

Origin & Early history. The Institute grew out of a very general & deep ~~conviction~~^{feeling} among literary men & others in the United States, about 1826, of the necessity of uniting some system of manual labor with study. Such men as J. L. Adams, Judge Story, Chancellor Walworth, Drs. Woods, Beecher, Cornelius, Humphrey, Anderson, Griffin, Mayland, Fisk, Bishops Smith, Mc Elvaine; Prof: Stuart, Hitchcock, Ware Goodrich; Drs. Warren, Rush, Mussey & many others of like standing gave the idea their full concurrence & hearty approval.

The Institute was opened for the reception of students in May 1827, with two instructors & twenty students. Theodore D. Weld was one of its earliest students. A large portion of the Lane Seminary "boys", so called, who left that seminary & gave Oberlin its present form & character rather than forego the right of free inquiry & free speech, with Weld at their head, were from the Oneida Institute.

Incorporation. The Institute was incorporated by the Regents of the University of the State of New York in 1859, who in their report, at the time, spoke in high terms of the liberality of its founders & the excellence of its system.

Location

The Institute is situated in Whitesboro', near Utica, in the heart of the State of New York, in Lat. $43^{\circ} 8' N.$; Long. $1^{\circ} 15' 22'' E.$ from Washington & $75^{\circ} 16' 25''$ Greenwich, & has in every respect one of the finest locations that could be selected.

Object.

The object of the Institute is to promote the cause of real Christian education.

Peculiarities.

These are first the use of the Hebrew scriptures instead of the Latin Classics. The Greek Testament is also a principal text book; ^{second} ~~the~~ annual labor arrangements vitally incorporated into the system, so that daily exercise in some department of labor becomes a part of the student's regular duty; & third the admission of colored students to the same privileges & on the same conditions as whites.

The Departments

of the Institute are two - a preparatory & a higher, which together contemplate a four years' course of study.

The Course of Study

includes Greek, Hebrew, Arithmetic, Book-keeping, Algebra, Anatomy, Physiology, Geometry, Natural Philosophy, Natural Theology, Evidences of Christianity, Political Economy, Science of Government, Exercises in declamation & composition.

The Presidency

of the Institute was taken by Beriah Green in the fall of 1833 - he having previously occupied a professorship in the Western Reserve College, Ohio. His qualifications for the station are all that could be desired. In high attainments, clearness of intellectual discrimination, stern integrity of character, & warm devotion to the interests of sound Christian education, he has scarce his superior in the country.

Embarrassments.

For a number of years preceding 1840, the number of students was, on an average, 100. The Institute was in debt when President Green entered on his duties. By subscriptions pledged & other arrangements it was hoped it would soon be free. ~~Since~~ Since the commercial embarrassments of 1837 have reached it, the institution has lost about \$10,000 - leaving it now some \$9000 in debt. In anticipation of the embarrassments occasioned by these losses & with a view of diminishing the indebtedness as much as possible, in 1841, the instructors relinquished nearly all their salaries, & the operations of the Institute were so contracted as to accommodate only some 25 or 30 students. Much the same course was pursued in 1842, from 50 to 75 students being accommodated. The present year the scale of operations is reduced somewhat reduced. The Institute has now, ~~four~~ four instructors, including the President, four instructors & an able financier. Pres. Green writes - "It is easy to see that without further help from abroad, our debts will bring our operations to a close."

The Buildings

of the Institute, the principal of which are two for the accommodation of students & one for the library, lecture rooms, reading room, dining hall, Chapel &c., are described in the paper appended. In the same paper is a statement respecting the library, philosophical apparatus &c.

Relation to the Anti-Slavery Cause.

The Institute has had all along colored students, amounting frequently to from ten to fourteen. In July 1840, they numbered, including Indian blood, twenty. They have ever been treated, so far as complexion is concerned, with all cordiality by teachers & fellow-students. Some of them have been quite distinguished for application & success in their studies. Some, who were once there, are now in the ministry. Among such are, Mr. Garnet (Congregationalist) of Troy; Mr. Beman, (Cong.) of New Haven, Ct.; & Mr. Croumel, (Episcopalian) formerly of Providence - all men of very respectable talents & attainments & devoted piety. There is now in the Institute a student of color from Virginia, a superior scholar, & a very deserving & promising youth. The attainments of the students generally are encouraging & of the most thorough character.

The labors of President Green in the anti-slavery cause, in the way of lectures, & the use of the press, have been various, indefatigable, abundant, in the face of perils & proscriptions of various kinds, & eminently successful. He has all along shown himself a man for emergencies. On such occasions, whoever else may have done it, Beriah Green has never been known to flinch or flinch. The result is the Institute has always been in the midst of a hard struggle - first, in establishing & sustaining itself as a manual labor school, second in defence of its course of study, & last, not least, in its vindication & defence of the rights of humanity. In 1836, on the lash ground particularly, it was made the victim of

legislative proscription. The same year the Education Societies withdrew their aid from its students, because its course of study substituted Hebrew for Latin, & it was called an Institute, not an Academy, College, or Theological school! And the changes that have been rung among the pro-slavery influences of church & state, around it, on the "nigger school" cannot well be numbered.

Adequate & timely relief

from its embarrassments cannot be secured in the States from the abolitionists, because they are not generally persons of much wealth; because some of the more wealthy have either failed or become so embarrassed by the general depression as to be greatly restricted & limited in the amount of their charities; & because the demands on them all for the immediate promotion of the Anti-Slavery movement itself are so numerous & pressing as to absorb all that they are really able to give. Relief cannot be secured from those who are not abolitionists, because of the reaction of opinion in respect to the system of manual labor education, because of the Institute's peculiar course of study - meeting the sturdy opposition of leading literary circles & influences; because of its decided anti-slavery character & influence; & to some extent, because of the thorough Congregationalism of President Green.

Funds

The Institute needs funds to relieve it of debt, books for its library, & philosophical apparatus. Its wants, in these respects, are pressing. Any aid, of either kind, will be gratefully received, & having no connection whatever with the Institute myself, I may say, will be well bestowed.

Agency

My agency in its behalf is purely that of personal confidence in the general excellence & thoroughness of its system of instruction, & of personal friendship

to its instructors, particularly its President. My authority to act on its behalf will be found in paper No II. appended.

London June 1843.

A. A. Phelps.

Capt Charles Stuart has furnished the following testimonial.

Copy

Having been acquainted with the Oneida Institute from the beginning, & with Rev. Bernal Green from an early period, I cordially subscribe my testimony in corroboration of the above statement, & in favor of an Institution, than which none within my sphere of knowledge has assumed or sustained a higher character for intellectual moral or religious worth.

C. Stuart

London June 17th 1843

Copy
of a Statement in behalf
of Oneida Institute drawn
up when at London
in 1843.

Relation to A. S. Comm