner Barber]</td>
</tr>
<tr>
<td><strong>Rights</strong></td>
<td>The use of this image may be subject to the copyright law of the United States (Title 17, United States Code) or to site license or other rights management terms and conditions. The person using the image is liable for any infringement.</td>
</tr>
<tr>
<td><strong>Extent of Digitization</strong></td>
<td>Complete work digitized.</td>
</tr>
<tr>
<td><strong>Generated</strong></td>
<td>2021-06-20 03:51:43 UTC</td>
</tr>
<tr>
<td><strong>Terms of Use</strong></td>
<td><a href="https://guides.library.yale.edu/about/policies/access">https://guides.library.yale.edu/about/policies/access</a></td>
</tr>
<tr>
<td><strong>View in DL</strong></td>
<td><a href="https://collections.library.yale.edu/catalog/2053945">https://collections.library.yale.edu/catalog/2053945</a></td>
</tr>
</tbody>
</table>
College
for
Colored Youth.
To be carefully preserved
New-Haven City Meeting, &c.
New-York,
Published by the Committee.
COLORED YOUTH.
AN ACCOUNT
OF THE
NEW-HAVEN CITY MEETING AND RESOLUTIONS,
WITH RECOMMENDATIONS OF THE COLLEGE, AND STRUC-
TURES UPON THE DOINGS OF NEW-HAVEN.

NEW-YORK:
PUBLISHED BY THE COMMITTEE.
1831.
New-York, Oct. 10th, 1831.

Dear Sir,—We are doers of having you give us your views on the subject of the proposed College for colored youth, together with any facts and circumstances that have come to your knowledge, which in your opinion are calculated to remove prejudice and awaken an interest in the public mind in favor of this enterprise.

We are, very respectfully, your friends and student servidor.

Peter Williams,
Thomas Downing,
Peter Yeo, Esq.
Homer Cleveland,
Peter A. B. Ekin.

Gentlemen,—It would afford me the highest pleasure, could I present you with such views or facts as would prove the consummation of a College for colored youth in our country. It is a source of the highest gratification to me, that I may be engaged in any labor for the happiness of my colored countrymen. You will therefore be sure to what degree I regard your discrimination of the 13th intent.

I have recently formed for the advancement of this city, a brief sketch of the contemplated College, which I now send to you, together with the opinions of many white-minded men in different parts of our country, whose sentiments will awaken a deeper interest in this enterprise.

Opposition to this enterprise will but speed its progress. In friends who will sign deeply felt its necessity, and act more vigorously. Nothing will tend more to unite the people of color for the general education of their children. If successful, nothing will so quickly remove prejudice and jealousy in the community, and lead to mutual respect and confidence between our white and colored population.

The education of the people of color of the United States will be regarded as one of the signs of glory which shall fill the Earth in Montcalm’s glorious day. Let us lay the stone for a foundation in prayer and faith. I earnestly wish that the College will be built, though it may be in “treacherous times.”

I am, gentlemen, with much respect, your obedient servient.

SIMON S. JOCELYN.


To Rev. Peter Williams, Deacon. Thomas Downing, Peter Yeo, Esq., Homer Cleveland and Peter A. B. Ekin, Committee for superintending the application for funds for the College for colored youth.

New-York, Oct. 10th, 1831.

Dear Sir,—We are doers of having you give us your views on the subject of the proposed College for colored youth, together with any facts and circumstances that have come to your knowledge, which in your opinion are calculated to remove prejudice and awaken an interest in the public mind in favor of this enterprise.

We are, very respectfully, your friends and student servidor.

Peter Williams,
Thomas Downing,
Peter Yeo, Esq.
Homer Cleveland,
Peter A. B. Ekin.

Gentlemen,—It would afford me the highest pleasure, could I present you with such views or facts as would prove the consummation of a College for colored youth in our country. It is a source of the highest gratification to me, that I may be engaged in any labor for the happiness of my colored countrymen. You will therefore be sure to what degree I regard your discrimination of the 13th intent.

I have recently formed for the advancement of this city, a brief sketch of the contemplated College, which I now send to you, together with the opinions of many white-minded men in different parts of our country, whose sentiments will awaken a deeper interest in this enterprise.

Opposition to this enterprise will but speed its progress. In friends who will sign deeply felt its necessity, and act more vigorously. Nothing will tend more to unite the people of color for the general education of their children. If successful, nothing will so quickly remove prejudice and jealousy in the community, and lead to mutual respect and confidence between our white and colored population.

The education of the people of color of the United States will be regarded as one of the signs of glory which shall fill the Earth in Montcalm’s glorious day. Let us lay the stone for a foundation in prayer and faith. I earnestly wish that the College will be built, though it may be in “treacherous times.”

I am, gentlemen, with much respect, your obedient servient.

SIMON S. JOCELYN.


To Rev. Peter Williams, Deacon. Thomas Downing, Peter Yeo, Esq., Homer Cleveland and Peter A. B. Ekin, Committee for superintending the application for funds for the College for colored youth.

New-York, Oct. 10th, 1831.

Dear Sir,—We are doers of having you give us your views on the subject of the proposed College for colored youth, together with any facts and circumstances that have come to your knowledge, which in your opinion are calculated to remove prejudice and awaken an interest in the public mind in favor of this enterprise.

We are, very respectfully, your friends and student servidor.

Peter Williams,
Thomas Downing,
Peter Yeo, Esq.
Homer Cleveland,
Peter A. B. Ekin.

Gentlemen,—It would afford me the highest pleasure, could I present you with such views or facts as would prove the consummation of a College for colored youth in our country. It is a source of the highest gratification to me, that I may be engaged in any labor for the happiness of my colored countrymen. You will therefore be sure to what degree I regard your discrimination of the 13th intent.

I have recently formed for the advancement of this city, a brief sketch of the contemplated College, which I now send to you, together with the opinions of many white-minded men in different parts of our country, whose sentiments will awaken a deeper interest in this enterprise.

Opposition to this enterprise will but speed its progress. In friends who will sign deeply felt its necessity, and act more vigorously. Nothing will tend more to unite the people of color for the general education of their children. If successful, nothing will so quickly remove prejudice and jealousy in the community, and lead to mutual respect and confidence between our white and colored population.

The education of the people of color of the United States will be regarded as one of the signs of glory which shall fill the Earth in Montcalm’s glorious day. Let us lay the stone for a foundation in prayer and faith. I earnestly wish that the College will be built, though it may be in “treacherous times.”

I am, gentlemen, with much respect, your obedient servient.

SIMON S. JOCELYN.


To Rev. Peter Williams, Deacon. Thomas Downing, Peter Yeo, Esq., Homer Cleveland and Peter A. B. Ekin, Committee for superintending the application for funds for the College for colored youth.
I wish success to every patriotic measure for the improving of the rights and the rights of the colored people in the State.

W. M. H. WHITT.

I cordially approve of the foregoing plan for the benefit of the colored people in the State.

H. U. W. DURHAM.

I do not believe the proposal made by the committee is well adapted to the habits, wants, and peculiar situation of colored young men. I am of the opinion that liberal aid will be well and wisely bestowed on the proposed institution.

THOMAS McCULLY.

My views are entirely expressed in the above favorable notices of Banker, White and Onderdonk, and Dr. McKendree.

G. T. BENDER.

I cordially consent to the Rev. S. T. Carnes and the object of his application to my Christian friends; particularly because I feel confidence in the wisdom of Arthur Tappan, Esq., in his efforts to promote the welfare of our colored brethren.

Ezra Stiles Ely.

To the Sheriff of the City of New Haven: Greeting.

You are hereby required to warn the Freeman of said City, to meet at the City Hall in said City, on Monday the 10th day of September, 1851, at ten o'clock in the afternoon, to take into consideration a scheme (and to be in present) for the establishment of a College for the education of Colored Youth, and for the promotion of the same. And to do any other business proper for and meeting. Hereof give notice.

Given under my hand, by order of the Aldermen, in the City of New-Haven, this 8th day of September, 1851.

DENNIS KIMBERLY, Mayor.

The foregoing is a true copy of the original warrant.

J. J. REDFIELD, City Sheriff.

The meeting aforesaid was held in the City Hall on the 10th of September. The editor of the Advocate remarks: "So great was the interest in the discussion, that notwithstanding the extreme heat and the inability of the audience to sit in such an atmosphere, the house was crowded through the afternoon. The meeting was addressed in favor of the resolutions below, by Dr. Tappan, Rev. J. D. Johnson, Nathan Smith, and David Raggett. Esq.

The next item was consideration of a scheme to be proposed for the establishment of a College for the education of Colored Youth. The following resolutions were adopted:

"A respectable minority voted in favor of the resolutions, but the main body of the committee did not pass at all: when the final question on the resolutions was put, it was equally opposed by five or six.

At a City Meeting, duly warned, and held at the City Hall in the city of New-Haven, on Monday the 10th day of September, 1851, to take into consideration a scheme for the establishment of a College in the City for the education of Colored Youth, the following resolutions were adopted:

Whereas the Advocate is now making to establish a College in this city for the education of colored people, it is quite necessary that we adopt something for the benefit of such an institution. Those who have the means to support such an institution, and who are able to contribute, are requested to subscribe for the advancement of such an institution. The Advocate is now making arrangements to establish a College in this city for the education of colored people, and it is quite necessary that we adopt something for the benefit of such an institution. The Advocate is now making arrangements to establish a College in this city for the education of colored people, and it is quite necessary that we adopt something for the benefit of such an institution.

DENNIS KIMBERLY, Mayor.

From the New-Haven Advocate, October 4.

In a recent communication, I intimated an intention of giving a more particular account of the College for colored youth, proposed to be established in this city.

With its true object before the mind, which has been again and again publicly stated, it appears impossible that any candid person should say anything against the design and existence of such an institution. Those who have wealthily attributed every unholy and unholy object to the promoters of the college, probably are not to be affected by evidence in this case.

In the following remarks, I express my own views, in connection with those of a few individuals early associated with me in this enterprize. Two years ago, the subject of a school of a high order for colored youth, to be located in this city, was presented to a body of our literary men, who, from their peculiar situation, supposed they would be better able to judge of its effect upon Yale College and the female schools, than any other person in the city. No opposition was made at the time, and the design was cordially approved by most of the gentlemen present. Various circumstances prevented our going forward with the plan, until May last, when we commenced making efforts to establish the institution.
New York, we found that a number of colored men of much respectability had formed an association, preparatory to the establishment of a high school in that city, for the education of colored youth. About this time, we received information of several young men of color who were preparing for college; but no college was then known, excepting Bowdoin College, in Maine, that would receive persons of color to the enjoyment of their privileges. We proposed to the people of color in New York, to establish a college on the manual-labor system, connecting agriculture, horticulture and the mechanic arts, with the study of literature and the sciences, at New-Haven. Our object and plan were popular, and the intelligent people of color, whom we saw at that time, determined to turn their attention to that object, rather than to prosecute their intended enterprise.

We were earnestly requested to visit Philadelphia, and lay the subject before the Convention of the colored people of the United States, which was to meet there in a few days. We met the Convention on the 8th of June, at the Wesley Church in Philadelphia, and were requested to state our object to the Convention. This we did, and gave our reasons for the establishment of the institution, and also why New-Haven might be selected as the place of its location. Our object was most cordially embraced, and a committee was appointed, which reported decisively in favor of making an effort, in union with their white friends, to raise $20,000, to commence the college. The designs of this highly respectable body, we are informed, will be soon before the public. The necessity of a college, we ascertained, was felt in various cities. In Boston, the people of color had consulted on the subject; also in Baltimore—and the Friends, ever devoted to the cause of the oppressed, were contemplating a school of a high order, for colored youth, in Philadelphia. Desiring, as we were, to establish a primary school, (which is now in operation in New-Haven,) and a high school or academy preparatory to the college, so as to present a complete system of training from a very early age, we saw the great importance of establishing the college, for the benefit of those who were desirous of every advantage in literature and the pursuits of extraneous usefulness. Gentlemen of the first standing in Philadelphia, and of various denominations, gave their decided approbation of our object. The city of brotherly love abhors the doctrine of "ignorant blessedness," and she will give us the lead in the great work of raising up the colored people. Many philanthropists, in other places, have received our object with favor; and we are happy to say that their number is increasing, notwithstanding the opposition which we have received. The Rev. Dr. C. C. Corbin, an agent for the Convention in behalf of the college, has solicited the charges made by many against the institution. We add our testimony. The college has no necessary connection with the subject of slavery. Its friends are some of them slave-holders, who feel in some degree their obligations to give education to those who may be, as they were the case, profitably employed by them in teaching their slaves previous to emancipation. One gentleman of this description a few days since promised one hundred dollars to the college, saying, at the same time, that the New-Haven people had altogether misjudged the utility of educating the people of color. This gentleman has returned to his home, and in a few days will probably be surrounded with his slaves, whose situation he is so desirous to improve. Such persons are well convinced that it is the want of thorough knowledge that leads the slaves on to the destruction of the white, and in the end to their own ruin. Some of the friends of this college are in favor of immediate emancipation, and some of them are opposed to it. Some of them are opposed to the Colonization Society, and some of them are its advocates. When we see that its object is simply education in literature, the sciences and the arts, without respect to peculiar denomination, we are not surprised that liberal-minded men of different views on other subjects, should heartily unite in this. New-Haven was regarded as a good location for the college, and would still be such, were it not for the very unexpected excitement which has been got up against it, through the influence of prejudice and a slavery-accommodating spirit. It was supposed that men of influence and literature here would favor the undertaking; as worthy of their protection and support. There was reason to believe that many persons who had a good degree, and in some instances with peculiar zeal, assisted in the improvement of the colored people, by means of Sabbath and common schools, and in the means of public worship, would go still further in the cultivation of this afflicted people. We are happy to state, that, although many estimable persons, and even professing Christians, were hurried by excited popular feeling to join in all the resolutions of the New-Haven city meeting, some of them, at least, re-
get the cause taken. Tried friends continue their efforts for the colored people, and are daily gaining strength, to come out and meet the tide of persecution which is flowing against the too long oppressed and neglected race for whom they labor. The admonition and reproof of New-Haven gave assurance of better things than we have experienced. If indeed we have overstated the liberal and friendly feeling of the citizens, when addressing the friends of this institution abroad; and especially the people of color, they will, we trust, believe us at least as much disappointed as ourselves, and excuse the kindness and respect of one for his native city, and for which he will yet hope, though he dare not set that hope suspend any vital interest of the people of color.

The mild atmosphere of New-Haven, and its healthy climate rendered it desirable for the location of such an institution. It combines the country with the city, and while it is easy to secure land for agricultural purposes, the variety of manufacturing business promised the means of instruction in almost every department, when the workshops should be erected. The advantages arising from viewing every species of art, as may be seen in such a place, are great; such advantages are not often obtained in country villages.

Another important reason given for its location in this place, is the benefit which arises from its literary character. A great variety of instruction can be secured in literature and the sciences, than in country villages, and at less expense. Fever professors would be necessary at the commencement of the institution, as persons versed in almost every department of education, are residing here, and might be employed to teach in the classes—and lectures on every subject of interest, who visit our city, could be secured to lecture to the students. Believing that the age in which we live peculiarly demands not only thorough knowledge of fundamental literary studies, but the knowledge of men and things, gained by observation and intercourse, it was regarded as important that the students should grow up in the midst of circumstances favorable to the attainment of such knowledge; and although it may not be desirable to locate the college in a large city, it is important that it be where well regulated and respectable society, to a moderate extent, may be by them enjoyed. Perennial difficulties might arise on this point, in many places, where there were no thrifty, respectable or pious people of color. Such society, as much as would be useful, may be engaged in New-Haven. The moral character of the people has greatly improved, and a large number are industrious, honest and pious, and deserving of respect. We are aware of the illiberal spirit which condemns all this people alike, the good and the wicked; those who know them, know that the same distinctions of moral character exist among them, as among the whites.

Another reason why New-Haven was preferred, was, that its commercial business is principally with the West Indies. Desiring to promote education in the West India Islands, it was natural that we should, for the reason stated, select New-Haven. Facts require us to believe that these islands are soon to be, freed from slavery. The exertions of Clarkson, Wilberforce, Livingston, O’Connell, and hundreds of thousands in Great Britain, are already telling as they did before on the question of the slave trade—and now, as a first step, we learn that Parliament has decided the freedom of slaves owned by the British government. Already the free people of color are gaining the business ground in some of the islands, and are admitted to all the privileges of free citizens, and none are in offices of trust and great responsibility.

When we reflect upon the immense wealth of the free people of color in some of those islands—owning, as they do in Jamaica alone, property valued at thirty millions of dollars—equal to the entire capital of the United States Bank; it becomes a question, not whether we shall encourage a “lusty and abandoned set of men,” by such an institution as has been proposed here, but whether the friendly intercourse which would exist between us and those islands, in consequence of favoring the education of their people, would not be exceedingly beneficial to us in a commercial point of view. If business considerations are pre-eminently to weigh in this matter, our citizens may yet turn this thought in their minds, as their business interests may suggest. Let any other city, well situated for trade with the West Indies, and with Mexico and South America, cherish such an institution, and they will show us what we lose in business, resources and favors. To a superficial observer, all this may appear to be of no account, but those who have studied the political situation of the West Indies particularly, and the rising character of the people of color, together with the increasing determination of the British people to make their people of color now in slavery, free, will see that it is an improbable result which we anticipate. Aside from the bene-
of multitudes in Great Britain, the people all know that it is madness to attempt to hold them longer in slavery, when there are, on an average, nine colored persons to one white in their islands. We have citizens who can inform the community of the increasing power of the colored people in the islands, in business and wealth. It may be said, that favors are not to be expected in trade. This is proved untrue in many instances. We know a man of wealth in this State, who, through peculiar favor from a colored man of influence, an officer in one of those islands, made one hundred per cent. on one or more cargoes. This gentleman speaks of the favor with mingled respect and gratitude towards the officer who generously caused his advantage. It will be peculiarly unfortunate, in every point of light, for us to be regarded as the perpetrators of the injured, but rising race of colored men in those islands, and in other parts of the world. No long shall we be regarded as such, while our city resolutions of the 10th ult., remain against us, especially the second resolution, so full of hostility to their clearest rights and privileges.

To a sound mind, the good to be promoted by such an institution outweighs all other considerations. To be instrumental in educating men to be useful to a population in the West Indies exceeding eight hundred thousand souls—to millions, it may be, in Mexico and South America, and at least, to do good to three hundred thousand free colored people in the United States, who need and must have intelligent teachers in literature, in the arts, and in the Religion of our Lord Jesus Christ, is a privilege too rich to be refused. And when we cast our eyes towards benighted Africa, and remember that death is the early portion of the white man there—and that colored men only can go to her coast, with hope of life, and preach the gospel of salvation, introduce the arts of civilized life and sustain institutions of government, what mind with this subject fairly before it can fail to bid God speed to the enterprise connected with so much knowledge and so much benefit?

If indeed the sons of Yale are supposed no more gallant than to abuse colored youth, or if the colored youth would not, from the nature of their circumstances and through principle, be docile and respectful in their conduct, it might be well to place the college for colored youth elsewhere, for the benefit of all parties. We confess the fear that most of the youth of Yale College and the colored youth have been too severely adjudged by the feelings of men of riper years. If also the ridiculous plea of the necessity of amalgamation as the certain result of such an institution in our city, is sufficient to prevent this laudable enterprise, we shall have the credit partly of refining a good through fear of a shadow.

But be it feared that an institution of this kind would increase the already large colored population of colored people here, I appeal to facts to prevent such impressions. This objection has met us every step we have taken for the improvement of this people in education, morality, industry and religion during the last six years. But what are the facts in this case? Why, according to the late census, we have nearly 100 fewer people of color than formerly. We do not hesitate to say, that we have not half the number of the vicious and abandoned which we had then. Many have become pious and industrious, and those who come to our city are usually virtuous and respectable. I inquire—has this been owing to any particular strictness on the part of the city authorities respecting their moral conduct? Had as much spirit been evinced to put down vice in our city as there has been to put down the college for colored youth, will greater improvement have been observable among the people. Vicious people have such places as the rive rivets in New York, and some places among us, licensed and unlicensed, which are too notorious to require comment at this time. Were duty done in these cases, we might hope to retain the character and blessings of a moral community.

That the friends of liberty and of the universal education of mankind in other places should express their disappoint-ment at the conduct of our city, is to express themselves in moderate terms indeed. The censure of generous and noble minds all throughout the country, turn upon us through many a public channel. The second resolution is almost universally regarded as a slavery resolution.

When I state an evident reason for opposition to the institution, I blush for the weakness of the strong, and the folly of the wise; as well as respect the enmity of the unfrocked. While contemplating it as a school, no man, acquainted with the facts, met us with open opposition; but when, from peculiar circumstances, it was determined to establish a college for the education of colored persons, the heart, the voice, the city rose against us. And why? Simply because that, by this one word, we declared more than could have been written in a hundred pages, our assurance of the equal right of the colored man to literature, in common with other citizens. We have unwittingly touched the hidden springs
of prejudice and oppression by a word. We have proved the weakness of the great. We have excited the spirit of the unthinking, and discovered to the Christian something of the vast amount of unascertified nature in us all, which must be purged before we gain the celestial city.

Henceforth we know the spirit which trifles with the interest of the oppressed, and which “makes a man an offender for a word,” and henceforward we cherish the word which has pierced the unsuspected retreat of deception, and through his cries has awakened a host—to deliver the captive—to protect the defenseless, and to “raise up the foundations of many generations.”

SAMUEL B. JOSEPH.


Note: Those persons who have expressed honest scruples respecting the use of the word College, but were not bound by the same, here or elsewhere, are not esteemed in these remarks.

From The Religious Intelligencer, September 17.

CITY MEETING.

We record with mortification and sorrow the proceedings of the city meeting held on Saturday last. Not out of regard for the African School, or College, as it has been called, for its location is a matter of policy, and our citizens have a right to say whether they will have it here or not; but on account of the spirit with which we have seen a sober and Christian community, (or one so reputed,) rush together to blot out the first ray of hope for the blacks. Where was the necessity, or where is the apology, for those resolutions drafted by the committee and supported by the speakers, so entirely gratuitous and alien to the business of the meeting? Was it not humiliating enough for us to acknowledge, that the unrighteous prejudices of the country constrained us to deny the poor blacks a place of education. Do not principles, and creeds, and republican opinions, have been down low enough, when we own publicly, that it is prejudice, the companion of the country and the color which should prevent a place of education? No, our citizens have been higher in prejudice, and the result was to cut off a portion of our being from knowledge and intelligence, and the blessings which flow from the train of those gifts? No, our citizens have framed other schemes of blame and reproach, which are entirely gratuitous, and some of our public speakers, who rank high ordinarily for wisdom and discretion, have stepped forward. We think, rashly, wantonly and cruelly in this matter. We hold the reputation of all of them to be high esteem, to take part in telling it abroad. Are we unnecessarily disturbed, or grieved without a cause, when those whose business it was fearlessly to stand up and stem this oppressive, incurable prejudice—to show that it is but a limb of that accursed system of bondage which we all execrate and lament, and as such ought to be disowned by us—when such men, we say, join in and fan the flame, do we lament without a cause?

What is the purport of these resolutions and these speeches? What end can they subsist other than to pass the wick to the slave holder and the slave dealer, and say to them, “Screw on your letters and put on the lash in your own way.” You shall receive no manumission from this quarter. We will see to it that as ranges of liberty here, “every sentence favorable to the immediate emancipation of slaves,” shall be put down, until you shall see fit, in your own way, and in your own good time, to do it.” Are these the “tender mercies” to which the poor black is to be commended? From whom? In the name of all that is merciful and just, are sentiments favorable to immediate emancipation to emanate? The “municipal laws” of our slave holding States are daily putting the day farther off, and tending to make bonds and stripes perpetual. Who shall be found then to preach the way of duty? Whose province is it to importune for mercy? Surely, “judgment is turned away backward, and justice standeth afar off: for truth hath fallen in the streets, and equity cannot enter.”

It has not been our purpose to be reproachful, but rather to point out to our fellow citizens, reasons for self-reproach.

For if every sober-minded and humane man, who witnessed the spirit of that meeting and listened to the cruel and hope-extinguishing tone of its addressers, does not by this time heartily regret it, then are our boasted gifts of toleration, equality and freedom blessings just skin-deep, and no more.

To bear us out in these remarks, we beg our readers to compare the proceedings here recorded, with the doings of an assemblage in England, published in last week’s paper. Let them weigh the authority of the names there quoted, and compare the spirit of the addresses there delivered, with the spirit which ruled the meeting on Saturday. Five thousand petitions have been lodged in Parliament, unequivocally declaring the voice of the British people, in favor of complete and immediate emancipation. “In defiance of the threat
of being deemed an enthusiast," says one of the speakers at the meeting, "disregarding the imputation of impiety, and want of regard for the lives and liberties of the white population. I profess myself the advocate of the speedy and entire emancipation of every slave. I am not content to wait till the good judgment of their masters—until they, who, almost up to the present moment, have defended the system itself, and who contend that on the continuance of that system is embarked their own earthly prosperity. I am not content to wait until they shall grant us what boon. Well I know that it is not the will of the evildoers to grant us what boon. If we look to their promises—as one of the vast assembly whom I now address will fife to see the happy day, when England shall be able to boast that slavery is no longer a prevailing evil in any of her dominions. It verily seems his freedom without the slightest change in the property of the whites, their interest will be most materially improved. Instead of being an object of pitiful sympathy, of wretchedness and degradation; instead of existing in an unhappy, unhappy state under the influence of the lash, they would then have a body of laborers, who, if paid, but a very small part of the way of hire, would deserve a double duty with satisfaction to themselves and a benefit to their proprietors."

From the Vermont Telegraph, September 22.

COLLEGE FOR THE PEOPLE OF COLOR.

It is known to our readers that the establishment of a college for the education of colored youth has for some time been in contemplation; and that the philanthropic individuals engaged in the enterprise had at length concluded upon New Haven, Ct., as the most advantageous place for its location. As a consequence of this conclusion, we learn that a most singular event has taken place in that city. Some of the inhabitants, of "malignant blood," among the rest of their fellow men, having taken notice of the projected measure, it seems that a meeting was called on the 10th instant, by the Mayor and Aldermen of the city, for the purpose of opposing the enterprise. Accordingly resolutions were passed to the sentiment of the Mayor, Aldermen, Collector, Council and freemen (it is said about 700 were present) of the city of New Haven, disavowing the proposed college, and declaring their determination to resist its establishment by every lawful means.

We must look to the dark ages for the pattern of a selfishness and narrow minded policy like this. It was to have been expected that whatever place should be selected for the location of the college, the inhabitants would not only not oppose the object, but would hail it as a most noble and worthy enterprise of benevolence, and lend it every assistance in their power. Who would have supposed that there could be found in our own free and happy New England, a city, town, or village, which would not be proud to locate within itself an establishment thus calculated to elevate the character, and repay the wrongs of a degraded and injured race? To the shame of New England, that spot has been found.

The founding of an institution for the education of colored youth, it is, in our estimation, a most chagred and praise-worthy object. What an amount of salutary influence might a few worthy and educated men of color exert upon the character of the ignorant and vicious portion of our black population? What untold benefits might result from propagating and sending forth among them, peace and devoted ministers of their own color! But more than all, who can estimate the blessings which a band of colored missionaries might bring to their benighted brethren of Africa? The claims which such an institution presents to Christian philanthropy must we judge, be sufficient to ensure the hearty co-operation of every good man. But what is the protest for this extraordinary hostility to so beneficent an object! In connection with this establishment, says the preamble to the resolutions, "the immediate abolition of slavery in the United States is not only recommended and encouraged by the advocates of the proposed college, but demanded as a right." What evidence the citizens of New Haven may possess, that the college will propagate sentiments favorable to the immediate emancipation of the slaves, we do not pretend to know; but we should esteem it strange if enlightened people of color should hold or advocate a different sentiment. And what is the evidence that the founders of the institution intend to have the doctrine of immediate abolition taught there? Why, simply the fact that Arthur Tappan, Esq., offered $1000 towards the institution, and he is opposed to slavery. Because Mr. Garrison approves of the institution, and he is
an advocate of immediate emancipation. This miserable
pretense, that emancipation sentiments are to be propagated
in the college, is made the foundation of the following resolu-
tion:
Resolved, That as much as slavery does not exist in
Connecticut, and wherever permitted in other states depends
on the municipal laws of the state which allows, it, and over
which neither any other state, nor the congress of the United
States has any control, that the propagation of sentiments
favorable to the immediate emancipation of slaves is in direc-
tion of the civil institutions of the states in which they
be-
long, and, as auxiliary thereto, the contemporaneous found-
table and dangerous interference with the internal concerns
of other states, and ought to be discouraged.
That is the good people of New Haven, fearing that the
blacks, if enlightened, would adopt sentiments of hostility to
themselves in their own hands, and “resist the establishment of
the college by every lawful means,” lest the southern
difficulty, the northern blacks must be bound to silence! Be-
cause slavery does not exist in Connecticut, therefore within
the boundaries of Connecticut it must not be spoken against!
Because the holding of slaves is agreeable to the civil re-
sistions of the states where they belong, therefore we may
fear Connecticut nor congress has any control over the laws
nor must be deemed to perpetual ignorance and degra-
cation! Such is the logic by which founding of colleges for
educating colored people is made out to be an “interference
with the internal concerns of other states.”
We hope the institution will be located elsewhere than
at community which is hostile to the improvement of the peo-
ple of color. The friends of the college,” says the New
York Genius of Temperance, “will do well to look to Vir-
ginia or Kentucky for a location. They could not find a
more, and would probably meet less, narrow prejudice and opposi-
tion.
We are happy to be able to state the Rev. S. S. Jocelyn,
and several other philanthropic individuals belonging to
New Haven opposed and voted against these most extraver-
dary resolutions.

From the New York Journal of Commerce, Sept. 15.

EDUCATION OF AFRICANS.
The enterprise of providing an institution for the education of free
Africans of color, might well be supported, would meet with no opposition
from any respectable class. If the conclusions adopted at the meeting in New-
Haven, were designed to defeat the laudable object, we shall avail ourselves
of the same freedom of express them opposed, to say that we should not
have expected the development of such a doctrine in that enlightened city.
If, on the other hand, they were intended simply to oppose the establish-
ment of such an institution in New-Haven, by an injudicious location, we are
much inclined to the same opinion. There are many objections which might
be urged against the establishment of a college in New-Haven to train the
African youth of Connecticut in letters, and to aid principally for the education of
young men there reading, and still more
against the selection of such a site for the selection of persons of color.
These are other objections which apply to New-Haven particularly, as a
place for the establishment of such a College, spring principally from the
considerable number of literary institutions in that city for the education of whites.
In the, then, we go with the New-Haven meeting. But in all this all
which the resolutions were designed to pervert! We are glad to state that just
as that occurred, a little of the leaves of Old Adam went into the
fire. It is a sad reflection that even from the degree of having an African College in that city, they forget that a more different in color does not exclude any portion of mankind from the
privileges of human beings. A man, in the ignorance of the colored population, and yet when a project is presented to these same, or at
part of them, from their deep degradation, the same men are voted at once to the
highest pitch of opposition. After all, we are unwilling to believe that
such may be the sentiments of any respectable citizens of New-Haven; and as
we shall be happy of entertaining their views, we only add that all
such sentiments should be overruled by a higher principle of justice, which
ought to guide the action of any true patriot.

On the Philadelphia State Gazette, of Sept. 17.

ANOMALIES IN NATIVE.
The undersigned, agents of a convention of delegates, representing the free
African people of the United States, held in this city, form last, attended to
his duty, and holds in his position, in the name of said convention, and in
his capacity as agent, to control the proceedings, and obey the prin-
ciples, propounded through the several papers, by an extraordinary public
meeting, held at the City Hall, in the city of New-Haven, on Monday, 11th inst.

Intent to motive the Mayor, Aldermen, Common Council, and Freeman of New-
Haven, could but have influenced, or by what means exerted to such
colored people, to the public in general, whether in any form, or in any
way. A portion of the people who have been thus thrown themselves in
the way of our lawful and properly understood, or we can account for the great error, with a view to their own interests, by these means in this, and high in authority. Such a
sensible people, since the days of eminence, but not with the same un-
ion believe would be, until the end of time, against a cause so noble and so
considering.
We are happy to be able to state the Rev. S. S. Jocelyn,
and several other philanthropic individuals belonging to
New Haven opposed and voted against these most extraver-
dary resolutions.
The committee report on which the National American Woman Suffrage Association of New Hampshire based its decision to support the establishment of a women's college in the state. The report, entitled "College for Colored People," discusses the need for such an institution and the benefits it would bring to the community. It also touches on the importance of education for women and minorities, and the role of the association in advancing these causes.
p. 20-21

From the Boston Courier, September 30.

COLLEGE FOR BLACKS.

The late proceedings in New Haven relative to the establishment of a College for free people of color, have, both in matter and form, shocked the conscience of ridicule and censure. In the college appears to have been the apprehension of giving offense to the Southern portion of Yale College. I wish this had been frankly avowed, instead of only ground of opposition. It seems not a very courageous one. Fast, I hope, would remember in time, however, we might profit or otherwise.

But there is something disingenuous in attempting to conceal the design of "designing instruction," and "constructing a school," with the institution of a logical and religious society. There is something cruel and unjust in setting up, and manipulating, the selfish prejudices of a whole community, in order to produce an impression of benevolence and opposition. It cannot be engaged in a respectable and lawful undertaking, to which the moral and physical are the blackest features on the New England, if they are so to be practically prohibited from educating their children in an excellent college of their own education. What a mockery are equal rights, and a "small" honor of an estimate, in any New England college, sooner or later, of the institution of a Negro slaveholder, and a willingness to educate them, and their own, in a commonwealth, and that we cannot be in a commonwealth, is the pursuit of ignorance and truth. I mean the mere fear that the blacks, if educated, might become our rulers or subjects. In our responsibility as origins by erroneous information is the establishment of a Negro a black man, and are therefore not permitted. We are glad to see the complaint of the "institution of a Negro" a black man, and are therefore not permitted. We are glad to see the complaint of the "institution of a Negro" a black man, and are therefore not permitted.

From the New York (N.Y.) Courier, September 31.

COLLEGE FOR COLORED PERSONS.

Some benevolent individuals have proposed to establish a College for the education of the blacks. New Haven was found upon a proper location for the institution. But it is not with deep shame and resignation, that we notice the proceedings of a public meeting in New Haven, on which the Negro was called. Several resolutions were adopted, which would have been pernicious to the plan of the college, and an act of which the existence of New Haven should command such relentless opposition to it. We are glad to see that the Negro Intelligence has been moved against the violent proceedings of the meeting.

From the Boston Chronicle, September 29.

Some benevolent individuals have proposed to establish a College for the education of the blacks. New Haven was found upon a proper location for the institution. But it is not with deep shame and resignation, that we notice the proceedings of a public meeting in New Haven, on which the Negro was called. Several resolutions were adopted, which were pernicious to the plan of the college, and an act of which the existence of New Haven should command such relentless opposition to it. We are glad to see that the Negro Intelligence has been moved against the violent proceedings of the meeting.

From the New York (N.Y.) Courier, September 31.

COLLEGE FOR COLORED PERSONS.

Some benevolent individuals have proposed to establish a College for the education of the blacks. New Haven was found upon a proper location for the institution. But it is not with deep shame and resignation, that we notice the proceedings of a public meeting in New Haven, on which the Negro was called. Several resolutions were adopted, which would have been pernicious to the plan of the college, and an act of which the existence of New Haven should command such relentless opposition to it. We are glad to see that the Negro Intelligence has been moved against the violent proceedings of the meeting.
A DIALOGUE, IN TWO ACTS.

ACT I.

Friend A. and Public Spirit.

Friend A. Have you heard how the Georgians are driving off the Indians?

Public Spirit. Yes; and I have heard, with obligation at the dead.

Friend A. Why?

Public Spirit. Because it is a great and noble principle of politics to treat every nation with kindness and respect. When we treat the Indians with kindness and respect, we make them happy and prosperous. When we treat the Indians with kindness and respect, we make them happy and prosperous.

Friend A. Why are the Indians happy and prosperous?

Public Spirit. Because we treat them with kindness and respect. When we treat them with kindness and respect, they are happy and prosperous.

Friend A. Do you think the Indians will always be happy and prosperous?

Public Spirit. I think they will be happy and prosperous, but I think they will be happier and more prosperous if we treat them with kindness and respect.

Friend A. I think you are right. We should always treat the Indians with kindness and respect.

Public Spirit. Yes, we should always treat the Indians with kindness and respect. When we treat them with kindness and respect, they are happy and prosperous.
From the Unusual Source.

COLLEGE FOR THE PEOPLE OF COLOR.

After the instructions, we have heard the protestations of the proceedings of the president of the city of New Haven, how generously published; there has been a vast of work and indignation raised from almost all quarters of the country. Leaving the doctors admitted in their resolutions, we pass without the entrance of popular prejudice, as soon legislated, we come to the task of doing away some of the interposition which has been brought on the institution in question. It has been said, that the object of it would be, to invalidate high-toned actions on the subject of slavery. This is not true. In leading objections to the scheme of the institution, I refer to the best path of other institutions in the dissemination of useful sciences and literature. It cannot be attacked—dissolved in any manner. The children of the free state of color cannot be placed on an equality with the white fellow, in the institutions now existing among us. Can we knuckle an enemy, if they, who are our friends and right sources, determine on setting their own cause in this manner? Really not. Let us be in the main how we attempt to put out the first drawings of a light which is yet to shine with measured and rapid splendor in other and distant lands. We are unkinded ones.

From the Ohio foremost.

In a contemplation to seek in college for the education of colored people, of New Haven, Conn. One generous individual in New York, has subscribed 1,000 dollars towards the object. He recommends the colored men to seek their own interests and maintenance in New Haven, and a numerous meeting was held, including the municipal authorities, but has resulted that the establishment of the college would be incompatible with the interests of Yale College and the female schools of the city, and that it is not intended by any lawful means. We know not what can be accomplished in this matter, but this resolution appears to us to bear the marks of a disorganized and seditious people, if ever, find their way into our colleges and schools, that they are disposed to obtain a liberal education, as well as education among a character for generosity, might at least suffer such a requisition of interference as this would be, to stand among them.

From the Educator.

ON READING AN ACCOUNT OF THE DISGUSTING PROCEEDINGS AT NEW HAVEN, RESPECTIVE TO THE AFRICAN AMERICAN COLLEGE. New Haven, then has nothing done a deplorable! Which should thy play in a black eclipse? What canst in view the beauty of good may bleed, And patience writs on the faces' line? The sense of wrong to tell, the life of light! To bitterness—my soul the common right. O! empty scenes to knowledge to apply! Embraces of knowing—oh. Yet battle to a race who thus would learn! When from the dust a noble spirit arise, Suffering thy checks with angry head to burn! Would I might give the banner of Old Yale. To fill from history's page this most deplorable tale.

(The articles in the preceding pages, copied from the Boston Courier and Boston Evening, were transmitted for those papers; all other extracts from Newes papers, are editorial, except they are otherwise designated.)
Gratitude and respect are due to all those who defend the rights of the People of Color to knowledge, and their claims to the advantages of literary institutions.

May the sentiments of our friends, contained in this publication, remove vulgar prejudice—convince our enemies—increase the number of our advocates—and speed us on to the attainment of an object connected with the highest benefits to us and our posterity.

PETER WILLIAMS,
THOMAS DOWNING,
PETER VOGELANG,
PHILIP A. BELL,
BOSTON CRUMMEL.

May European nations at last expiate their crimes towards Africans. May Africans, raising their humiliated front, give spring to all their faculties, and rival the whites in talents and virtues only: avenging themselves by benefits and effusions of fraternal kindness, at last enjoy liberty and happiness. Although these advantages be but the dream of an individual, it is at least consoled to carry to the tomb the conviction that we have done every thing in our power to procure them for others.

Extract from the writings of Abbé Grégoire.