

THE BROTHER IN BLACK.

Published by Request.

The brethren of the M. E. Church came South during and since the war and took the brother in black off our hands. The brother was persuaded, that we did not love him and care for him as we ought to have done; and especially, that we did not recognize the equality of the races. Most of the colored members that did not join the African Churches, joined the Methodist Episcopal Church, that was supposed to be color-blind, and that called the white and the colored promiscuously to the table of the Lord, and ordained preachers of both colors side by side. But the course of true love is never even; and we learn that our brethren have occasion to look out for a squall now and then.

It is generally known, that our beloved brethren of the M. E. Church have established a University at Chattanooga, Tenn. The grounds were purchased and the buildings erected with the funds of the Freedmen's Aid Society, and that society owns the property and controls the school. The property is, no doubt, an expression of Northern sympathy for the Southern negro.

Naturally enough the colored people feel, that they have an interest in the property and a right to the advantages of the school. We have received in writing, and print just as we have received it, the following statement, which is from good authority; and we believe it to be true. If it does injustice to any one, we will readily make the necessary correction, when we are better informed:

"When the Chattanooga University opened last Wednesday morning it found itself confronted with the following application:

"CHATTANOOGA, TENN., September 15, 1886. To the Faculty of the Chattanooga University. GENTLEMEN: I, the undersigned, am a young colored man, 27 years of age, of good moral character, with a fair common school education. I am a member of the M. E. Church, and desirous of better fitting myself for the active duties of life by taking a higher and more complete course of instruction, than what I have. My means are not sufficient to warrant my leaving home to attain the needed instruction. I find that the opening of your institution in this city seems to afford me the opportunity of gratifying my very laudable ambition; I therefore petition your faculty to enroll my name as a student of this institution to be granted the privilege of pursuing the course of study laid down. As it is a question whether or not my color will be debarred of these advantages, I take these means of bringing your attention to the matter. Hoping your favorable consideration of my claims, I sign myself,

Respectfully, WILLIAM WILSON. The other petition is a facsimile of this one signed by Lewis Gibbs. One of them is an exhorter and the other the Recording Steward in the colored M. E. Church of Chattanooga. One is a carpenter the other an ex-deputy Sheriff of the county. They were met at the door of the University by Dr. Manker, the Dean of the Theological Department, and taken hurriedly to his private room. His first question was, 'who sent you here?' They replied 'No body; we desire to get an education and as this is a school under the direction of the Freedmen's Aid Society, we have come of our own accord to avail ourselves of its advantages.' Dr. Manker said, 'I do not question your right to come, and personally I have no objection; but the prejudice of the Southern rebels is so great, that if you persist in this thing, it will break up the school. We have 125 pupils now on the roll. If you come in, it will empty the building in two days. Dr. Rust will meet you at the Read House at five this afternoon, and talk matters over with you. I know, he would rather send you to Central College and pay your way than to have you break up this institution.' The young men left the building and made no secret of the thing; but spoke of it freely to any one who approached them on the subject.

At 5 o'clock they went to the Read House according to appointment; but Dr. Rust, the champion of the black man was not there, and never did appear. He went to the country to spend the night. Dr. Manker met them, and said, in substance, 'you boys have the best opportunity of your lives to show a good Christian spirit in this thing. Just withdraw your application and save the school from trouble. If we admit you it will ruin the institution in the South; if we reject you, it will raise a howl in the North. We have spent thousands of money in the South for the colored people, and this school we have built for the struggling whites of the South. Just show a Christian spirit and withdraw these petitions.'

The young men were persistent and would not heed the counsel of the Doctor. They told him that they desired to test the matter, and did not wish to withdraw. They then asked the question, 'if we come in the morning will you admit us?' Dr. Manker replied, 'No we will have a meeting of the faculty, and decide the thing.' The men then said they wanted an early reply, and the meeting adjourned. We quote the above from manuscript without any alteration except ordinary editing. We publish the statement with some reluctance because it gives the names of gentlemen. But the statement is not harsh, and, if correct, does not one injustice. We repeat, that we hold ourselves ready to

correct any mis-statement as soon as convicted of it. We publish it, because we want the M. E. church of the North to know just what their representatives are doing in the South; and we want our people to know precisely what relation the Chattanooga University sustains to the church and the country. We know the gentlemen who wrote the above statement, and the gentleman who sent it to us; and if we could not rely upon their veracity we would withhold their names, and we assume all responsibility for the statement, until it shall have been denied.

P. S.—Since penning the above, we have been informed that three colored girls have applied for admission into the University, with what result we are not informed. The University brethren are reported to be in hot water. Our opinion all the time has been that the curators of the University are honor-bound, honesty-bound, religion-bound to admit people of color. An old negro preacher once informed his congregation that there were only two roads before them; one led to hell and the other to damnation. An old brother in the audience proposed to take to the brush. If our brethren admit the negroes they fear the "rebels"; if they reject them, they fear the radicals; we are of the opinion that the brethren will have to take to the brush; indeed we think they are in the brush now.

We repeat what we said some time since, that if the M. E. Church intends to adopt the principles and practices of the M. E. Church South, she ought to disband in the south and allow her members to join our Church, where they will have no trouble over the equality question. If the M. E. Church is going to ape the M. E. Church, South, let this alter-against-our system cease. Let us have only one great consolidated Church in the South, with only one set of Bishops, one set of presiding elders, and one set of pastors. If there is any demand growing out of differences of opinion and practice in regard to questions connected with the colored race. As soon as we become one on these questions, the demand for the M. E. Church, in the South, is at an end.—Holston Methodist.

A granite obelisk has just been erected Lippelheim, in Germany, to commemorate the fact that on the 24th of June, 1842, Prince Bismarck, at that time a mere sub-lieutenant in a cavalry regiment, threw himself into the lake of Wendensee, and at the risk of his own life, saved a drowning soldier. Prince Bismarck often remarks that he is prouder of the little silver medal conferred on him for this act of bravery than all his seventy-six decorations.

A graduate of a high school, and a child of an official member of the church, did not know whether the book of Psalms was in the Old Testament or New, which led us to wonder if there are many such cases, and if there are, who are to blame for them.—Western Christian Advocate. Here is a note which shows lack of education, where the public had a right to expect better things.

The fine arts are not to be learned by locomotion, but by making the homes we live in lovely and by staying in them; they are not to be learned by competition, but by doing our quiet best in our own way; they are not to be learned by exhibition, but by doing what is right, and making what is honest, whether it be exhibited or not; and men must plant and build neither for pride nor for money, but for love; for love of their art, for love of their neighbor, and for what better love may be than these.—Ruskin.

Since 1880 the population of the United States increased from 50,000,000 to 60,000,000; an addition of 10,000,000 inhabitants, about as many as Great Britain has gained in thirty years. The last census reported about 87,000 miles of railroad; on the 1st of September we had 132,000. The Middle states had added one-third to their mileage; the states between them and the Mississippi nearly one third, the Southern states nearly one-half, and the states west of the Mississippi more than one-half, over 10,000 miles. In four states and one territory, Kansas, Nebraska, Iowa, Minnesota and Dakota, have been added 10,000 miles. Every mile of new railway brings within reach of markets 6400 acres of land, enough to support the entire population of an ordinary town.

Father (to his little son, who has just handed him the teacher's report of progress): "This report is very unsatisfactory; I'm not at all pleased with it!" Little Son: "I told the teacher I thought you wouldn't be, but he wouldn't alter it."

A drop of ink may make a million think, says Byron, and it's true; but it may not make the million think very highly of the one who spilt it.—Somerville Journal.

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