

*W. H. ...*  
FIFTH

# ANNUAL REPORT

OF THE TRUSTEES OF THE

CINCINNATI LANE SEMINARY :

TOGETHER WITH THE

LAWS OF THE INSTITUTION,

AND A

CATALOGUE

OF THE

OFFICERS AND STUDENTS.

NOVEMBER, 1834.

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CINCINNATI:  
PUBLISHED BY COREY & FAIRBANK.

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1834.

## STATEMENT OF THE FACULTY

CONCERNING

### THE LATE DIFFICULTIES IN THE LANE SEMINARY.

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It is known, that an Abolition Society, formed some time since in the Lane Seminary, has recently been abolished by the trustees—and certain regulations passed, to avert from the institution the evils which its existence occasioned.

That a large portion of the students regarded these measures as an attack upon the principles of abolition itself, an inhibition of free inquiry, and a despotic encroachment upon their rights—and that for conscience sake and the cause of humanity, and the rights of free inquiry, they have been constrained to ask, and have received a regular dismissal from the institution.

The interests of this Seminary, and the cause of literary and theological institutions, call on the faculty to lay before its patrons and the community, a concise statement of the facts in the case and of their views on the subject, as those who have had a knowledge of all the facts in the case from the beginning.

The question will naturally be asked—‘what can be the cause of so powerful an avulsion from the institution?’

To this we answer :

1. *Not* because there has been any quarrel between these students and the faculty. We have differed seriously, and communicated our views plainly—but the collision has never suspended our mutual affectionate confidence and intercourse, in all our seminary relations.

2. *Not* because the subject of abolition became so absorbing as to prevent the regular course and auspicious result of study.

We have said, and repeat, that we have never witnessed more power of mind, or capacity of acquisition, or of felicitous communication in popular elocution, in the same number of individuals; and we add, the attainments of the past year, as developed by daily intercourse and by the closing examination, were honorable to them and satisfactory to us.\*

3. *Nor* was it because the young men were wanton in their disagreement with us, or merely self-willed.

\* We do not intend by this, that no injury was sustained by the absorbing interest of abolition discussions and enterprise. They did bring an additional tax of physical and mental effort on some, perilous to health, and which could not have been long endured; and they did preclude that interest in general reading, and excluded that investigation of the subject of the lectures, which was essential to their highest improvement.

For though we cannot say that we have not witnessed in some of them great imperfection, and in all, great misjudgment, (of which we shall have occasion hereafter to speak,) we always have believed, and still do believe, that they have acted under the influence of piety and conscience.

4. Nor has the misunderstanding and separation been produced by a spirit of hostility to the cause itself of abolition; for though much of this feeling may exist in the land, and in the vicinity of the institution, it did not exist in the faculty, nor in the board of trustees, as a motive of action against the society.

The faculty and the trustees had powerful motives to continue the society. They desired to avert the necessity of its discontinuance; and did all that could be done for that purpose; and were foiled by an influence and action beyond their control. We know, and we hereby certify the whole community, that opposition to the Abolition Society was neither the cause nor the occasion of its extinction.

Nor, 5: Was it because there was such a hostility to abolitionism in the community around, as rendered it impossible for the society to pursue a course which should exercise all its rights, and attain all the practical ends of its existence and action in a more perfect manner than it had done, or could have done in its past course. Any amount of inquiry and discussion which the subject might seem to require, or of which it admits, might have been so conducted as to make no aggression on public sentiment, and cause no injurious reaction. All that has been done to extend intellectual and moral culture to the colored population of the city, might have been so done as to have secured the approbation of the citizens, and raised the institution in their estimation, instead of bringing upon it obloquy and indignation. And any public action, which a due regard to other relative duties of the institution permitted, might have been so conducted as to have escaped consequences so deeply injurious as to demand its suspension.

What *was* it then, which rendered the existence of the Abolition Society inexpedient and impracticable in the Lane Seminary?

It was the spirit and manner of doing a few things not necessary to the prosperity of the society itself, against the advice of the faculty, and reckless of the consequences in doing violence to public sentiment.

The particulars of this statement will be developed in the following concise history.

On the 4th day of February last, the faculty were invited to attend and engage with the students in the discussion of the following questions:

I. Is it the duty of the people of the slave-holding states to abolish slavery immediately?

II. Are the doctrines, tendencies, and measures of the American

Colonization Society and the influence of its principal supporters, such as to render it worthy of the patronage of the Christian public?

To this invitation the following answer was returned :

The faculty have taken into consideration the request of the students, that they would attend and engage with them in the discussion of the above questions. They appreciate the courtesy and good intentions of the students in this invitation, and are entirely and strongly in favor of thorough investigation, free inquiry, and animated discussion. But as guardians of the institution and the students, they are called to the delicate duty of advising the postponement of the discussion of this subject for the present—for the following reasons :

I. As a subject calculated in the present state of excited feeling in our country, to create and perpetuate in the institution a disproportioned relative interest, unfriendly to the most favorable prosecution of study.

II. The liability of the discussion to eventuate in unpleasant divisions, rendering the condition of a portion of the students irksome, and calculated to repel the accession of the western students to the seminary.

III. To commit the institution before the public on a subject upon which the public is divided and exceedingly sensitive.

It is improper to place literary and theological institutions between contending parties, or to enlist the students as combatants in opposing ranks on questions of great national and political agitation; and there are peculiar reasons why the Lane Seminary should not, at this time, be placed in this predicament. It is in its infancy, and has a character yet to form, confidence to earn, and funds for its complete endowment to collect; its patrons, past and to come, are deeply committed on both sides of this question.

IV. The example of a kindred institution in this state, being greatly depressed by the introduction of this subject, should warn us to let alone this contention before it is meddled with.

V. A public discussion is not, in our opinion, indispensable to the acquisition of accurate and comprehensive knowledge on the subject.

And we are of opinion, that friendly conferences and temperate explanations may produce such an assimilation of views, as to supersede the necessity of protracted discussion.

VI. We perceive no evils to the general cause from deferring the discussion, by the students of Lane Seminary, compared with the liabilities of evil to this institution by its introduction.

Finally: We are confident that the movement of public sentiment, on this subject, under the influence of causes which the Abolition Societies did not originate, will not much accelerate, and, we hope, will not hinder, is fast approaching a crisis, which may render discussions in the seminary now injurious, either superfluous or safe.

This reply was the subject of discussion, the result of which was a note to the faculty saying, that it was still the earnest desire of the students to be permitted to enter on the discussion of this subject. To this, the faculty replied, that their opinions and wishes, and the reasons of them, were not changed. But in giving them, they had gone to the extent of what they conceived to be their duty, and they should say no more. The discussions commenced, and were protracted through seventeen evenings, and resulted in a vote that it is the duty of the slaveholding states to abolish slavery immediately; and that the doctrines, tendencies, and measures of the Colonization Society and the influence of its principal supporters are not such as to render it worthy of the patronage of the Christian community.

Soon after this discussion, an Abolition Society was formed, and schools and literary lectures established in the city, for the intellectual and religious benefit of the colored people.

In the discussions preceding the organization of the society, the doctrine of social intercourse according to character, irrespective of color, was strenuously advocated, and the knowledge of this opinion of the students became extensive in the city, and it was not long before reports multiplied, that they were beginning to put their doctrine in practice. These reports, greatly amplified, appeared, on examination, to originate in the fact, that an influential member of the Abolition Society, weary with lecturing and too much indisposed to return to the seminary, accepted the proffered hospitality of a respectable colored family to pass the night with them, and that one of the teachers of a colored school, a member of the Abolition Society, and till recently a member of the seminary, boarded in a colored family.

On this occasion the students were convened, and the reports in circulation and the state of public feeling were explained to them by the faculty, and the belief was expressed that, without offence to the community or injury to the seminary, the colored people might be instructed in common schools, and Sabbath schools, and lectures, and by any missionary labors, among them, necessary for their best good, provided they abstained from the apparent intention of carrying the doctrine of intercourse into practical effect. That this, in our belief, would not be endured by the community, and would be resisted in a manner which would render it impossible to protect either them or the institution.

These considerations were pressed upon the attention of an influential member of the Abolition Society, who had been especially instrumental in the establishment of the schools, and he was requested to exert his influence to change the residence of the instructor, and to prevent that kind of intercourse, which would offend the community and injure the seminary.

In reply, he justified the boarding of white instructors in colored fam-

ilies, as indispensable to secure the confidence of that injured people and do them good. That any reference to color, in social intercourse, was an odious and sinful prejudice, and that some action, in advance of public sentiment, was necessary to put it down. The only point of discretion being, not to go too far at first ahead of public sentiment, nor move too fast. He was assured that, in our opinion, such an experiment upon the community would be immediately understood, and be met by a reaction that nothing could resist. And we have only to add, that the event has verified the prediction.

The next excitement was caused by a visit paid to the seminary by several female colored persons, in a carriage, and the marked attention said to have been paid to them by the students. In this case, also, the public excitement was greatly increased by various exaggerations and misrepresentations of the fact.

Sometime after this, a new excitement was created by the walking of the instructor, who boarded in a colored family, with a colored female to the seminary or its vicinity, and returning in like manner. It was said that their meeting on the road was accidental, and that the young gentleman merely complied with her request to be directed to some place with which she was not acquainted. But they returned to the city in the same manner, and it was regarded by the community as part of a settled design to carry into effect the scheme of equalization.

About this time the dissatisfaction in the community became so great, as to induce the faculty to convene and address the students once more. They referred them to the design of the institution as a theological seminary—the sacrifices made for its endowment and prosperity by its patrons, the board of trustees, and the faculty; and the impropriety of pressing a collateral benevolent enterprise in a manner subversive of the confidence of the entire Christian community—Of one portion, because the offence is tolerated, and of the other, because it is not, and thus assailing the vital interests of the institution. They were reminded, that, on entering society, men surrender some of their individual rights, and that all the rights of men in society cannot be exercised in a theological seminary; but that free inquiry and associated action can be enjoyed only in subordination to the great ends of the institution, and in consistency with its prosperity, of which it belongs to the faculty, and not to the students, to judge. And they were distinctly notified that it was the doctrine and practice of immediate intercourse irrespective of color, which provoked the community, and arrayed its rising indignation against them and the seminary, not only on account of the reaction of what they actually did, but from the numberless rumors, and amplifications, and falsehoods, of which their conduct would be the certain occasion, which could not be everywhere contradicted, and of course would be in their injurious effect, to array

public indignation against the seminary, the same as if they were true; and that if they persisted in their course with the distinct admonition and high moral certainty of these amplified and exasperating measures, they would be accountable for all the mischief which they produced; and that a continuance of this course would be, in our opinion, intolerable and ruinous. Once more, therefore, they were requested to take the subject into consideration, and see if their views of humanity and duty might not be reconciled with the safety and prosperity of the institution.

To this appeal the faculty received the following reply:

*To the respected Faculty of Lane Seminary.*

Your late communication was committed by a vote of our society to brethren Robinson, H. P. Thompson, Miter, J. Allen, and Lyman, who presented the following report, which was unanimously adopted by the society, and is now sent as an expression of our views upon the subject to which you directed our attention.

Very respectfully,

W. T. ALLAN, *Pres't.* L. S. A. S. S.

#### REPORT.

Your committee having been disposed to examine carefully and candidly the subject committed to them, in order to ascertain whether there has been any thing done by us, in those measures which the public disapprove, which we could rescind and still leave the great principles upon which we have acted unharmed; being assured that the well-known personal affection and respect, which is entertained by every one of our number towards the faculty, would induce them to yield any thing of a personal nature or of doubtful expediency, to allay the anxiety felt by the faculty, in regard to the interests, usefulness, and existence of this institution:

Your committee believe that the misquotation of speeches, which have been made on our responsibility, the public assertion of direct falsehood, and the invention of injurious fiction which has been given to the public, have contributed more than any thing else to bring odium upon our cause and institution. We refer to the New-York speech of brother Thome, in which, as the Journal and other papers have it, he said, 'there is not an editor in the valley, who dares to peril his daily bread by speaking against slavery.'

In a late speech of ———, he says, that Thome charged lewdness upon every family in Kentucky, without making any reservation in favor of master or mistress.

The same individual, in the ———, has charged us with treasonable designs against the government of independent states, and, further, with leaving our cards for colored girls.

If these things were true, we should admit that we were guilty of conduct ridiculous, calumnious, and criminal, but as they are not true, your committee would recommend that some channel be sought out, through which we may disabuse ourselves and the institution before the public to whom we have been traduced.

Your committee have carefully reviewed all the proceedings which have received the sanction of the society, and also those acts of individuals which have elicited animadversion. The following are the acts of the society including the incipient measures :

1st. We have discussed the subject of abolition and colonization.

2d. We have organized an anti-slavery society.

3d. Have published our constitution.

4th. Established a concert of prayer for abolition.

5th. Sent delegates to represent us abroad.

As individuals we have done as follows :

1st. Engaged in instructing in the elements of science and in religion, the colored population of Cincinnati.

2d. Written for the newspapers.

3d. Avowed opposition to the principles of the American Colonization Society.

4th. Visited, eaten, and boarded with colored people.

Your committee do not feel prepared to advise, that these measures should be condemned or abandoned.

This indeed is unnecessary even in the opinion of the faculty, if they were rightly understood, except in relation to the last two. In regard to these, therefore, we will make a more explicit statement of our views.

As anti-colonization has always been a matter of mere private opinion and individual action, so we would advise, that it should remain without any expression of opinion as a society or school upon the subject. In view of the number and character of the friends of colonization, it is recommended that where, from principle, opposition to it must exist, it should be characterized by no denunciation or arrogant self-sufficiency. We make this remark with a view to express our sentiments against a practice, which, in other places, has been charged to some of our members, but which no observation of our own, or any evidence within our knowledge, at all sustains.

But the great stone of stumbling to the community seems to be found in the fact, that some of our number have associated with the colored people upon terms of equality, have visited and eaten with them ; and, especially, that an individual, late a member of this institution, in the course of his missionary operations, has boarded in a colored family. With regard to this last we might say, that that individual has never asked or received advice upon that subject from our society or any member of it ; and as his connection with the institution ceased be-

fore the act deemed objectionable transpired, the institution can, by no scheme of imputation, be made liable for his acts.

But as the measure, to which he has resorted, involves a principle of action, to which the faculty have called our attention, the frankness which we mean to manifest, forbids that we should conceal our sentiments upon this point, especially as such a perfect unanimity of sentiment obtains among us. The following considerations have had great weight with your committee :

1st. The objection is unintelligent and founded in prejudice.

2d. Public sentiment upon this subject is partial. It is found essential to success in all foreign missions, for the teachers to associate intimately with the people they instruct.

It is essential to the gaining of that confidence, without which all efforts to good will fail in time to come, as they have in time past.

The same thing, which so scandalizes the public here, is practised without reproach at Liberia upon similar communities ; nay, it is even *commended* by the same public who condemn it in our brother.

3d. He, whose example it is our business and our glory to imitate, once suffered detriment to his popularity by 'sitting at meat with publicans and sinners.' Surely their condition and the estimation with which they were regarded, gave them no advantage over the African race. Surely their color would have been a bar to free intercourse, with such as hold the sentiments of the Caucasians of this generation.

If he, who was harmless, undefiled, and thus separate from sinners, did nevertheless associate with those whose *hearts* were stained with sin, we are ashamed to claim his image, and then shut in our social sympathies from the children of God, because their *skins* independently of volition, absorb the rays of the sun.

It is fundamental to our principles to treat men according to their character without respect to condition or complexion. Thus we have learned the law of love. Thus we would act against the pride of caste. Thus we would practise as we preach—the only mode to get credit for sincerity or to influence others. We have reason to believe that our effort has already attained to great success, that thousands who were fainting have been revived, that the desponding have been cheered and encouraged. Can we now go back ?

Finally, we would call your attention to the extravagance of the public sensibility upon this whole subject, as it stands connected with the institution. When we reflect, that the opinions of the officers of the institution, and that all the permanent influences appertaining to it, harmonize with the prevailing sentiment, and that our own influence, whatever it may be, is necessarily limited and evanescent—limited in respect to the community upon which it can be made to bear, and transient, because our connection with the institution will soon cease—we

cannot but believe that an alarm so disproportioned to its cause, will speedily give place to returning confidence.

In view of our own weakness, therefore, we advise the society to raise a note of humble remonstrance to the public, in the words of David, 'Wherefore doth my lord thus pursue after his servant; for the king of Israel hath come out to seek a flea as when one doth hunt a partridge in the mountains.'

We submit the following resolutions:

*Resolved*, That a measure of public disapprobation was one of the things anticipated in the formation of our society.

*Resolved*, That the only rational ground for the odium, which has attached itself to the seminary, has resulted from the false reports which have been given of our doctrines and efforts, either by private individuals or the press.

*Resolved*, That we cannot censure the practice of our members in eating, visiting, and boarding in colored families, on any principle of religion or of reason.

*Resolved*, That on a review of the measures taken in our associated capacity, we see nothing which duty to God, and love to man, did not require.

*Resolved*, That while we feel constrained to differ from our respected faculty, as to the measures to be pursued in the prosecution of this enterprise, we rejoice to find, that we so far harmonize with them as to the great end of our efforts.

*Resolved*, That the proceedings of this meeting be sent to the faculty with the assurance of our affection and respect.

JAMES ALLAN,	} Committee.
H. LYMAN,	
H. P. THOMPSON,	
JOHN MITER,	
MARIUS ROBINSON,	

To this communication no answer was returned. But notwithstanding its ungracious aspect and declared unanimity, the faculty did believe that there had been a difference of opinion, and that it might be hoped, that after all, there would be a silent but satisfactory change. And we are now assured, that the change has come, though not in season to avert the mischief which the course had occasioned. We have been credibly informed that the young gentleman who boarded in the colored family, and a large majority of the members of the society present, have expressed their deliberate opinion, that such intercourse is not necessary or expedient even in respect to its influence on the colored people themselves, and have advised those who instruct them now, not to imitate the example. From the time of this reply, (June 16) to the close of the term, about the middle of July, the excitement in the city contin-

ued ; and though every thing was done by the friends of the seminary, that could be, to correct exaggeration and misapprehension and allay feeling, it was the access of vacation and the dispersion of the students, which chiefly alleviated our apprehensions. During the vacation, and in the absence of a majority of the faculty, events occurred which brought upon the executive committee, the necessity in their judgment of immediate action. The urgency of this necessity was greatly increased during their attention to the subject, by another visit to the seminary, of a carriage of colored persons. This augmented greatly the public exasperation, and occasioned, as the committee believed, a necessity for suspending the Abolition Society in the institution; for however unanticipated or undesired by some of the society, the preceding occurrences may have been, it was their avowed doctrine of the propriety of such intercourse, and a deliberate attempt to reduce it to practice, which invited and authorized that familiarity of the colored people with the institution, which produced the occurrences before related.

In addition to these particulars, there was a frequency and familiarity of intercourse between the students and the colored families of the city, which was on some accounts inconvenient to them, and occasioned animadversions, which we cannot repeat, but which subjected the students to ridicule, and were derogatory to the dignity and propriety, which ought ever to characterize young men who are in preparation for the ministry. These attentions of the young men to the colored people of the city, were also reciprocated with great frequency at the institution, and by invitations to dine with the students and other marked attentions, they were encouraged to come; and these things, which were done, with the amplifications and invidious insinuations to which they gave occasion, went out over the city and over the West, and rendered the institution an object of intolerable odium and indignation.

We have made the preceding statements reluctantly, and not with the view of presenting the conduct of the young men in an invidious light, but simply to show that the interposition of the committee which they denounce, as an arbitrary inhibition of free inquiry, had in its origin no reference at all to the rights of discussion and free inquiry, or to the question of abolition as right or wrong, expedient or inexpedient, or to the rights of the students to associate for the discussion and the propagation of abolition principles, to any extent which it was possible to reconcile, with the primary ends and vital interests of the institution.

We have introduced the preceding narrative to show, that the exigency which forced upon the committee and the trustees the necessity of action, was one which the members of the society had themselves created, by avowing doctrines not necessarily associated with abolition

principles, and following them up with a course of precipitate action, not required to secure the confidence or promote the interests of the colored people. Especially have we given this history to show, that if the committee; the trustees, or the faculty have, in any respect, erred in their attempts to extricate themselves from difficulties, brought upon the institution by the abolitionists, the students themselves are not the most appropriate executors of human or divine wrath upon their delinquencies. And when they remember the kindness with which they have uniformly been treated—the patience and long-suffering with which their injurious action was endured, the multiplied mischiefs which, against argument and warning, they have brought upon the institution, and the cheerfulness with which a regular dismissal was granted when asked, they might, with more propriety, have laid their hand upon their mouth, and their mouth in the dust, than to open it in unmeasured denunciation against their injured benefactors. And if, at any time, the committee or the trustees have spoken of abolition in terms of strong aversion, or expressed their determination to rid the institution of it, it has always been abolitionism associated with the doctrine of *immediate equalization irrespective of color*, and the attempt to reduce it to practice, and in view of the inflammatory influences, and odium, and peril thus brought upon the institution.

It is true, that the avowed hostility to the Colonization Society offended many—that the quarterly public meeting of the Abolition Society helped to give it offensive notoriety, as did also the exultation of its members in their published letters, and by their delegates at the east, as having obtained such an exclusive possession of the Lane Seminary. It cannot be denied also, that a spirit of bitter sarcasm and overbearing, contemptuous denunciation, did characterize the communications of the influential members of the society, which gave to it a tone and action in the institution, that repelled the accession of southern and western students, and gave great uneasiness to young men in the institution, eastern and western, and those among the most calm, judicious, and reasonable. Still we deprecated the necessity of separating from the institution a class of young men so talented, and in all other respects so promising and beloved, and clung to the hope, that time, and patience, and affection, and reiterated argument, would obviate the evil; and but for the crisis which was forced upon us, and the interposition of a powerful influence from abroad, it is our opinion, that they would have been at this time quietly pursuing their studies in the seminary, instead of being scattered abroad.

It is the first time, so far as we know, in which the inmates of a literary or religious institution, when misunderstandings have arisen between them and the faculty, have been sustained by religious newspapers, and religious men, and christian ministers, upon partial informa-

tion, and the ex-parte testimony of the discontented; and we cannot but hope that our experience will modify beneficially, the conduct of abolitionists and of the faculty, in all our literary and theological institutions, so as to escape the repetition of our unhappy experience. In respect to the 'resolutions and orders,' the faculty, on coming together, perceived, that the intention of the trustees was in several cases misunderstood; and consequently prepared and published immediately an exposition of their understanding of the laws, and how they would be administered.

#### DECLARATION OF THE FACULTY OF LANE SEMINARY.

The trustees of Lane Seminary have recently passed certain rules and orders which have already been published; and committed to the faculty the exposition and administration of the same—the faculty make the following declaration of their understanding of the above-mentioned regulations, and of the manner in which they will be administered.

1. We see nothing in these regulations which is not common law in all well-regulated institutions, since they merely commit the whole management of the internal concerns of the seminary to the discretion of the faculty.

2. We approve of and will always protect and encourage in this institution, free inquiry, and thorough discussion for the acquisition of knowledge and the discipline of mind—we approve also of voluntary associations of the students for the furtherance of the above objects according to the usages of all literary institutions and theological seminaries—we also regard with favor, voluntary associations of students designed to act upon the community, in the form of *Sabbath schools, tract, foreign mission, temperance*, and other benevolent labors in subordination to the great ends of the institution, of which, in all instances, the faculty, as the immediate guardians of the institution, must be the judges.

3. But while associations for free inquiry, and for voluntary public action, will, within these limits, be approved and encouraged—associations for social public action, too absorbing for health, and the most favorable prosecution of study, and bearing upon a divided and excited community, and touching subjects of great national difficulty, and high political interest, and conducted in a manner to offend, needlessly, public sentiment, and to commit the seminary and its influences, and this according to the unregulated discretion of the students, and in opposition to the advice of the faculty, we cannot permit, without betraying the trust reposed in us, and disregarding the laws and usages of all kindred institutions.

4. In respect to the two orders passed by the trustees, we regard the

dissolution of the two societies as called for by the necessities of the case: and the second order we regard as simply vesting the executive committee with trustee powers in certain cases, and not intended to interfere with the appropriate duties of the faculty or the rights of the students.

[Signed]            LYMAN BEECHER,  
                          THOMAS J. BIGGS,  
                          CALVIN E. STOWE.

*Lane Seminary, Oct. 17, 1834.*

At a meeting of the executive committee, held the 17th October, the faculty submitted the above paper, exhibiting their exposition of the rules and orders adopted at the last meeting of the board of trustees, which was read, and on motion it was resolved, that this committee fully concur in the same, as a correct exposition of the intentions of the board.

[Signed]            ROBERT BOAL, Rec. Sec.

*Cincinnati, Oct. 17, 1834.*

When the abolition of the literary department required a revision of the laws, those which are now published, were unanimously adopted.

These, in respect to the discretionary power of the faculty, embody only what is both statute and common law in all well-regulated institutions.

They do not confer on the students the *right* of free inquiry, but merely commit to the faculty, the supervision of its safe exercise. To all associations of students, sanctioned by common usage, their consent is implied, where dissent is not expressed; and in all other cases, the faculty are to be consulted to ascertain whether a proposed movement would interfere with any existing arrangements, or be inconsistent with the welfare of the institution. The question, therefore, now between the students and the laws, is not a question concerning the right of free inquiry, or its inhibition. The laws claim no right of inhibiting free inquiry—they impart no such authority to the faculty, and the faculty would not act under them, if they did.

The whole question is, whether free inquiry, and associations for benevolent action, shall be pursued by the students in time not appropriated to study, entirely at their own discretion, and unregulated by the discretion of the faculty. The claim of the students, as we understand it, is the right of an entire and unregulated free and independent action during the hours not appropriated to study, unmodified wholly by any discretionary power of the faculty on account of the supposed injurious effect of any of their measures upon the interest of the institution—they being liable to punishment only for the actual

abuse of this independent liberty. To this new claim, as we believe, in the history of the rights of students in literary and theological institutions, we have only to say, that the trustees could conceive of no way to maintain the well-balanced and safe movements of the institution, without a discretionary power somewhere to *prevent*, as well as to *punish*, the abuse of liberty. They could not frame laws prospectively, which should prohibit all the aberrations to which young associated minds might be liable, or think of enduring them all, till some offence occurred of sufficient magnitude to demand dismissal or expulsion, and could conceive of no better expedient than the one sanctioned by the experience of ages—that of investing the faculty, in whose judgment they confided, with a discretionary power.

Indeed when *any* legislation is regarded by the students as an aggression upon the rights of free inquiry, they could not perceive how its abuse ever could be punished without the enactment of an *ex post facto* law, or punishing where no law had been transgressed. Moreover as the suspension of the Abolition Society by the trustees, and the proposed dismissal by an individual of two students, on the ground of an alleged abuse of the right of free inquiry, have been denounced as an outrageous despotism—there would seem to be left to the board and faculty, no power for the government and preservation of the institution out of study hours, but to punish the students for their abuse of their rights of free inquiry and independent action, when they themselves shall be of opinion that they are guilty. In other words, proclaiming, out of study time for three or four hours daily, a perfect independence of all responsibility or control.

To this the trustees could not consent, and to any discretionary power of the faculty to regulate at all the exercise of those rights with reference to its influence on the institution, the abolitionists could not conscientiously agree, and therefore have asked and received a regular dismissal.

It is probably impossible in the agitation of such protracted difficulties, that some misunderstandings should not occur between the students and the faculty. We only regret, that they should have thought themselves required or authorized to publish scraps of letters and conversations, which, unattended by all the circumstances in the case, can have the effect only of *injurious misrepresentation*.

We have certainly spoken openly and freely, of what we considered their unreasonable conduct in the particulars narrated, as we have of their talent and excellence in other respects, and while we have admitted their misjudgment, have vindicated them against unfounded rumors and misrepresentations. We may have erred, but in the retrospection, we are not able to perceive in what respect we could have done otherwise or better. But if we have erred at all, it has been by the endu-

rance of the perversion of free inquiry, and not by its inhibition, or restriction; and it is our deliberate opinion, with a thorough knowledge of the case, that no impediment has existed, to the full exercise of free inquiry and benevolent action, which the abolitionists did not themselves create, by pressing upon public sensibility the doctrine, and countenancing and justifying the practice, of intercourse irrespective of color.

We are confident, that we have done all we could do to shield them from the consequences of their own ill-judged conduct, and that they do but eat of the fruits of their own way, and are filled with their own devices.

In conclusion, we feel it our duty to say, that, in our opinion, all our difficulties were originated and continued by the instrumentality of an influential member of the Abolition Society, with the express design of making the institution subservient to the cause of abolition. That this became to his mind, and heart, and conscience, so much the all-absorbing object, and so magnified in its relative importance, as, in his estimation, to render it not only lawful, but a matter of duty to sacrifice whatever might obstruct its attainment, even though it were the prosperity of the seminary itself. But while we feel called upon to say this, justice and affection require us to render at the same time a willing and melancholy homage to the talents, and piety, and moral courage, and energy of the individual, while we lament that want of early guidance and subordination, which might have qualified his mind to act safely by consultation in alliance with other minds, instead of relying with a perilous confidence in its own sufficiency. We regard it as an eminent instance of the monomania, which not unfrequently is the result of the concentration of a powerful intellect and burning zeal upon any one momentous subject to the exclusion of others; and while our high expectations and warm affections have been disappointed in him and others of our young men, it is not without the hope and daily prayer, that the past may suffice, and that wiser counsels and more auspicious movements may characterize their future course.

That the community may fully understand the principles on which the seminary is governed, a copy of all the laws now in force is published with this report, in which the duty of a general supervision is committed to the faculty, that the interests of the institution may receive no detriment.

[Signed]

LYMAN BEECHER, }  
 THOMAS J. BIGGS, } Faculty.  
 CALVIN E. STOWE, }