

THE LEADER can be obtained at the stores of T. W. Cadozo, corner of Stenetta and Elizabeth Streets; and at Slatons & Deany, Market Street, opposite Anson.

Gen. Howard in Zion's Church.
The Zion's Church was densely crowded on Sunday afternoon last by the friends of impartial freedom, to see and hear Major-Gen. O. O. Howard, Commissioner of the Freedmen's Bureau.

After the singing of several hymns, the services were commenced by Rev. Mr. Howard, brother of the General, who read from the 61st chapter of Isaiah, and offered a fervent prayer. General R. Saxton, Assistant Commissioner, presided, and said that they had assembled to listen to Gen. Howard, the man who commanded the right wing of General Sherman's army on their successful march through the South, and who had done as much as any other man for freedom through the war, and would have given his life as freely as he did his arm for the success of the cause. After the war had been brought to a close, General Howard was selected as Commissioner of the Freedmen's Bureau, as one eminently calculated to deal justly with all. He believed that he was the true friend of the colored man, that his heart was in the great work to which he had been called, and that he should have their earnest prayers.

General Howard remarked that the Secretary of War had placed him at the head of the Freedmen's Commission; and, if he knew his own heart, he was a friend to man because he was a friend to God. Love thy neighbor as thyself was a divine command, and he could not love God without loving his fellow-men. The pledge of the Government to the freedmen might be temporary as a law, but perpetual in its effects—slaves shall be forever free. Whatever else may fail, as sure as the soul of President Lincoln is in heaven, that promise shall not be broken.

By labor you will earn your bread. The first thing to be done is to secure labor for yourselves. Every friend of the race feels anxious for you. It is a question among them whether you will continue to work on the plantations and in the workshops of industry. Constant statements are made that you will not succeed in freedom. The right of labor is vouchsafed to every living soul. It makes no difference what may be the color of the skin; our Saviour loved all mankind, and worked for all his creatures, but he was especially tender of the poor in heart. His children can do no better than follow his example.

The war has left us some excellent fruits,—the poor and the rich have their share. It has left us with broken hearts and deep-seated prejudices. It has left us in a condition from which we must emerge.

The object of the Bureau is to carry out the pledge made to the colored man by the late President Lincoln, contained in the last law of Congress, which he signed. It is to make that pledge good for eternity—a pledge for which he laid down his life. It is to establish justice between the freedman and his former master, to inaugurate a system of agreement between the landowners and the laborers. And it is the duty of its agents to see that such agreements are fulfilled.

Never revenge or retaliate against your oppressor. Advocate always a spirit of manliness; but be polite, be kind, and be Christlike. Be brave enough to keep silent when you wish, and to speak when you want to speak. No one can rightfully oppress you now; and, with the proper spirit on your part, you cannot be oppressed. Your former masters propose to deal with you in a liberal manner. A freedman, with a freedman's heart, is a better workman than any slave. I would have every one of you be a true freeman, and exert such an influence upon others that all shall indeed be free.

There is nothing dishonorable in work. President Johnson came from the poor man's path of life, and has reached the grandest position in the United States. With the love of God in your heart, you can say that you are a better man than the President, and demonstrate to the world that the colored people are worthy of the freedom which the Government has bestowed upon them.

Education is worthy of your consideration. Keep good schools in operation, that you may send out missionaries into the interior, and diffuse the benefits of knowledge. I was very much pleased with the appearance of a school which I visited the other day. The marked intelligence of the scholars surprised me; as they had not only made rapid progress in learning the common branches, but improvement in all the accomplishments that adorn civilized life. It seems as if the hand of God must be in it all to aid this people. Through education next to labor, you will pass from darkness to light—from weakness to strength. You have many obstacles in the way of your advancement, and though you may not get on as fast as you desire, you children and your children's children will be blessed with all the benefits that flow from liberty and union.

When you become really free, you can more readily obtain the rights of freemen. Such are my sentiments, that come from the yearning of my heart for the good of your people. You must look forward, and hold on to what you have already got. You were not the only slaves. Many a white man was a slave to the system of slavery. And if some of them now oppose you, get along with it manfully and as easy as you can. My principle is to love man as man. These white men have been living all their lives in such a state of opposition to you. All of their property has gone, and all of their slaves have been taken from them, and it is wonderful that they should oppose you. If you can get at the light first, be a true guide to them. If the government has chosen to give them back the little land which their fathers left them, let them have it. The principle of

the United States, by which this land is returned, is a noble one—it is to be a father to all her children. It is to notice the children of all classes, and not be favorable to one against the other. We who stood up and fought for the nation can afford to be magnanimous. Let the land go, and forgive them for their sentiments. I would not have a colored soldier cherish enmity against another man. Let him remember that when Jesus was reviled he reviled not again. Let him forgive them, for they know not what they do. The spirit I want the colored man to have is forgiveness from the bottom of the heart. You will go forward, and the privileges before you are unbounded. Fear not. I believe that the God who brought you into freedom will carry on the good work until you enjoy it in all its completeness.

(The exercises closed with a prayer by the Rev. Mr. Alvord.)

We were deeply interested in the address of General Howard, and not disappointed as to the policy enunciated in giving up the lands. It is the opinion of Attorney-General Speed that the Executive pardon restores all the rights of the pardoned to the land which they formerly possessed, and General Howard acted in accordance with this legal decision. It will avail nothing, perhaps, for us to say that we differ in opinion from the Attorney-General. There may be some technical imperfection in the confiscation act which we do not comprehend. But considered in the light of good old-fashioned honesty, there is no more reason for taking away these lands from the negroes than there would be in taking away their personal freedom, and reducing them again to slavery.

If the pardons of the President (and we question the right of the President to pardon a person for a crime before such person has been duly tried and convicted of the same) make men loyal, then why not turn over to them their "property in persons." The loyal men of Kentucky have not had their slaves set free—why should the loyal men of South Carolina have theirs taken from them? The consequences of any such attempt are too well known, and reforms do not go backward. Gen. Howard said the pledge of freedom should never be broken. But we fail to see that the pledge of freedom is any more sacred than any other pledge made by man to man, or by the Government to the people. It appeared as if he was begging the question. Poor fellows! they have lost everything!—their property and their slaves all gone! Do let them have a little land;—and "forgive them, for they know not what they do."

The good faith of the Government has been violated in taking these lands from the freedmen, who have already made improvements upon them. Freedom came to the slave by act of government, and government is false to its trust if it does not confer upon them the fruits of their own industry and toil, even if it breaks its promise.

In conveying this intelligence to the people, General Howard seemed to be an unwilling messenger, proclaiming a decision in which his heart beat not. He gave it the most encouraging and cheering interpretation; counselling energy, perseverance, hope, and a firm reliance upon the arm of the Almighty. It is a comforting assurance—"God is not dead yet!"

FREEDMEN'S SAVINGS.—We call attention to the National Freedmen's Savings and Trust Company, whose object is strictly benevolent. It is a bank for the "emancipated slaves and their descendants." The company is chartered by Congress, and approved by the late and lamented President of the United States. Its principal office is in the city of New York, and branches or agencies are to be established at all the great central points of the colored people throughout the country; and in several places, colored men have been appointed cashiers, and are discharging the duties faithfully. Deposits are received of one dollar and upwards, and interest paid on all sums of five dollars and upwards. There is much need of such a bank. Savings banks have been established for the benefit of the mechanic, the seaman, and the laborer; and the trustees feel confident that in the formation of this company they are providing a necessity for the African race. The large sums of money accruing to the colored man from enlistments in the army, from the labor of his hands, and from the many sources of income now thrown open to him, demand that some safe place of deposit and investment be furnished him. Agencies of the company will be established in all the great business centres of the South, for the purpose of receiving deposits. There are many colored men in Charleston competent to act as agents, and we trust that some one of them may be selected for the position.

Robert Banneker was a colored astronomer of some considerable note in the early days of the Republic. His color placed no obstacle in the way of his real merit as a man of genius, being recognized even by the Fathers of the country. It was to this distinguished negro that Thomas Jefferson wrote the following: "Nobly wishes more than I do to see such proofs as you exhibit, that nature has given to our black brethren talents equal to those of the other colors of men, and that the appearance of a want of them is owing only to the degraded condition of their existence both in Africa and America. I can add, with truth, that no one wishes more ardently to see a good system commenced for raising the condition both of their body and mind to what it ought to be, as fast as the imbecility of their present existence, and other circumstances which cannot be neglected, will admit."

RETORTIONS.—Bishop Baker, of the M. Episcopal Church, and Dr. Harris, the missionary secretary, arrived in Charleston on Monday last. They are on a tour through the Atlantic States for the purpose of ascertaining the condition of things religiously; and wherever they find a necessity for the establishment of missions for the evangelization of the people, they stand ready with the means and the heart to do it. Bishop Baker delivered an eloquent sermon in the Spring Street Church, on Tuesday evening, and Dr. Harris made a forcible address on Individual Responsibility and Labor. The meeting was largely attended, and the attendance highly gratified with the services.

The Mass Meeting.

The mass meeting at Zion's Church on Thursday evening, 26th inst., was a large and appreciative assemblage. The meeting was called to order by Mr. Paul Poinsett, and Mr. Wm. Dart was chosen President, with Messrs. Campaign, Bonum, and Carroll for Vice Presidents, and Messrs. Ransier and Forester as Secretaries. Rev. Mr. Graham invoked the divine blessing.

The President, upon taking the chair, remarked that he was always willing, in his humble way, to do what he could to further the cause which they had assembled to deliberate upon. If he understood the cause which had called them together, it was a most important one, as bearing directly upon their future condition and welfare. The parent eagle, in teaching her offspring to fly, commences by stirring up or breaking up the nest, and in that way the young are put to the test of their own powers. We, as a people, have been terribly stirred up; our nest of slavery has been destroyed; and we must learn to use the powers which God has given us to wing our way to the possession of true liberty and equal rights of man. The business of the meeting is to consider the expediency of calling a Convention of the colored people to deliberate upon the means best adapted to promote the general welfare of our people, to devise means and inaugurate a plan by which such Convention can be held, and to elect a suitable committee to carry the project into effect.

On motion of Mr. Peter Miller, the following Committee was appointed to draft resolutions expressive of the sentiments of the meeting:—Paul Poinsett, J. B. Wright, R. H. Magwood, Wm. Marshall, Geo. Henderson, Edw. White, Thos. Miller, James Price, James Bright, Thos. Holmes, John Desverney, Wm. McKinley, Wm. Browdie.

While the Committee on resolutions were absent, the President introduced Allen Coffin, who urged upon the colored men of the State the importance of unity in all their proceedings. Agitate the question of equality;—bring your undivided wisdom into Convention;—make a fierce declaration of your rights;—let your petitions go thundering up to the capital of the nation, where they will be heard, and their influence will be felt throughout the land. With the right of freedom to petition, a glorious future awaits you.

T. Hurley was the next speaker. He had much hope;—the cheering results of the elections at the North inspired confidence, as the large Republican gains in Iowa, Ohio, Pennsylvania, New Jersey, and even Connecticut, indicated that the people of the North were awake to the duties of the hour. The Congress of the United States were upon the side of freedom, and they would not desert the ark of safety.

The Committee then reported the following resolutions:—

Resolved, We, as a people, at this time occupy a strange and undefined position, as far as the fundamental law of the State is concerned; and believing as we do, that a grave, if not intentional, error has been committed by the State; and deeming that our true duty, as patriotic citizens, requires us to exert ourselves to our utmost ability that the said error may be corrected, and that protection afforded us by law that will enable us to enjoy the fruits of our own industry, make secure the peace and harmony of our beloved State, and ensure the advancement of the interest of the entire people; therefore,

Resolved, in furtherance of the above important purpose, the colored people of this State, through delegates, be requested to assemble in Convention, in this city, on the third Monday of November next, the 20th day of the month. Resolved, That the number of delegates in each district be placed at the ratio of representation in the Lower House of the State Legislature. Resolved, That a committee of seven be appointed by the Chairman to carry into effect the objects of this meeting.

Mr. R. C. DeLarge moved the adoption of the resolutions, and spoke in favor thereof. He thought a Convention most important. The colored people occupied a position such as no other people ever had. It was a question whether they were to have the privileges of freemen, or continue in a state of absolute nothingness. He had rather be a slave, and know his place, than be a freeman and look in vain for a freeman's rights, and be held accountable for a freeman's conduct. For the achievement of their rights they must depend upon themselves, as there were few of the whites upon whom they could depend. The time for action had come. Let us put by personal differences and bend our every energy to the accomplishment of our purpose. No set of men can defeat our object if we are true to ourselves.

Rev. R. H. Randolph next addressed the meeting in favor of the resolutions. Never before had he attended a meeting of such importance. It may be considered out of place for a clergyman to speak upon the political questions of the day, but as long as they have so much to do with our welfare it is the duty of every Christian man to deal with politics. Beecher and others of the best clergymen at the North have always stood up for God-given rights. Agitation is our best weapon. God has given us white men who will advocate our cause, but we must not stand idle when robbed of our rights as freemen. In the heart of the black man there is manhood as well as in that of the white man. Frederick Douglas is the equal of the best white men in the nation. The white man has said, "Give me liberty or give me death." Cannot the black man say the same? Let us go into Convention, and let the world know that we know our strength, and that we don't mean to give up till we have our rights. I believe that God has decreed that we shall enjoy equality before the law, and we are worthy of the name of slave if we do not demand of the government all our rights and privileges. Heaven will bless and sanction our efforts.

Mr. Wm. McKinley was called for, but excused himself from speaking, fearing he might spoil what had already been said.

Mr. James Carroll then arose, and, quoting from the Apostle, said, "I think myself happy, King Agrippa, because I shall answer for myself this day." I was born in South Carolina, and have known my father, grandfather, and great-grandfather. But a few days since the glad tidings reached me that my mother was yet alive. These persons have all prayed for the coming of this day, and God in his infinite mer-

cy has brought about this change in our condition. So much has been done, and so much more is to be done, that all persons who have an interest in the things which concern us ought to give their united strength to this effort. He alluded to the injustice of the government in denying them the privileges of the Island lands, and advised the occupants to see that their contracts were made in such a way that the end of the year would not find them in debt.

Some little debate occurred between Messrs. Ransier, DeLarge, Harrison, and Pinckney, in reference to an amendment offered, when the resolutions were adopted as reported.

The following gentlemen were appointed as a committee to make the necessary arrangements for the Convention:—Paul Poinsett, Jas. Carroll, Mr. Ransier, Joseph Quash, R. H. Magwood, Peter Miller, W. M. Marshall.

Mr. Randolph then introduced a resolution approving the course of the South Carolina LEADER, which was adopted, and the meeting adjourned to Wednesday evening, Nov. 7, 1865.

COMMUNICATED.

Articles inserted under this head are written by correspondents. We shall be glad to publish communications of merit, but do not hold ourselves responsible for their opinions.

FREE LABOR.

The following article upon free labor is from an officer of large experience in the matter, and we commend it to our readers as worthy of perusal and careful consideration:—

To the Editor of the Leader.

The question of freed labor in the State becomes pressing. The present crop, such as it is, is nearly harvested, and it is time to be arranging for better crops next year. The landowners are divided into three main classes:—

1st, Those who "damn the nigger," say he won't work as a freeman, and that there must be slavery of some kind, or ruin. These are mostly young men, or very ignorant and bitter old men, and a majority of women.

2d, Those who are undecided, waiting to see what the U. S. Government or State Government, or their neighbors are going to do.

3rd, A small class who are going quietly to work, selecting choice hands from their own and other plantations, and engaging their services after the present contracts have expired. These last will do admirably well if not interfered with by their neighbors.

The question of freed labor is too wide for discussion in a single article, but there are some facts so important and so easily substantiated that they are worth printing at the outset. A second article will treat of freed labor as an institution, if you deem this first article worthy of publicity in your columns.

1. The experiment so far cannot be called a complete success. That is, the freedmen and women have not worked so well or so profitably as under the old slave system. No sane man could expect otherwise, and no truthful man can say otherwise.

A complete revolution of habit cannot be effected in a day or a year, and any one who expects the contrary must lack sagacity and observation. The man who has trotted under the whip for a life time misses that incentive to labor, and must learn another. The fault is not in the freedman who will not work faithfully without compulsion, but rather in the long course of training which made him what he is; and if he has taken him fifteen or twenty years to make him what he is, surely he may be allowed two years to make himself what he ought to be.

But aside from this, there have been special difficulties in the way this year which need not occur in the next. They are:—

1. The general demoralization of the country at planting time. How any crops came to be planted, and how any freedman remained by his crop, is even now an anomaly.

The rebel troops were energetic enough in hunting up able bodied men and women, and plundering their houses. The white troops of the Union forces made a very clean sweep of what was left, and last of all came Satan also, in form of the so-called "scouts," many of whom are unfortunately still unchanged, and are the most energetic of all in doubting the ability of the freedman to work except under compulsion. The majority of crops were late planted, for the scattered freedmen could not go out into the fields in March and April, and even at later dates they were liable to very serious interruptions.

2. Uncertainty of the future as regards permanency of engagement or security of pay. Until the arrangement of the contract system, both these important matters were entirely afloat; and even now the difficulty exists, for the contracts expire with the year, and are very poorly complied with by both parties. Still they are better than nothing.

3. But the great drawback has been, and is now, the absence of any general law respecting labor and pay, which should be at the same time so specific as to bind all officers to one course of procedure, irrespective of their personal prejudices. Every officer of high or low grade has been left mainly to his own fancy, almost without supervision; and the various forms of contract made, and the different methods of enforcing them, would be a curiosity, were it not for the damage done by unscrupulous or careless or thoughtless officials. Work has one aspect at the table and fireside of the hospitable planter, quite another in the cabin of the freedman; and a published vote of thanks from respectable planters is not always unpaid for out of the wages due working hands.

Explanations similar to the foregoing might be increased *ad libitum*, and examples be furnished in their support; but surely these are sufficient to establish the fact that the experiment, thus far, has been under trying circumstances, and that the present year's shortcomings are no ground of discouragement or doubt as to ultimate success.

(1.) The blatant talk of insurrection and general demoralization has been thoroughly exploded. Not an instance has occurred in the State, although in some districts—Barnwell, for instance,—everything has been done which could provoke it. More than this, lest any means should be left untried, the subject has been kept before the attention of the freed people, by reports of armed organizations among them, which reports are as false as they are cowardly. There is a course of aggravation which may, and doubtless will, lead to individual retaliation. But no amount of ingenuity can effect an insurrection. The freedpeople who are run off from plantations, and deprived of the share of the crops to which they are justly entitled, may, and possibly will, try to take what belongs to them; but, if protected in their rights, even this will be averted.

(2.) While it is true that, in the main, contracts have not been faithfully executed by freedmen, this trouble, in most instances, has seemed to result from the example of a few on each plantation, rather than from any general disinclination to work. The proportion of crops assigned to freedmen is to be divided among them, and the lazy full hand receive his equal share with the willing worker. Laziness has no punishment, true labor no special reward.

Further than this, since the contracts mostly provide that the workhands shall receive for themselves and families "suitable food, shelter," and in very many cases "work clothing," as well as that they shall "labor faithfully," etc., it is an open question if the latter side of the contract has not been as honestly carried out as the former.

In six plantations out of ten in the districts of Barnwell, Orangeburg, Colleton and Charleston, the "suitable food" has amounted to one peck of peas or meal per week, without meat, or even salt, and the stem of clothing equally scant.

The general result of the whole experiment is about this: The freedpeople here have not done as well as their friends would have wished. Under the circum- tances, they have done quite as well as their friends or enemies could expect; more than this, they have done so well as to give sure promise that, under a properly arranged and permanent system of labor, they will next year settle the question of successful free labor beyond all cavil.

Who to Trust.

Who shall you trust? is a question that to-day is commanding a good deal of attention, and that justly, too, as you cannot forget that most, if not all, your troubles have been brought about through the misrepresentation of men whose only aim was self. And while we do not deny that there are some who, like Pillsbury, Beecher and Hawks, are giving all their time and talents to help on the great and good work, and are always ready to give the advice that every colored man, woman, and child may need, and that, too, without pay or profit, yet there are some who are to-day actuated by other motives than the good of your race. And you should, if you value your future prosperity and well-being, do your own business, and take upon yourselves most of the duties that you are trusting to lip-serving men to do for you.

If in any case amongst you, and tell you this or that, which on its face looks fair, still it will do to ask yourselves, "What are the motives that govern these persons?" And if you think well of it, see if you cannot do the work alone. We see no reason why you cannot as well as your friends in other parts of the country. You will know, judging by the past, that a good many have come amongst you,—and some are here to-day—who have no more sympathy for your race than the strongest advocate of slavery, and only preach justice to you, but will not in any instance practice it. Of such as these you cannot be too careful in your dealings. You were not created for any set of men to take advantage of; your friendship is not to be sought to carry persons into places of profit and trust, who are not willing to acknowledge a notorious colored man, equally as honest and faithful, justly entitled to pay for his services, as any one else who claims justice for all men. Therefore, we say to you, trust more to yourselves and less to others; be men, and that, too, in a manly and honest way. You want no praises from sunshine friends. There is enough among your own people for all purposes. So fail not to trust yourselves, and then you will have no question as to who your friends are. You are not for sale.

The Methodist Church South and the Colored People of Charleston.

Upon the surrender of Charleston in February last the property of the Methodist Church South was taken possession of by the Methodist Church North under a military order. At the same time, at a meeting of the official members, certain resolutions (parceling out the property for the use of the white and colored—the resolutions being drafted by the agent of the M. E. Church North—were adopted. They were adopted because the agent drafting them acted under a military order which he held, and because the country being at war and the city captured, military authority was supreme. Upon the disbanding of the armies, the partial return of civil law, and the return of the pastors, one church—New Bethel—was returned to the control of its owners. A petition was filed at Washington for the restoration of Trinity, which was favorably entertained by President Johnson. Meantime the entire colored membership of the M. E. Church South, in Charleston, had gone over either to the African M. Episcopal Church or to the M. E. Church North.

The fourth Quarterly Conference of the Methodist Episcopal Church South was petitioned by both the African Methodist Episcopal E. Church and the M. E. Church North for assistance in church accommodations. In answer to those petitions Spring St. Church was granted temporarily to the M. E. Church North, and Trinity Church was granted temporarily to the African M. E. Church. The greater assistance was extended to the African Church, for the following reasons:

Regarding the petitioners politically, the Conference was under greater obligations to do for the African Church. That church has a national existence; the M. E. Church North only a sectional jurisdiction. Regarding the petitioners numerically, the African Church, having within the most numerous membership, had greater need of aid. Regarding the petitioners religiously, the Africans had displayed the spirit most becoming the professed disciples of Christ: While the members of the M. E. Church North, through their pastor, had notified the ministers of the M. E. Church South that they could not be invited to assist in the services and sacraments of the church, the Africans had exhibited the Christian courtesy in these respects that was due to their old pastors, who had in former years labored for them.

Regarding the petitioners financially, they were under greater obligations to the Africans. They had already laid the corner-stone of a large church, and were doing everything to help themselves. The M. E. Church North still held all the property they could under the military order, and still hold some of it. It is a wealthy church, having a surplus of many thousands in its missionary treasury; yet it now threatens the M. E. Church South with law suits, by which they hope to retain certain of their property permanently.

Regarding the petitioners denominationally, each party had formerly been members with other church communions as distinct as the Baptists or Episcopalians; and the Quarterly Conference, in a worldly point of view, were under no obligations to either. The simple question had to solve was How could most good be done? They, therefore, surrendered temporarily the use of two of their church buildings—one to the African M. E. Church and the other to the M. E. Church North.

The Christians of the South, tired of war, whether by word or by sword, desire to follow the Apostolic precept, "Seek peace, and pursue it."

CHARITY.

Be of Good Cheer.
The following is an extract from a letter from Mark Howard, of Connecticut, to a friend in this city. It reflects the opinion of one who at all times and in all places has been the open and avowed enemy of every form of tyranny over the mind of man, and the views herein expressed are the same sentiments that govern all the great thinking men of the loyal North. He writes:—

"We are anxiously watching the course of your State Convention in relation to your colored citizens. The State will be obliged to do them justice, and, for its own sake, it had better do so at once, and generously. Governor Perry, it seems, does not yet know that they are citizens; but I am confident that he will be speedily enlightened on this subject, and all men will acknowledge the wisdom of Jefferson that those who pay and fight, must vote. Be not despondent; all will come right in the end. Justice will be done, and that, too, sooner than we all expect. God is with the right."

Editor of the Leader.

Sir: If the Southern States gain admission for their representatives to the next Congress, and they bring up the question of compensation for the slaves made free by Proclamation, and the Congress of the North lend their aid and help to carry such a vote, can they compel our people to pay a part of the public debt thereby contracted, a debt created by no agency of their own, and thus asked to reimburse slave owners for what they had no right to contract. E. J.

We cordially invite the friends of the cause which we have espoused, and are endeavoring to have carried to its logical result, to give us their patronage. We are not receiving the business favors of any of those whose interests are in opposition to the freedom of the slave, and we look to the friends of the freedmen for support. Shall we receive it? In the struggle for existence a newspaper of this class needs the aid of all its friends. Every little helps, so send along the sinews.

J. C. Beecher, Colonel of the C. T., has been brevetted a Brigadier General for meritorious conduct, the commission to date from March, 1865. This is an appointment which will give satisfaction to the friends of the General throughout this region, where he is well known and his services appreciated.

SIXTON CHATELAIN SOCIETY.—At a meeting of this society held in Temperance Hall, on Wednesday evening last, Mr. Moses Virass in the chair, the following gentlemen were elected officers for the ensuing year:— President, Samuel Bing; Vice-President, Samuel Dickson; Secretary, James Haynes; Treasurer, John Dava. The society numbers about two hundred, and is in a flourishing condition.

THE DIFFERENCE.—The Hartford, Conn., Press and the Springfield, Mass., Union, both excellent papers, differ as to the complexion of the editor of the Leader. The former claims that he is a colored man; the other denies it. Fight it out yourselves, gentlemen of the Northern press, we will be a spectator; and, like Crockett's wife, when Crockett and the bear had a fight, care not which comes out best.

Attention is called to the advertisement of a course of popular lectures for the benefit of the Mission Presbyterian Church. Good lecturers have been engaged, and the entertainment is to be enlivened with music. Mrs. T. W. Cadozo will preside at the piano. The first lecture will be delivered by Rev. E. J. Adams. Subject: "West Africa—its people and its future."

At a meeting of the members of the Zion's Presbyterian Church of Charleston, held on Monday evening last, the Rev. B. F. Randolph was elected Pastor.

The New Orleans Tribune, owned and edited by colored persons relates the following incident: When Carl Schurz arrived in this city he became the guest of Gen. Canby. It was in the evening. Next morning, after breakfast, Gen. Schurz said he would be pleased to look over some loyal paper "There is none," replied Gen. Canby, "except the Tribune, which is a negro paper."