

Indianapolis, Feb 26-1839.

Yours of the eighteenth, has been received, ^{and} its contents carefully scanned, with perturbed emotions, in consequence of the unpleasant information contained in it. If the malign influence, which you suppose, has been exerted, to injure Mr. Bates, it is most unrighteous. To hurl the darts of detraction, against a man of age and established character, at a town seat, they will fall, broken and harmless, is woe to him who attempts it; but to assail a young man, whose character is to form, and thereby blight his prospects for the whole of future life, is an act of such an outrageous nature, that language would fail to portray it. The only palliative in such a case, would be ignorance and inconsideration, that would cause us to say, fellow forgive, the offender knows not what he does; but can such a palliation, be offered in this case?

I greatly lament, the disturbance which took place in the college, particularly at this time of excitement, in the public mind, when the reputation, and usefulness, of the institution are jeopardized. Such events, are calculated, to give the factious and adventitious influence to do mischief, which they otherwise could not have, and which you doubtless remember, I expressed to you my fears, that the institution, would not flourish, and the unfortunate affair you name, has greatly increased these fears, yet still I hope, things will change for the better, but how they can thus change, while there are so many combustible materials in your town, and such furious incendiaries, to set them on fire, ^{fearful of punishment} that your situation, and feelings are now unpleasant, I have no doubt, but I fear they will be worse so, in consequence of the latitudinarian views which you have imbibed, and expressed in reference to ecclesiastical and religious subjects.

I have to find the first, decidedly religious man, who was not greatly mortified in the assault, which you made, to what you called the gentler part of community, so as to array them against the strictly religious part, because of their ~~long~~ bigotry. On the views expressed by you I am not prepared to decide, because I did not hear them, but so far as I have learned, the infidel, the sceptic, the wicked, in a word the irreligious of all sorts, were delighted. If these were the results, does it not become a man of your age, character and standing, to pause, and consider well, the consequences of your views, if disseminated in their ears, when antisectarianism, is the watch word of all the invidious enemies of the religion of the Son of God, which is the only effectual bond, of society, in our extensive country. Its wise and wholesome precepts, its benign spirit, are the only palladium, of our civil and religious liberties, I am personally, my friend, you would sooner part with your right hand, than do any thing, which would injure the best means of promoting human happiness, but when we commence a new course of theorizing, we know not where we shall end. Your language to me, convinces me, that you are in a state of doubt, and indecision, concerning your future views, and operations, consequently, silent immobility, must be the wisest course which you can pursue.

Abstract reasoning, on the benevolence of God, seems to have led you, to doubt the community, of sin, concerning the demons mentioned in the new testament, but is this a safe way, to decide on a matter of revelation? If I were to reason on the benevolence of God, in this way, I would say, he would never permit ~~unoffending~~ unoffending infants to suffer, and this because of Adam's sin, and the whole brute creation, to suffer from the same cause; that he would never punish man eternally for the crimes of a short life, but Tailborn, painful fact, contradict my reasoning. To me, your theory is clogged with insuperable difficulties, on supposition, the new testament states facts. Take the case you mentioned. Here is a man whose nerves are extraordinarily excited from some cause, so much so, that he is able to broke strong metallic fetters, and his mind so affected, that he shuns human society, and dwells in the silent manners of the dead. This unhappy man, ~~for some reason that Christ could relieve him from the torment which had afflicted him~~

to keep the ~~man~~ ^{man} ~~afflictions~~, and ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~man~~ ^{man} ~~meets~~ ^{meets} Christ, at his bidding, and it would seem without any information from men, recognizes him as the son of God, or rather the king (or thing as you would have it) which was in the man, did, and besought Christ not to torment him, ~~but~~ doubtless for his wickedness, in tormenting the man. Jesus commands the unclean spirit, (bodily affliction) to come out of the man, and he then demands his name, (the name of the bodily affliction) and he (the bodily affliction) answers legion - because we (the bodily afflictions) are many, (were six thousand bodily diseases). Now these demons, (these bodily afflictions) beseech him that he would not send them (the bodily afflictions) into the abyss, Rev 20-3. These demons (bodily diseases) ask permission to enter into the swine, and on obtaining permission, these demons (these afflictions) transfer themselves into the herd of swine. The herd of swine, consisted of ~~these~~ ^{these} thousands, so that there were thousands (bodily diseases) for each ~~person~~ ^{person}. The hydrophobia could not have been among these diseases, or those same afflicted with it would have kept out of the way, or, unless the other two ~~were~~ ^{were} antagonists, and moved by unquenchable thirst, overpowered it. O how our dear doctor, these demons (bodily diseases) must have possessed self moving power, by which they transposed themselves from the man to the swine, or the Deity must have excited his omnipotent power, to make the transfer. Your difficulty is, the benevolence of the Deity, would not suffer him, to permit six thousand demons, to enter one man; but are we compelled to receive the word legion in its ~~literal~~ ^{literal} sense? Do we not say, proverbially, of a brave, and active, officer in the time of an engagement, he is a host! do we really mean he is an army or only that by his efforts much is achieved? In this case could ~~not~~ ^{not} a number of evil spirits ~~be~~ ^{be} existing in the man so as to produce the extraordinary results mentioned in the sacred history?

Perhaps you will say, the above remarks, border on levity, and are unbecomingly grave a subject. So far as my feelings are concerned, they are of too grave a nature to be trifling on so serious a subject, as a point of bible truth, which has been firmly believed by the millions of orthodox christians from the days of jesus, down to the present day. Things new in philosophy, are to be expected, because of its imperfect developments, but religion, being a matter of solemn inspiration, and revelation, does not admit of new truths, being discovered in it, of high importance as the one under consideration. Perhaps you will say, this statement, will call in question the reformations, but stated for the reformers, were proposed to introduce new points of doctrine, as new articles of faith, but to fulfill a need, those truths which had been hidden for ages, by the superstitions of a corrupt and dominant church. I have neither time nor inclination to examine this subject in extenso, and therefore will leave it no further at this time, if ever.

The subject on which you ask my advice, is of some importance and I soonly know how to advise. However, at this time, I doubt the necessity of calling the board together until the end of the session. I am not informed, whether your accuser intends to prosecute his ~~charges~~ charges before the trustees or not; if he does he will give you sufficient notice, that you may be prepared, or the trustees, as a matter of course will not give him a hearing. The present excitement I hope will be over, before the last meeting in March, when things can be viewed with more calmness than they could now. Unless there is a better understanding between you and ~~Mr~~ Parks, I believe the harmony and success, of the institution, will require that one of you retire or be discontinued; and his age, his poverty, his diligence, and the affection of the young men for him, will produce a powerful sympathy for him, if he should be pressed, that will shake the institution and cripple you, more than you may at this time feel disposed to believe. The dismissal of Mr and Harnes, has produced a state of feeling in Indiana, very unfavourable to you, and nothing but your superior scholarship, sustains you. I give you this information that you understand Parks may endeavour to effect a compromise, that you may act in harmony in future.

Should there be a call of the trustees, I doubt whether it will be in my power to attend, consistently with my other avocations, and diversified duties. In advance in years, the unhappily misunderstandings of men in important stations, cause me much more uneasiness, than they did in former times, and I am more reluctant than formerly to have any thing to do in matters of strife, and were it not, that I am a citizen of Indiana of very long standing, and am connected with a church, the most numerous and influential in the state, and which has as deep an interest in the state institution as any other ~~any~~ part of the community, I would retire for ever from Indiana University.

I trust my friend, I shall always, possess, a personal respect for you, notwithstanding we differ in opinion in some things.

Yours Respectfully
J. H. Miller

Yours Respectfully

Allen Wiley

1839. Feby 26th

Allen Miles

With reference to Mr W's
letter of the 11th inst. a return is
hereby made. —



Indiana

Rev. Andrew Lytle D.D. Bloomington



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