

Carlisle Ark, Mar. 21st 1891.

Now, Albion, W. Lougee.

Pardon me for handing you
in this a text for a communication or two.

The M. E. S. church are insolent and overbear-
ing. They follow up the members of the M. E.
Church, who come into this country, and either
dog them into their church, or out of the coun-
try. Our preachers are misused, and every int-
erest in the M. E. church molested. This might
be made a good country. The marks of nor-
thern enterprise are seen all around us.

Many from the north are looking for homes
in a more genial climate, but until we can
have peace and citizens rights we feel too, that
we are on "a fool's errand" There is no worse
enemy to meet in the south, than the M. E. S.
Church. Men of the North & West should know
what they will have to meet. No pen can
do better service in this direction than yours.
I send you a paper, that will speak for its-
elf. Truly yours. A. W. Thornton.

P. S. Please do not give my name, they threatened
to shoot me last fall, during the campaign.

THE ARKANSAS METHODIST

Official Organ of the Three Conferences
of the M. E. Church, South, in
1891.

JAN. 14. 1891.

WHY IS IT SO?

Item one is this:—The Arkansas M. E. Conference meets in Ft. Smith in Feb. next. It occurs to us to ask this question, what use have the people for a Northern Methodist Conference or organization in this State? That they have a right to be here none but an idiot can deny. But does not the case stand this way:—Southern Methodism, teaching the same doctrines and having almost the identical polity and Discipline as the Northern Sister, is here and covers the ground. Then why is it that we have a little band of struggling, starveling Northern Methodist preachers passing to and fro over the State and supported almost entirely by Northern Methodist missionary money? Why is it? Some of them keep up a continuous rattle about slavery and cognate nonsense and seem to have forgotten that the war ended 30 years ago and that by divine providential, geographical, social, economic and indefeasible right, Southern Methodism is against all other Methodisms owns this country. Some months ago Bishop Vincent, perhaps the brainiest Bishop in the Northern Church, came to Ft. Smith to hold a Negro Conference. He stopped at a hotel. His reasons for stopping there we suppose were good, though in many a good family of Southern Methodists we would have found him a cheerful hospitality had we known of his coming. This writer was in his room and talked with him more than once. He preached a splendid sermon on Sunday night in First Church. In conversation with him he asked: "Bro. B., what do you think of our prospects here in this country?" The reply was: "Bishop, you have no prospects here whatever; and as leading to our idea you are making a sinful misuse of men and money in attempting to keep up an organization here in the South." "Well," he said, "we think we have a mission here, because a great many people are coming here from the North and the East, and they will not join the Southern Church." The answer was this: "Bishop, in First Church where I happen to be pastor, a large percentage of the best and truest Christian men and women are Northern or Eastern people, who tried your Church down here, until they became discouraged and disgusted, and then they came to us. They had sense and religion, and when they saw that Northern Methodism was leading a forlorn hope they naturally fell into line with us, their friends, and we pull together. And further, our experience and observation has been, that when people come from the North or East here, and are so deeply imbued with prejudice and hate of our Church and institutions as to refuse to unite and work with us, they are of no account to you, to us nor to anything or anybody else. We don't want them and they can do you no good. And further still, you have preachers in this State who lived on your missionary money, were kissed by our Southern sunshine and treated well by our people, and yet their mission seemed solely to be to keep up sectional strife, engender discords among the races and try to break down Southern Methodism." The good Bishop listened and in his heart knew that this was as true as that stars shine and winds blow and waters run down the hills.

We look at it this way: If the Missionary and Church Extension Boards of the Methodist Church, South, should send men and money into New York, Massachusetts, how those people would laugh us to scorn. And if we had no better sense nor polity, their laugh and sneer would be justifiable and their contempt for us would be well merited. It ought to be understood that in the South we are just as white and clean, politically, socially, morally and religiously as they are in any Northern or Eastern States. We are not barbarians who need missionary money nor savages who would fitch hard earnings from the rum-sellers of Massachusetts. Our skins are white and our blood runs red and hot. We know our business and our brains are in the front of our skulls. In a quiet, dignified and patient way we Southern Methodists are laughing at the ridiculous attitude in which our Northern brethren are posed in the South. If they are fired with missionary zeal and wish specially to help the poor negro, they had better

send their money and men to Africa. We can take care of and know how to treat the negroes here in our midst; for we were raised with them and know them and will do right by them—though—be it understood, we will not be governed by them. That were to place the inferior to govern the superior, to put the bottom on top. The people who own the lands and pay the taxes and drive the commerce must be the rulers. God so intended and reason so insists. Nobody need shed tears over the condition of the Southern negro. He is coming by the help of Southern people to know what citizenship means, and is gradually being emancipated the second time, from ignorance and superstition, and filth and vice consequent on reconstruction times, and from the domination of low and vile Northern carpet-baggers whose aim was to make money out of his corruptibility. We Southerners say to the North, the East and the West, let us alone; we will work out our own problems in righteousness and before the Almighty. Intermeddling will do no good but harm.

We gladly welcome good, religious sensible people from the North or the East when they come among us, and they soon learn to love us. But when they come soaked in hate, steeped in fanaticism, sneering at our institutions and seeking to rekindle old fires that should have been dead twenty years ago, then we know how to show them the courtesy of a silent contempt and the effects of a dignified social abandonment. Why does the M. E. Church have a Conference in Arkansas, and why does she spend so much missionary money here in leading a forlorn hope unless there be ignorance, prejudice or politics back of it all? It plainly appears that all three elements have part in the motive which is moving her. It is a pitiful delusion. The infusion of Northern blood and money will never change the type of Southern manhood and womanhood. Our genial skies, our softened climate, our fertile lands for cotton, corn and sugar, and our mountains for coal and iron and gold and silver, make us what we are, a warm-blooded, generous, hospitable and independent people. When there is a sinful misuse of men and money being made, it seems pertinent to ask, "Why is it so?"

JULIEN C. BROWN.

Ft. Smith, Jan. 10.