

pledged themselves to obey, at open defiance. Notwithstanding this, the Faculty were inclined to deal very gently with them, and it was not till all reasonable efforts had proved more than abortive, that they resolved to put an end to the excitement and insubordination by dismissing the ringleaders in the whole affair. This, after two or three days of most earnest and respectful, but fruitless counsel and admonition, was announced to them. They were told that the Faculty were determined to maintain order on all sides; that they would punish disorder and violence promptly, no matter by whom perpetrated, as soon as the guilty could be identified; but that, whilst all due allowance should be made for excited feelings and the rash judgment of youths, in matters that they were not qualified impartially to weigh or fully comprehend, that forbearance could extend no farther, and that they must return to their duty. The past we overlooked, and demanded only that they would resume their duties and abandon their efforts of faction and disturbance. This was all, but this was absolutely necessary.

Some continued obstinate, and the result was the formal dismissal of *five*. Five others left with them. So that in all, *ten* were carried off by this spirit of anarchy and discord, and, since then, all has been quiet and harmonious as before. Two-thirds of the students from Northern—i. e., free States—are still in attendance, and the College was never in a more healthy and prosperous condition than now. The best feelings seem to prevail among the students generally, and we have been often pleased to see that the highest honours which they can confer upon one another, are shared, if any thing, in a more than equal ratio by the Northern students, and that, too, where the preponderance of suffrage is three or four to one on the side of the South. Since this unfortunate affair has happened, we have noticed that two of the three existing Societies have been presided over, by the election of their members, by Northern students; and in the entire history of the College, there has ever been the same liberal and unsectional feeling of fraternity in these respects, by both North and South, towards one another. We have yet a few words farther on this subject; but so recently returned from our tour in Eastern Virginia, we can add nothing more at present.

We specially request the Editors, religious and political, who have taken any notice of this affair, to give to their readers this connected statement of the whole matter.

A.C.

This proscription of Slavery as a subject of comment in Bethany College and Bethany Church is proof that the spirit of slavery flaps its wings over both institutions—that Alexander Campbell should make himself the apologist and advocate of such a state of things is truly humiliating. If the advocates of slavery can plant their feet upon the Bible, and maintain their position, what do they fear? Let them challenge the world to displace them. That they shrink from such an issue is plain from the Resolutions of the Southern students, which are as follows:—

At 1 P. M., the Southern students met and passed the following resolutions, except two, however, which were not passed until Tuesday morning:—

WHEREAS, as it seems to be the object of some students of Bethany College to agitate the question of Slavery, and that in the present exigencies of affairs it is absolutely necessary to adopt some system of

arrangements to prevent any further discussion of the question, and, in the meantime, to disapprove of the course pursued by many of the students on yesterday: Therefore,

1. *Resolved*, That we approve of freedom of thought, freedom of speech, freedom of the press, and the right of individual interpretation upon all matters pertaining either to religion or politics, at the proper time and place. But, *resolved, further*, that we do most unequivocally condemn the course of Mr. Burns, who, being a foreigner, has taken advantage of the sacred desk, and in the capacity of a Minister of the Gospel, to proclaim sentiments which are calculated to disturb the peace and quiet of this Institution, and are inconsistent with the free and lawful institutions of the State in which he is at present residing.

2. *Resolved*, That Mr. Burns is hereby requested, for his own personal good and for the good of the College, to keep his alien and sedition views locked within his own bosom.

3. *Resolved*, That while we acknowledge the right of any individual member to leave a religious assembly, when sentiments are reiterated from the sacred desk which are insulting to his feelings of justice and propriety, yet we most heartily condemn any further manifestations of disapprobation, and therefore the actions of many students on last evening, as said actions were on Sunday evening the scene of said proceedings in the Church of God, and that mobocracy in its very element is inconsistent with liberty and morality.

4. *Resolved*, That although there can be no conceivable motive on the part of Northern students to discuss this question of slavery in our midst, other than to excite the feelings of Southern students upon a question, from the discussion of which nothing can be gained, pro or con; yet notwithstanding all this, we most heartily condemn all discussion of said question, either for or against, believing that the agitation of said question will prove disadvantageous to the vital interests of Bethany College; we do, therefore, enter our most solemn protest against the delivery of any speech by any student of Bethany College, either from the North or South, upon the question of slavery, now, henceforth, and forever.

5. *Resolved*, That however much to be regretted if the Northern students will not comply with the spirit of these resolutions, as far as relates to the agitation of this question hereafter, that the Southern students will be compelled to defend their rights.

6. *Resolved*, That we recommend to the students to disperse quietly and without any demonstration of unkind feelings, and to abide faithfully by the spirit of these resolutions.

7. *Resolved*, That a copy of these resolutions be transmitted to the Faculty of Bethany College.

In 1853, an Anti-Slavery Convention was mobbed in the City of Utica, N. Y., and the members for their own "personal good" and the peace and well-being of the city, were compelled to adjourn to Peterboro' in order to complete their business. Mobbing Anti-Slavery meetings continued to occur in the State of New York, down to the year 1840. In 1837, the President and Professors of Madison University, N. Y. suspended some twenty students for being members of an Anti-Slavery Society, which they had organized in the institution, all and each of them to remain suspended till they ceased to be members of the proscribed Society. The mobs and the suspensions and