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 STRUCTURES UPON THE DOINGS OF NEW-HAVEN.

NEW-YORK:
PUBLISHED BY THE COMMITTEE.
1831.
Dear Sir,—We are convinced 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 promote prosperity and awaken an interest in the public mind in favor of this enterprise.

We are, very respectfully, your friends and earnest advocates.

PETER WILLIAMS, President.

Committee for superintending the application for funds.

J. W. BURKE.

Gentlemen—it would afford me the highest pleasure, could I present you with such views or facts as would promote the establishment of a College for colored youth in our country. It is a matter of the utmost gratification to me, that I may be engaged in any labor for the happiness of my colored countrymen.

You will therefore know with what feelings I regard your communication of the 12th instant.

I have seriously considered the advantages of this city, a brief sketch of the contemplated College, which I now send to you, together with the opinions of many intelligent men in different parts of our country, whose sentiments will awaken a deeper interest in this enterprise.

Opposition to this enterprise will retard its progress. Its friends will strive to gain its favor, and are most vigilant. Nothing will induce me to unite the people of color for the general education of their children. If necessary, nothing will so quickly remove prejudice and jealousy in the community, and fail to excite interest and confidence between our white and colored populations.

The education of the people of color in the United States will be regarded as one of the signs of glory which shall fill the earth from one end to the other. Let us try the stone for a foundation in prayer and faith. I am persuaded that the College will be built, though it may be in "troublesome times."

I am, gentlemen, with much respect, your obedient servant,

SIMEON J. JOCELYN.


To the Reverend Peter Williams, Missionary: Thomas Downing, Paul Vogelsang, Brown Conwell, and Philip A. Bell, Committee for superintending the application for funds for the College for colored youth.

Colleges for Colored Youth.

From the Philadelphia Chronicle.

The undersigned, appointed by a general convention held in this city, to direct and assist the Convention Agents in distributing an appeal to the subscribers in the Annual Labor, beg leave to call the attention of the enlightened and benevolent citizens of Philadelphia and its vicinity to its important subject. In doing which, they deem it necessary to call the attention of the public and the nation, to the present condition of the colored population, and the importance of their welfare and education. The want of education between enlightened and darkened minds—between the educated and the uneducated—in the present state of society, is a cruel blot in the page of human progress, and a condition of things, which, if not changed, will not produce the desirable results of a free and enlightened state. Believing that all who desire the advancement of their country into eminence, are interested in the welfare of their fellow citizens, and that the education of the colored people is one of the signs of glory which shall fill the earth from one end to the other, let us try the stone for a foundation in prayer and faith. I am persuaded that the College will be built, though it may be in "troublesome times."

I am, gentlemen, with much respect, your obedient servant,

SIMEON J. JOCELYN.


To the Reverend Peter Williams, Missionary: Thomas Downing, Paul Vogelsang, Brown Conwell, and Philip A. Bell, Committee for superintending the application for funds for the College for colored youth.

Yours.

Philadelphia, Sept. 5, 1831.
Resolved, That it is expedient that the interests of our citizens should be expressed on these subjects, and that the calling of this meeting by the Mayor and Aldermen is warmly approved by the citizens of this city; and
Resolved, That it is our wish to see the result of the proposition whereby the people of this city, whether engaged in business or commerce, and

THOMAS MCALLEY.

My own views are entirely expressed in the above favorable notices of Baptist White and Onondakon, and Dr. Mackey.

G. T. BIDDLE.

I hereby consent the Rev. S. T. Conant and the object of his application is my Christian friend, particularly because I feel confidence in the wisdom of Anthony Tupa, Enq. in his efforts to promote the welfare of our colored brethren.

EZRA STILES ELIY.

To the mayor of the city of New-Haven, greeting:

You are hereby required to make the licentiate of said City, as is usual in the City Hall in said City, on Saturday the 1st day of May, 1751, at two o'clock in the afternoon, to take into consideration a scheme (said to be in progress) for the establishment in this City, of a College for the education of colored youth,

Dennis Kimberly, Mayor.

The foregoing is a true copy of the original, without alteration.

JAMES THOMAS, Clerk.

The meeting before stated was held in the City Hall on the 10th of September. The order of the Advertisement report, no great was the interest to keep the chamber, that notwithstanding the, heat and the begins not to be lost, and it was evenly opposed by four or six.

At a City Meeting, duly warned, and held in the City Hall in the city of New-Haven, on Saturday the 1st day of September, 1751, for the more convenient and economical establishment of a College for the education of colored youth, the following resolutions and propositions were by a meeting appointed, viz.:

Resolved, That it is expedient that the interests of our citizens should be expressed on these subjects, and that the calling of this meeting by the Mayor and Aldermen is warmly approved by the citizens of this city; and
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New York, we found that a number of colored men of much re
spectability 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 col
lege; 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 peo
ple of color in New York, to establish a college on the ma
unal labor system, connecting agriculture, horticulture and
the mechanic arts, with the study of literature and the sci
ences, 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, rath
er than to prosecute their intended enterprise.

We were earnestly requested to visit Philadelphia, and
by 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 9th of June last, at the Wes
ley Church in Philadelphia, and were requested to state our
object to the Convention. This we did, and gave our rea
sons 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 dispositions of this highly re
spectable body, we are informed, will be soon before the pub
lic. 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.
Designing, 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 com
plete 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 exterior usefulness. Gentlemen of the
first standing in Philadelphia, and of various denominations,
gave their decided approbation of our object. The city of
brotherly love abounds in the doctrine of "ignorant blesses,
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 opposi
tion which we have received. The Rev. B. E. Cornish, an
agent for the Convention in behalf of the college, has rela
ted the charges made by many against the institution. We
add our testimony. The college has no necessary connec
tion 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 view the case,
profitably employed by them in teaching their slaves previ
ous 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 on 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 whites, 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 advo
cates. When we see that its object is simply education in
literature, the sciences and the arts, without respect to pe
ricular denomination, we are not surprised that liberal mind
ed 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-accom
modating spirit. It was supposed that too much influence in
literature here would favor the undertaking, as worthy of
their protection and support.

There was reason to believe that many persons who had
to 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 pub
lic worship, would go still further in the cultivation of this af
flicted people. We are happy to state, that although many
estimable persons, and even professing Christians, were bur
ried by excited popular feeling to join in all the resolutions
of the New-Haven city meeting: some of them, at least, re-
get the course taken. Tried friends continue their efforts for the colored people, and are daily gaining strength, to come out and meet the trial of persecution which is flowing against the too long oppressed and neglected race for whom they labour. The absence and reputed refinement of New-Haven gave assurance of better things than we have experienced. If indeed we have overrated 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 themselves, and excuse the kindness and respect of one for his native city, and for which he will yet hope, though he may not on 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 pursued 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 greater variety of instruction can be secured in literature and the sciences, than in country villages, and at less expense. For, under kindness would be necessary at the commencement of the institution, as persons vouched for almost every department of education, are residing here, and might be employed to teach in the college—and lecturers 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. Peculiar 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 enjoyed 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 liberal 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 those 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 some are in offices of trust and great responsibility.

When we reflect upon the immense wealth of the free people of color in some of these islands—owing, 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 "lazy and abandoned set of men," but 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-eminent to weigh in this matter, our citizens may yet turn this thought in their minds, as their business interests may suggest. Let my 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 no improbable result which we anticipate. Aside from the bene-
volume 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 this 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 this. 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 received as the persecutors of the injured, but rising races of colored men in those islands, and in other parts of the world. So 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 dearest rights and privileges.

To a less 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—ten 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 once, with hope of life, and preach the gospel of salvation, introduce art into uncivilized life and sustain institutions of government, what mind with this subject fairly before it can fall to our lot to speed to the enterprise connected with so much blessing?

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 other years. If
of prejudice and oppression by a word. We have pressed the weakness of the great. We have excited the spirit of the unthinking, and discovered to the Christian something of the vast amount of unsanctified 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 henceforth we cherish the word which has pierced the unsanctified retreat of despots, and through his cries has awakened a host—to deliver the captive—to protect the defenceless—and to raise up the foundations of many generations.

SIMEON E. JOCELYN.


N. B. These persons who have expressed honest strifes respecting the use of the word College, but who are hostile to the enterprise here or elsewhere, are not enlarged 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 been shown a sober and Christian community, (or as one so reported,) 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 virtue, and republican equality, bow down low enough, when we own publicly, that it is prejudice, the companion of weak and stingy minds—a prejudice too which is the fruit of our own cruelty and crime, that compelled us to cut off a portion of our fellow beings from knowledge and intelligence, and the blessings which follow in the train of those gifts? No, our citizens have run hazard and imprudently together on this occasion, and framed other causes of shame 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 in too 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, inexorable prejudice—to show that it is but a limb of that accursed system of bondage which we all execrate and loath, and as such ought to be disowned by us—when such men, we say, join in and fan the flame, do we hasten without a cause.

What is the purport of these resolutions and these speeches? What end can they advance; 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 any ranges of liberty here, "any sentiment 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 law" 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 addresses, 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 assembly 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.

For disdained the threat
of being deemed an enthusiast," says one of the speakers at the meeting, "derogating the imputation of impiety, and want of regard for the lives and liberties of the white population—I protest myself the advocate of the safety and color emancipation of every slave. I am not content to wait till all 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 that boon. Well I know that if we depend on their exertions—if we rely upon their good will—if we trust to their promises—not one of the vast assembly whom I now address will live to see the happy day, when England shall be able to boast that slavery no longer prevails in any of her dominions. I verify and in my conscience believe, that the time is now come, when with prudent precautions as to the manner, every slave may receive his freedom without the minutest chance of injury to the rights and properties of the other inhabitants. Nay, I go infinitely farther; I believe, as far as relates to the property of the white inhabitants, their interest will be most materially improved. Instead of living as now in perpetual fear and agitation; instead of existing an unwilling precariously labor under the influence of the lash, they would then have a body of laborers, who, if paid not a very small portion in the way of hire, would discharge a double duty with satisfaction to themselves and a benefit to their proprietor."

From the Vermont Telegraph, September 27.

COLLINS 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 of New Haven, in Connecticut, have contributed largely to the enterprise. In consequence of this conclusion, we learn that a most singular incident has taken place in that city. Some of the inhabitants, of "mixed blood" than the rest of their fellow men, having taken offense at 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 enterprize. Accordingly resolutions were passed in the sentiment of the Mayor, Aldermen, Common Council and Freemen (it is said about 700 were present) of the city of New-Haven, dismaysuancing 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 repel 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, is, in our estimation, a most elevated and praiseworthy object. What an amount of voluntary 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 preparing and sending forth among them, pious and devoted ministers of their own color! But more than all, who can estimate the blessings which a band of colored missionaries might bear 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 pretext for this extraordinary hostility to so benevolent an object! "In connection with this establishment," says the preamble to the resolution, "the immediate abolition of slavery in the United States is not only recommended and encouraged by the advocates of the project; but demanded as a right." What evidence the citizens of New Haven may possess, that the college will "propagated 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 opposes 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 resolution.

Resolved. That inasmuch 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, in disregard of the civil institutions of the states in which they belong, of colleges for educating colored people, is an unwarrantable and dangerous interference with the internal concerns of other states, and ought to be discouraged.

That it is the good people of New Haven, fearing that the blacks, if enlightened, would adopt sentiments of hostility to the system of slaveholding, have determined to take the business into their own hands, and to prevent the establishment of any school for educating colored people by every lawful means. Least the southern difficulty, the northern blacks must be bound to silence. The northern blacks are in Connecticut, therefore within the boundaries of Connecticut: it must not be spoken against! Because the holding of slaves is acceptable to the civil institutions of the states where they belong, therefore we may, when necessary, prevent it.

We hope the institution will be located elsewhere than at the New Haven. We presume it will not be forced upon any community which is hostile to the improvement of the people of color. The friends of the college, says the New York Times of Temperance, will do well to look to Yale. They could not find worse, and would probably meet less narrow prejudices and opposition.

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 extraordinary resolutions.

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

EDUCATION OF AFRICANS.

The emergence of providing an institution for the education of free persons of color, it might well be supposed, would meet with no opposition from any unprejudiced mind. If the resolutions adopted at the meeting in New Haven, Conn., could be brought to the public ear, the question of the propriety of such an establishment would be everywhere considered.

We are informed, for instance, that a day-school has been opened in the city of New Haven, and that a subscription has been raised for the support of a school at the New Haven, Conn., for the education of colored children.

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From the Philadelphia United States Gazette, of Sept. 17.

ANOMALY IN NATURE.

The undersigned, agents of a convention of delegates, representing the free colored people of the United States, held at this city, demand, in the name of the convention, and in the capacity of such agents, to contradict the misrepresentations, and demy the prejudices and objections which have been raised against the institution of an institution for the education of colored children.

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The committee reported as among the most efficient, the establishment of a trained labor college, in which students might be instructed, not in mechanical or agricultural pursuits alone, while pursuing literary studies. The school should be so arranged as to offer the greatest variety of instruction. It is very high in the estimation of the Convention, in reference to the college; and how, if established below the present condition of New-Haven, can create them with "innocence, morality, instruction, and instruction with the internal concerns and honours the South," we are not now to consider. We are doing, however, in the establishment of our college. Whosoever independent units individuals of the Convention or friends of the college are convinced, we do not pretend to say, nor do we expect them to answer the objections of the wise and good, in behalf of the contemplated institution.

In conclusion, these object and plan, we think, may be the means, to promote the good while and progress of this enlightened community. We hope the support of our opinions and feelings, whose hearts we trust, while their friends are very strong, to draw near our friends and fellow citizens, in this peace or freedom, from residing in their blood-purging. We will not sit upon the creation of the place, during a few months to come, to receive their expression of good will and friendship in the state which is prepared.

Equally, we believe, that the whole of New-Haven, have all the support our powers, by which they can honestly present the elephant in that place, yet as firmly and great scale, being illuminated, we know almost all our friends over there, let us see New-Haven's character, the place and charge of the evening of the 18th inst. But it is true that the unity, by which, to the way, we cannot believe, we rely in being delivered from such a community.

In conclusion, we think the dignity of this act of science have been foreseen. It is to ordain the gentleman, the poet, or the Christian, for the creation of a fixed impression in its own seat, and to our talk, New-Haven's character, the place and charge of the evening of the 18th inst. But it is true that the unity, by which, to the way, we cannot believe, we rely in being delivered from such a community.

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From the Boston Courier, September 20.

COLLEGE FOR BLACKS

"The late proceedings at New-Haven relative to the establishment of a College for free people of color, have, both in matter and form, shocked the sense and intensity of every feeling on. The real objections to the college appear to have been the apprehension of giving offense to the Southern political leaders of Yale College. I wish it had been frankly avowed as the true and only building stone on which to found a college. If I should fail, however, I would not fail in the spirit of the project, no matter what be the result. I wish to see a college for free people of color erected, and I wish to see it as a matter of course, not as a question of policy or strategy.

From the Boston Christian Science, September 20.

Some branches of the Methodist Episcopal Church have been making efforts to establish a College for the education of the Blacks. New-Haven was fixed upon as a proper location for the institution. But it is with deep alarm and foreboding, that we notice the proceedings of a public meeting in that city, of which the Mayor was chairman. Several resolutions were adopted, which would have the effect of a far better name from an intellectual standpoint. The resolutions are to the effect that the Negroes should be taught in the public schools, and that they should be taught by the white people. We are gloomy in the belief that the Religious Intelligencer has been misled against the interests of the Negro people.
From the New-York Daily Register.

The principle stated in one of the New-Haven resolutions, against the establishment of the Altrio College in New-York, is one of the public interest; it is not in our judgment worthy of the city of New-York, and its citizens, to erect a public institution, and in the mean while, it is the duty of the city to prevent the establishment of such institutions as are in opposition to the public interest.

From the New-York Daily Register.

We present—Is a singular feature in our times that we often condenm in others what we will do ourselves. When our own private interest is not reasonably warmed, we can do nothing upon the subject of self-interest, and philanthropy. Being the subject before us is that of the people of the city of New-York, and the people of the state of New-York, and the people of the United States, in the mean while, it is the duty of the city to prevent the establishment of such institutions as are in opposition to the public interest.

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From the Washington Tribune

COLLEGE FOR THE PEOPLE OF COLOR.

After the publication of the late Mr. Lincoln's message, and the proceedings of this convention of the city of New Haven, the subject of a college for the education of colored people has been much discussed. There seems to have been a limit of what might be accomplished in the way of educational institutions; but there is a feeling that more must be done. The late Mr. Lincoln said that the "great problem of the nineteenth century is the salvation of the color line." The great problem of the nineteenth century is to establish a college for the education of colored people.

It has been said that there are no colored people in the United States. This is not true. For leading men, and the only one which will be pursued, is to follow the path of assimilation. The great problem of the nineteenth century is to establish a college for the education of colored people.

In conclusion, let it be remembered how we attempt to put out the fire. Let us be cautious how we attempt to put out the fire. Let us be cautious how we attempt to put out the fire. Let us be cautious how we attempt to put out the fire. Let us be cautious how we attempt to put out the fire.

From the New Yorker

in consideration to seek a college for the education of colored people.

New Haven, Conn. One generous individual in New York, has subscribed 1,000 dollars towards the object of this institution in New Haven, and a number of subscriptions in the town, including the municipal authorities, have been held. At present, it was found that the establishment of a college for the education of colored people would be incompatible with the interests of Yale College and the female colleges in the city. But it should be noticed that the establishment of such a college would be incompatible with the interests of Yale College and the female colleges in the city.

We are aware of the many and various considerations for establishing a college for the education of colored people. We are aware of the many and various considerations for establishing a college for the education of colored people. We are aware of the many and various considerations for establishing a college for the education of colored people. We are aware of the many and various considerations for establishing a college for the education of colored people.

From the Liberator

Sonnets on hearing an address on the proceedings at New Haven, relative to the African American college.

New Haven, then host to a great assembly, Where thousands of the line of life were led. And palmiers sable on the banks of life's stream. The lyre, the voice, to sing the song of life! Perpetual is the Muse, the Muse of life! To hurried on the march—never to cease. Their empty minds with knowledge to supply! Encouragers of learning—encouragers of life! to serve who henceforth would learn! When from the dust a noble brother starts, Isolating with angry fire to burn! Would I might give the honors of Old Yale. To that first history's page this fragrant tale.
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 VOGELAAR,
PHILIP A. BELL,
BOSTON CRUMMEL.

May European nations at last expunge their crimes towards Africans. May Africans, raising their humiliated heads, 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 consoling 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 Gregoire.