The Charleston Advocate.

"As we would that men should do unto you, do ye even so to them."

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The Charleston Advocate.

CHARLESTON, S. C., APRIL 20, 1867.

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Whites.

The following is from the Wheeling (W. Va.) Intelligencer, published in a slave State:

This whole matter in this State is burdened with a religiously-mixed conviction. Some years ago, in the Supreme Court of this State, it was decided that this word "white" was susceptible of definition, and the definition given then by the Court was substantially, that it is infinitely probable that if there was more white blood than black, then the person through whose veins it flowed was white in the sense of the Constitution; if contrariwise, he was black. The mulatto who was then seeking redress for the wrong of rejection, his vote obtained his case. For years that has been with Ohio therefore, but a question of fact, not of color.

No one who has been able to secure a seat in our Legislature is fool enough to question the ultimate triumph of manhood suffrage. But if it can be delayed, other party purposes can be subserved. A struggle has begun in the South for the favor and votes of the negro. Men who used to stand over the negro with a lash, now stand before him, with their hats under their arms, soliciting his vote. The negro is evidently the man of the hour. At a recent meeting in Columbia, S. C., Wade Hampton and other distinguished ex-rebels were found alternating with colored speakers at a political meeting. It was more a meeting to lament the disfranchisement of whites than to rejoice over the enfranchisement of the blacks, and in the opinion of the orators the restoration of the former to their lost privileges should be demanded of Congress.

They were the men of a day in the South, it was claimed, and the negro could not spare them from public affairs. They were not strangers to their former slaves, but had been their associates (!!!) throughout life, and knew them, and were known by them, as no strangers could be.

One staple argument used on that occasion was, those Northerners were utterly insincere in their professed friendship for the negro. In Ohio, and other States in the North, it was stated the negro had long been, and was yet, disfranchised. Thus our delay to act on this question is breeding trouble for us in this direct region. Now, if the people of Ohio will strike out this obnoxious word the thunder of these orators is gone.

The press of the South also is seeking to make much of the point that Mr. Lincoln said that he would, if possible, save the Union without destroying slavery, and that slavery was only to be destroyed if the Union could not otherwise be preserved. All of this kind that Northern statesmen, orators, and editors said during the war is now repeated to mortify these Southern gentlemen in the affections of their late slaves. The great object is, evidently, to control the negro vote at the South, and this cement, even Democrats themselves, strike out the word "white" from the Ohio State Constitution. The direct statesmen of the South are now, for reasons, becoming advocates of negro suffrage and even plastic friends of the negro, while their associates and co-laborers are, for similar reasons, opposing it at the North. So much for the policy of the question. It is right, as well as policy, to strike out this word. It was always a blot upon our fundamental law, but the advancing light of the age is giving the spot hourly a darker shade. It is a trespass upon manhood, a violation of the rights of our neighbor, a wrong which we should hasten to redress. Religion cries out against it, and this said discrepancy between the Constitution and the law of God should at once be effaced.

We do not doubt the issue. Ohio will put herself right, and accept for herself what she in common with the nation has demanded of the South.

"WASH IN THE MORNING FOR CHURCH."

As kindred to this, we must refer to articles circulated by the press to the effect that our Church has been guilty of this vile thing here, at the Lansing Female College, of the Board of Trustees of which institution Bishop Simpson is President, and which is said to have sanctioned the proscription. It seems, from the statement of the parents of a young lady by the name of Barnett, that she [illegible] a Southern town, and was highly commended by her teachers, for her proficiency and scholarship, as was certified in paper, but that it came to be ascertained she had in her veins a tinge of negro blood, and therefore, on presenting herself at the opening of a second term, she was, on that account, refused admission.

Now we protest that, if all the facts were true, the Methodist Episcopal Church is not responsible for them. The Board of Trustees, not the eloquent Bishop, nor is the Bishop the Methodist Episcopal Church. If they have been so guilty as charged, we should be foremost and clearest in our condemnation of them. For long years, at Middletown, and at Lima, and other of our schools, no student has been rejected on account of color. Only last Commencement a colored young lady received a diploma, at Lima, impressed with one of the highest honors of the institution. We are informed that, fearing this young lady might be valedictorian, some nervous whites, of the graduating class, waited upon the principals with seeming threats, to know if the Faculty would give that honor to a negro. He assured them the only way to prevent it was to outstrip her—excel her. All honor for this to Charles W. Bennett! If this affair at Pittsburg is true, we must humiliatingly confess that "caste is *in* the Church," but we most boldly affirm that caste is not *of* the Church. It is an excrescence that must mar the fair fame of that college till it is removed.

But we do not believe, at least, *all* that is said. We did hope, before this, to see an official contradiction of the evil report. Bishop Simpson's connection with the institution is quite nominal. He has, for months, been distant, and even abroad, with a sick son. His home is in Philadelphia. We shall want something more than his official relation to the institution to hold him responsible for so grave an offense as the one charged. But we incline to believe there were other reasons than the one named for the rejection, of which the President and Trustees would fain be silent. But may be not. Without explanation, they are of course condemned, and the crime will be remembered against them in a hundred ways. At all events, we now purge ourselves of all responsibility in the premises.

LETTER FROM "OCCASIONAL."

(Correspondence of the Philadelphia Press.)

WASHINGTON, April 7, 1867.

The old slaveholders of Charleston, South Carolina, professing a holy horror of colored men electing themselves to offices, and upon this contingency hanging the terrible prophecy that several of the Southern States will be controlled entirely by the negroes, are doing all in their power to make inevitable the very result they seem to dread. Fully aware of the fact that the blacks are in a majority and will soon be in full command of the political situation, the local authorities of Charleston refuse to allow them to ride in the city cars, and do so in a manner calculated and probably intended to produce the popular disturbances recently noticed in the despatches of the Associated Press. There are thousands of well-bred and intelligent people of color in Charleston and its vicinity, and not a few comparatively wealthy, and yet many are compelled to walk for miles to their places of business, while the loud and intolerant traitors, who started and helped on the early secession movements and contributed freely of their fortunes and their beauties to the resulting rebellion, monopolize their monopoly of the city cars by every manner of insult to the freedmen. When we reflect that the colored people everywhere else [illegible] and what is known as the great railroads, through influence of these men, savers of every illiberality; and when to this reflection is added the certainty that such wilfulness will only irritate and exasperate the colored people against their recent masters, it is nothing more than justified truthfulness or blind infatuation, that the City Council of Charleston have no control over the ultimate decision—not the least and yet if they respected the example of other cities, and allowed the deserved fate which had overtaken their deadly treason, they would make a virtue of a necessity, and help themselves with the few months by protecting them the convenience in advance of the time when they will be able to take them by their own votes. Such good sense (you cannot call that generosity which is simply giving a man what is his own) would do much to prevent the colored voters from electing themselves to office, and, more than anything else, to show that Mr. Wade Hampton and his confederated operators are honest when they declare themselves better friends of the colored race than their own teachers and the Radicals who have toiled and fought to set them free. These gentlemen should understand that the dream of theories is over, and that we are living in the realm of facts. They have been immensely lucky in escaping with their lives and property after making their country lose a million of lives and five thousand millions of dollars by their experiment of rebellion. To plead that they have any rights in addition to the blessings as wholly forfeited by their treason as they were generously restored by the Government—is an insolent mockery. The reality of the situation will make itself felt, and the attempt to defy or to defy it will only make the ascendancy of the majority sterner and more complete. If the colored men elect themselves to office they will exercise a sacred right; and if they exclude such white men as Hampton and Orr it will be because they have been dearly taught not to confide in the Southern politicians. And what then? Is it so certain that these black men will make worse legislators than the mighty leaders who advocated the civil war? God has adjusted many terrible complications within a few years. Having made the black man a faithful servant even when his rebel tyrant was fighting to keep him a slave; a brave soldier under the flag of his native land; a useful, industrious, and peaceful citizen, and an intelligent voter—why shall we be appalled by the new rebel scarecrow that the freedman will not ever be a conscientious juror, a capable magistrate, and an enlightened legislator? The Power that solved the earlier and more difficult problems will as providentially dispose of this.

OCCASIONAL.

[For the Advocate.]

INTERESTING MEETING AND SPEECHES OF COLORED CITIZENS, AT GREENVILLE, S. C.

At a mass meeting of the freedmen at Greenville, Richard Williams was appointed Chairman, and Frank Williams, Secretary. The meeting was then addressed by R. Williams as follows:

Fellow citizens: None of us here tonight are orators, and cannot express ourselves elegantly, or even properly; but we are here as freemen. We have rights and privileges which we never enjoyed before—we have a right to vote! Our is the privilege of helping to elect officers who shall make laws for us, and I want every man to understand who are his friends, and when the day comes, to be careful who he votes for.

We are exposed to enemies—wolves will come in sheep's clothing, and will try to turn us from our friends—we must be very careful. Our conduct, if judicious, will keep our rights, but if indiscreet we may lose them. Let us be united and all pull together, and be good and faithful citizens. We are under one of the best governments the Sun ever shone upon. We want every man to understand his position. The flag that waves over us may defy the world to trample upon it.

Our former position was that of a lone boatman upon the wide waters, without oars or paddle, while near him were plenty of human beings who could if they chose, put a paddle in his hands, but they did not choose to do it, while somebody farther removed from the poor boatman made a desperate effort, and threw a paddle over the heads of the multitude, unfolding them around him with the words "now paddle your own canoe."

We hear much talk about who are our friends? This we know, that until now, we never had any rights or privileges. It must have been a friend that gave them to us. Three years ago some of us had a little knapsack, or carpet bag, thank God, now we have a *Bureau*, (great applause) and in that Bureau there are many provisions for us. Let us possess them. It is thought and said by some that we can never be anything—that we are an inferior race, and of no account. Let us resolve to be as good and faithful citizens as the country can boast.

WILSON COOK then addressed the meeting as follows.

My friends: I am proud of the opportunity of expressing my feelings to this body of gentlemen. It is the first time in my life that I have had the privilege of expressing my feelings in public. Who granted us these privileges? Did our Legislature at its last session grant us these rights? I think not; but the best friends we have in the world gave them to us. Beverly Nash says our best friends are this side of the Potomac. I think not; I know they are not. Our former masters *should* be our best friends, but are they? The Scripture says we must prove them. Mr. Nash says he had rather trust old masters than any other men; but where did they leave us? *Why, in the mud.* We must reason among ourselves and decide who are our best friends; as Mr. Williams said before me, beware of wolves in sheeps clothing. Be careful that you cast your votes not to cut your own throats. If your old master comes to you and draws a bad picture—and tells you what will happen in ten years—you be very careful. The republican is Wilson Cook's friend. After all the republicans have done for us, shall we say—they are our enemies? I had rather be taken out in some old field and *hang* first.

I have offered $1500 in gold for myself, and they said Wilson Cook, that day will never come, but that day came when the good old stars and stripes waved over here, and they said Wilson Cook *possesses* and have got some $1500 yet (loud cheering), and now shall I turn traitor to the ones who planted the good old flag in our midst? Rather *hang* me. Once we were slaves—now we are freedmen. Let us do our duty by our country, and we will be a people yet if we behave ourselves. The United States says so—and I believe it. See all they have done for us, and what they are now doing? Look at the teachers who have left their homes, deprived themselves of society and subjected themselves to the sneers of our former masters—and for what? Why for us. Who built our schoolhouses and who teaches our children? Did we, I can we do it ourselves? No, without help we can do nothing. We are thankful that the darkness is coming away, and as the light dawns upon the Freedman's mind he will know who to vote for, and we will prove ourselves a grateful people yet. Look a man in the eyes when you talk to him. Some have said we would come to nothing. I am not uneasy—we will do right and if we die with the U. S. on our side then say, come death quick.

Resolutions adopted by the Union Republican party Charleston, S. C., were then read by Frank Williamson, (Sec.,) who referred particularly to the 11th resolution.

Resolved, "That we will not support any candidate for office who will not openly endorse, advocate, and defend the principles adopted by the Union Republican party as herein set forth."

Upon this resolution he remarked, "The Southern people say they are our best friends. It is for us to decide.—the privileges we now enjoy would never have been granted us by our former masters. You all know by whom they are granted, and it seems to me mighty hard to contend against our northern friends, or to speak as "Beverly Nasle" has done. It is no use trifling with Congress, the man at President of the United States, they pass over his head, veto all his bills. Now you all know who to vote for without my telling you (replies of yes yes.) The Southern radicals hold us in their complete power, we can have the State. Fine they own the land, but we have the *votes and votes*. Suppose every colored man should leave the State, what good would their land do them? they cannot work, while we are willing to labor for pay. All they have got to do is *not* to *forget* our privileges. We have a right to choose our own friends, and will vote for those we can trust. Suppose a man knocked you down beating you, and another man should come along and take him off, which would you call your friend? (replies we know our friends.) Or suppose your wrists were handcuffed, and some kind hearted person should take off the handcuffs—who would you call friend the one who put them on, or took them off?

The Republican party have taken off thousands of handcuffs. Whom will you choose Republicans or Democrats? Our president has vetoed every bill that has been offered in our welfare. Congress, the Republican party, have passed them over his veto. This is why we are allowed to meet here and exchange our views like men to night. We come here for no political excitement—but because we wish to preserve our rights. If practicable we would be friendly with all our heart—but we must take one side or the other—we must be decided like men.—Who shall make laws for us? Will we vote for Republicans or Democrats? Unanimous cries for *Republicans* only.

Voted. This is a Republican meeting.

RICHARD WILLIAMS, Chairman.
FRANK WILLIAMS, Secretary.

Greenville, S. C., April 4th, 1867.

The Two Sides of the Picture.

The condition of affairs in our country presents both a favorable and an unfavorable aspect. Looking at the situation from a political standpoint, we have reason to rejoice that the days of war and bloodshed have passed, that the emancipated negro has been legally clothed with all the rights of manhood, and that the majority of the people are manifestly firm in their adherence to the principles of liberty and justice. It is also gratifying to note the progress which these principles have made during the past year. One year ago, the loyal people of the country were vacillating between hope and fear, doubtful if our Congress would prove firm and equal to the emergency through which the country was then passing; and should it so prove, if it would be sustained at the polls. These are points concerning which we are no longer anxious. Moreover, the prospect of reconstruction upon a true and loyal basis is particularly encouraging. Unionists, both white and colored, are organizing in all parts of the south, and old negro despisers and Union haters are forced to change their tactics.

Another view of the situation brings to our notice the facts, that a vile and unprincipled man occupies the Presidential chair, that many of the participants in the recent rebellion are still obstinate, and that after a war, waged in behalf of the Constitution and the equal rights of man, in which the hand of God was manifest scarcely less visibly than in delivering the Israelites from bondage, many have failed to heed the lessons taught. There is a large party which accepts the issues of the war with extreme reluctance, and would, if possible, roll back the wheel of progress which God has, by his providences, been rolling forward. It is only a few days since that one of the states of our own New England gave its verdict against those principles which every true and liberty loving American holds dear. Judging from the character and spirit of the foe with which we have to contend, we must expect to subdue him completely only after a long and hard fought contest. He may change his mode of warfare once and again, but he will yield only with extreme reluctance a single foot of the territory now held.

Without pausing to inquire whether the light or the shading of the picture preponderates, we have, all things considered, great reason for encouragement. In spite of all that has been said, we are forced to conclude that our age is one of marvellous changes. We should have been slow to believe, had it been told us seven years ago, or even six, when the first gun of the rebellion was fired, that within so short a period, the institution of slavery which had grown up with our government and become firmly riveted to it, would have been abolished, and the negro as far as the national government is concerned, enfranchised. Such, however, are among the changes which have been wrought. In fact, nearly all the reformatory movements of our time with which the world is being blessed, as Missions, the temperance reform and the Sabbath school, are of comparatively recent origin. God only knows what is in store for his people during the next few years. Great and marvellous changes for the better may be at hand. Judging the future by the past, we have reason to believe they are. God works through the instrumentality of his servants. The great question for them to decide is, whether or not, they will place themselves in such a position that they may be the instruments by which these changes shall be accomplished.—*Morning Star.*

The Expedients of the South.

The leading men of the south are remarkable for their tenacity and versatility. It is very hard for them to abandon an undertaking, and one can hardly guess beforehand what may be the method of the next hour.—Their energy is as restless as it is abundant, for they have never been accustomed to work it off in the staid and regular ways which obtain in New England. They seem to have inherited the idea that to rule is their function and their destiny. They are aristocrats by the grace of God. And their conviction on this subject is not of that settled, satisfied, self-reliant sort which is content to wait for the world to recognize and properly interpret the symbols of their supremacy. They are in