

wholesome and ordinary College discipline in like cases, in every College of any respectability known to us, either North or South. The perverted representations so gladly circulated by the common enemies of Bethany College and the cause we plead, render it now proper that we should say a few words for the consideration of the candid and unprejudiced reader.

The policy of Bethany College, from the commencement, has been to maintain a strictly literary, scientific and religious character. The discussion, by the Students, of difficult and exciting questions of social and public policy, especially those of a sectional peculiarity, has been uniformly discouraged by the Faculty, as not only without the pale of our collegiate course, but as unfit for the immature minds and undisciplined tempers of students, who come to learn and to be taught, and not to teach. Our views on all these subjects have been laid fully and fairly before the brethren. Especially on the subject of slavery and its introduction and discussion in the churches, have our views been fully elaborated and canvassed for now many years, and we are happy to know that they have not only withstood all factious opposition, but have also found a very general and almost universally harmonious concurrence among the well informed and enlarged minds of the entire brotherhood, both North and South. We stand on these subjects unchanged. Still, in the government and discipline of the College, the Faculty have preferred to let the matter rest rather upon its own evidences of propriety, and trusted rather to moral influence and the good sense of students, than to the arbitrary rule of a positive law. The students have known our views, and feelings, and principles on these subjects, and generally so far respected them as to render any formal interference, on the part of the Faculty, unnecessary. Occasionally, however, the subject of slavery, though never formally proposed for discussion, has been collaterally introduced, both by Northern and Southern students, in their Society debates. The sensitiveness of the opposing parties generally served to restrain its agitation, except in this allusive way, and it produced no trouble.

Recently, however, the College has had an accession of a few precocious youths, who seem to have come, rather in the spirit of patriots and social reformers, than that of students. Among the number was a Scotchman, Mr. Philip Burns, whose extreme principles of liberty are such, that though now a resident of the United States, he cannot conscientiously sign the American Declaration of Independence! Last session, his imprudent agitation of the subject of slavery in the Adelpian Society, produced some little discussion and unpleasant feeling amongst its members, but it was adjusted without coming before the Faculty. This session, some three or four kindred spirits combined with him in continuing the agitation. As usual in such cases, some students on each side became excited, and hard speeches passed freely between both parties. Still, the matter was confined to the performances of their respective Societies, and was controlled by their own laws of order and debate, till a Mr. Way, from Portage County, Ohio, introduced it into the pulpit, in a discourse delivered by him on Sunday evening.

The Adelpian Society is composed of young men who are preparing for the ministry, and it is a regulation among them, that one of their number, taken in alphabetical order, shall deliver a public discourse in the church in the village every Lord's day evening. Mr. Way's name was not the name in order, but by some means he was put forward to speak very soon after his arrival here. He was an entire stranger to the Faculty and three fourths of the students, and so

well known were our views, and so long established was the usage of the church here with respect to the discussion of slavery in the pulpit that no one dreamed that it was his object to introduce such a subject; but so he did, and in a manner very offensive to many of his hearers. Yet he was patiently and respectfully listened to, and no further notice was taken of the matter that we then heard of. It is now stated that he received, some days after, an anonymous communication threatening him with summary punishment, if he did not keep his offensive sentiments to himself. This communication was signed "80 Students," but with no name. It was regarded as an idle trick at the time, such as is common in all institutions where many young men are convened from different parts of the Union. Five or six weeks elapsed, and Mr. Way was treated with as much respect and confidence by his fellow-students as if nothing of the kind had happened.

Early in the month of November, the two Literary Societies held their Anniversary celebrations. These were held in the College Hall, and were public. The speaker on behalf of one of them was a Kentuckian, and he indulged in a good deal of very harsh language towards the abolitionists, especially the disunionists and those of the "underground railroad" order. This was warmly cheered by many, and slightly hissed by a few.

A few evenings after the American Society held its celebration, also in the College Hall, and public. Their speaker was from Illinois, and he, not with the purpose of discussing or introducing slavery, but as best illustrating his subject, recounted the merits of Uncle Tom's Cabin, as a literary production, and applied his characteristic tests of literary excellence to explain the extraordinary hold which "this work had taken, not only of the American mind, but mankind generally. This too, was a good deal applauded, and thus the matter passed, not, however, without the decided disapprobation of the Faculty, at this unwarranted introduction of the subject of slavery into performances of the Societies, on these purely literary occasions—especially at the purely political and sectional spirit of the address first alluded to.—The Faculty hoped that this would be sufficient, as it had been on former occasions, to prevent any further agitation of this subject, especially as the large majority of the more influential students from the South seemed satisfied that such a course could result in nothing but evil to the institution, and discord among themselves. But we had mistaken the purpose of some of these young social reformers.

On the following Lord's Day, just before the congregation was dismissed, a notice was handed to me, that Mr. Burns would "Lecture" that evening, "on the true principles of Liberty." Although it was altogether unprecedented, that a student should thus announce his subject, I did not suspect but that he meant the gospel. Other brethren, however, who were better acquainted with the spirit of Mr. Burns than I was, suggested to me that it was designed to be an anti-slavery lecture. I could not believe it, yet, as a matter of prudence, I requested a brother elder to call upon him and let him know that such a course could not be allowed. Notwithstanding this (whether from some misunderstanding of Mr. Burns or not, I cannot say) he did speak as appointed; and it was this "Lecture" which led to the disturbance, about which so much perversion and misrepresentation have been published in the columns of our enemies, to the mortification of the brethren and the delight of infidels, sceptics, sectarian bigots, all sorts of opposers and calumniators, both North and South. It was generally understood, as I afterwards