

Meeting in Columbia of blacks and whites. I perused it eagerly to ascertain the sentiment and complexion of these two political elements when blended together, for I have always had my suspicions of Columbia and her politicians ever since the Hampton-Nash meeting. Nor were my suspicions unfounded, for on reading the entire telegram I discovered another despised sycophant—a mightier than Nash, has succumbed to the sophistry of designing men, and become a convert to the doctrine that the southern whites—our former masters—are our "best friends."

Hold Mr. Henry M. Turner, and let us examine the subject. How long have you lived South before the war? (I mean during the reign of terror.) What do you know of the antecedents of these "best friends" of ours? Are you prepared to substantiate their friendship to the colored man by any voluntary action of theirs? Are you not aware that they struggled for four long years in a bloody rebellion against the Government—risked their lives, their fortunes and their all to perpetuate their rights of despotism over us?

When in power, did they not legislate against our interests and well-being as a people? And after we had fought and bled upon a hundred battle fields to wipe out that foul blot upon the escutcheon of our country, and were made free citizens thereof, to enjoy life, liberty, and the pursuit of happiness, did they not enact that oppressive and unjust bill known as the "Negro Code," as their last death grasp at our liberties? These are facts familiar to the mind of every intelligent colored man of the South: we do not think it altogether safe to forget them. How then can they conscientiously claim to be our "best friends?" Friendship does not consist merely of words, but deeds also; hence we know who our friends are by what they have done for us. "By their fruits ye shall know them." It is too late now to attempt to delude us. We have paid dearly for our lesson, and intend to profit by it.

We derived our freedom and political immunities from a power whose representative is the immortal Star Spangled Banner; and when men who would trail the dust and insult us, tell us they are our friends, we are a legion of Turners and Nashes were to tell us so. We are not surprised at the duplicity of Beverly Nash, because we know him to be an ignorant man, who was schooled to obey his master; and it is very natural that he should still speak in accordance with the wishes of his superiors, or at least those whom he has been taught to believe are his superiors. But Henry M. Turner, hailing from Washington, D. C., has sold his birthright for a mess of pottage. It is said that every man has his price. Georgetown, S. C. CRYON.

The prospects for South Carolina.

Governor Perry in his recent letter to the *Phœnix* has the following absurd ideas on restriction. He probably thinks that the colored people would abuse power as badly as the white rebels of the South. Gov. Perry says:

Just as sure as general suffrage is given to the negro, in South Carolina, he will feel his numerical strength, and sooner or later, under the vile lead of Black Republican emissaries, seize the political power of the State, and exercise it to oppress and plunder the white race. There are thousands of unprincipled white men amongst us, who will unite their destiny with the negro for the sake of spoils and plunder. They will easily be persuaded, and persuade themselves, that it is right and proper that the lands of the State should be divided out equally amongst all of her citizens. Every one should have a home—the poor freedman as well as his former rich master. Having the power in their hands, with this belief, it is folly and stupidity to suppose they will not execute it. They must serve on juries and hold office, ride with you and your wives and daughters in the cars, and eat with you at the hotel, and sit with you in the church. All this, and ten times more, you must endure from your black political masters. And can it be that the pride of Carolina has sunk so low, and been so degraded, as to vote for all this voluntarily, for the purpose of getting back into that Union which her citizens professed to hate and despise so cordially a few years since? Are they willing to go to the polls and cast their vote for a Convention, with this destiny staring them in the face, in order to save their lands from confiscation? No. They will be voting the ulti-

mate confiscation of their lands and their political rights as surely as they are voting away their honor as men and Carolina.

There are in the State only ten Districts out of the thirty in which the white voters are in the majority, and these Districts are the smallest; consequently two-thirds and more of the Convention may be negroes or Black Republicans. The Legislature will be similarly composed. Do the people of South Carolina really think of these consequences, or are they prepared to accept them? Better a thousand times let Congress confiscate your lands than entail such a Government and such degradation and misery on yourselves and posterity. Do your duty, and leave the consequences to God. Act like men and Carolinians. Declare, by voting against a Convention, that you will never voluntarily yield the right of self-government, or place yourselves under the control of your former slaves. Better—far better—to remain as you are, under the military rule of your conquerors, and await their returning sense of justice. I feel assured that nothing but a mistaken appeal to base fear, and that dastardly virtue, called prudence, could have wrought so wonderful a change in the public sentiment of South Carolina. And it is melancholy to see the people—a proud, gallant people—scared into their own ruin and degradation by the false cry of confiscation, like the consumptive lunatic, who had such a terror of death that he butted his brains out against the walls of his cells to avoid it. In order to save our lands from Congressional confiscation, we are persuaded to let the negroes parcel them out amongst themselves.

The Charleston Advocate.

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Charleston, S. C.

Single copies of the *Advocate* may be had at Mr. Howard's tin store, under our office at ten cents each.

White and Black Men.

In a recent editorial on a paper entitled "White and Black Men," we find the following sentence:

"Black men are more deeply interested in the well-being of their race than any white man can be."

Again the same paper in its editorial columns says:

"We want true representation. Let the whites be represented according to their numbers, and the blacks according to theirs also."

If a white man cannot fully appreciate the interests of the colored man, then we infer that it must be equally impossible for the colored man to feel for the interests of the whites. Hence the demand is made that in legislation, each class should be duly represented, that whites may act for whites, and colored for colored.

The same principle is inculcated by blacks who say they love those of their own color better than whites, and by white who claim that they can feel more deeply for the wrongs inflicted on their own, than on the colored race. If it be true that our affections, for humanity, should be varied by the color of the skin, then class legislation and representation are to be justified.

The same principle of separate interests and partial affection, is involved in the idea that the two classes should ride in separate cars, occupy separate sittings at church, receive the Lord's Supper at separate tables, and be included in distinct ecclesiastical organizations.

That narrow minded prejudiced white people, who believe that God designed the colored man for slavery, should be found to advocate the idea that the African has distinct sensibilities and interests from white people, might be expected; but that colored men should endorse this unchristian idea seems to us quite strange.

It might as well be contended that persons with blue eyes cannot identify themselves with the interests of those of black eyes, as that a man with a light skin cannot feel full sympathy for his brother of a darker hue! "The black man is more deeply interested in the well being of their race than the white man can be." Were Clarkson, Wilberforce, Wesley, and a Lincoln black man? Who with the African's complexion ever did more for his race than these devoted lovers of our common humanity? Did he who took upon himself, not the nature of angels, but the seed of Abraham need to have a colored skin that he might

make an atonement for the sins of the whole world? Are we not made of one blood, and have we not all been redeemed by the same Savior, and at the same price? What interests has the black distinct and separate from the white in this or the coming world? Does the gospel know any difference, or does God's law make any distinction? We might as well talk about the white man's Bible and the colored man's Bible, as the white man's church, and the black man's church. It is equally absurd to undertake to make distinction in regard to their interests or representation.

In the great work of reconstruction we should scorn the idea of the white or black man's party. The broad basis on which we are to predicate our legislation should be that of principle, and not complexion. Man should be regarded as man entitled to all the sacred rights of humanity without any distinction of the account of race or color. A position in church or state, because his complexion is either white or black. No man has a right to be a master, and no man can justly be reduced to slavery for this reason. It is as repugnant to the great principle of the brotherhood of man, to organize a church on the basis of a dark, as white skin, and just as anti-republican to encourage political organizations and special legislation for the black as white man. All should be admitted to equal rights and privileges in church and state whatever may be their race or color. Those claims to leadership and distinction that are urged on the consideration of complexion should be regarded of shallow and doubtful force. No man has a claim to the confidence of colored people because he is himself colored, and none are to be the objects of suspicion and mistrust because they are white. We should all live together in peace and harmony, doing to others as we would that they should do unto us. Those who would have nothing to do with the white man, are of the same unchristian spirit as those who would have nothing to do with the colored man. In this country of ours we should know in the administration of the government, no black or white North or South, but man as man and the Union as one and inseparable.

Cherry Hill Camp-Meeting.

The first week in May 1867, will be memorable on account of the holding of the first Camp-meeting in South Carolina, since 1844, by the old Methodist Episcopal Church.

The weather was delightful—the crowd excellent, and the preaching powerful.

Rev. J. A. Sasportas, pastor of Summerville circuit, managed the meeting with gracious skill, and there was not the slightest disturbance from first to last, either among white or colored. A solemn awe seemed to pervade the encampment, and none seemed disposed to hurt or harm in all God's holy hill. Though the meeting was designed specially for the circuit yet there were large delegations from Wentworth street, Spring street and old Bethel churches; went out with their tents to encamp for the week, and added greatly to the interest of the meeting. Many professed to experience the deep fullness of God's love, and about 125 sought and found the pearl of great price.

Scenes like the day of Pentecost and primitive Methodism were re-enacted: "the slain of the Lord were many." On Sabbath night there were between 50 and 60 lay as dead, at one time in the tent, and praying circle at the stand.

We could but exclaim "cry out and shout thou inhabitant of Zion for this is the Holy One of Israel in the midst of thee." Long will the manifestations of the power and glory of that night be remembered.

Sermons accompanied by the demonstrations of power, were preached in following order viz: Opening discourse by C. H. Holloway on "drawing nigh to God," followed by Bro. Way on the "works of Darkness,"

Dr. Webster on "the land of promise," C. H. Holloway on "the willing people."

Dr. Webster on "the close friend."

J. Roseman on "the Prodigal Son."

Joshua Wilson on "the joyful sound."

T. W. Lewis on "converting the sinner."

Sam'l Weston on "the great commission."

J. Roseman on "the looking unto me."

Joshua Wilson on "the good Samaritan."

T. W. Lewis on "who shall abide His appearing."

J. A. Sasportas on "the Lord's supper, and the wedding garment."

B. F. Randolph on "the Queen of Sheba."

A "love feast" accompanied by the

rich experience of pilgrims long on the heavenly journey, and young and happy converts, with appropriate words of parting council, closed Cherry Hill camp-meeting.

The S. C. Rail Road agents deserve great credit for their gentlemanly kindness towards those who passed over their roads to the meeting, and the reduction of their fare one-half.

Sister Elizabeth Way, has given a beautiful lot for a permanent campground for the M. E. Church, nearer the rail-road. She is the daughter of Saml. Steppes.

Outrage at Lynchburg.

We have been credibly informed that a dastardly and cruel outrage has been committed upon the person of Rev. J. R. Tamblin at Lynchburg S. C. Mr. Tamblin is engaged as a missionary of the M. E. Church upon the Sumter circuit, and is also a teacher of a freedmen's school at Lynchburg, under the auspices of "The N. E. Freedmen's Union Commission."

About two weeks since, by invitation of the colored citizens of Lynchburg, he consented to address them at a public meeting upon the great questions which are now engaging the attention of the unreconstructed South. He was also asked to read "The Military Reconstruction Bill," "The Platform of the Union Republican Party" and such other documents as would give the lately enfranchised, light upon their rights and duties.

At that meeting a large number of the freedmen were present, and a few of "the upper and ruling classes," Mr. Tamblin in writing to a friend concerning the meeting, says: "I went with fear and trembling, not being accustomed to speak upon political matters, but sudden inspiration came over me, and I spoke with great liberty for about an hour." Nothing was said that any reasonable person could take offense at. The laws of the Nation and the powers of representative bodies were explained, and fully given, to the enthusiastic delight of the freedmen, and discomfiture of the unreconciled.

The Sabbath following this meeting, instead of worshipping God in their usual places, it is said that "the offended residents of Lynchburg met to concert plans and schemes to drive Mr. Tamblin out of town," for he was having too much influence the *ni yers*. It was also suggested by the conspiring haters of free speech, free press, and free men, that "whatever was done must be done in the night, so that no one could discover the actor."

Threats against Mr. Tamblin's life were patent and public. He was cautioned by citizens of Lynchburg, not to be out of doors after dark; still he could not believe that any one entertained malice in his heart toward him, and went about his regular work. On Sabbath last he went to Sumter to fulfil his appointment, and returning to Lynchburg Monday evening, while walking from the depot to the town about half-past 7 o'clock he was struck under the eye by some unknown missile which stunned and felled him to the ground. Had it not been for the coming of a few loyal and friendly freedmen to his aid, Mr. Tamblin thinks his life would have been taken before he could have reached his boarding place.

Means were made use of on his part to secure action from the civil authorities in the premises, but no attention was given. We understand that full representations have been made to General Sickles, and we trust immediate steps will be taken to remind the people of Lynchburg that the Government will defend and protect its loyal, threatened, and violated citizens. If we cannot have free thought, expression and action, especially where it is most needed, then are our efforts to save the Nationality in vain.

Mr. Tamblin is an Englishman by birth, scholarly and cultivated, generous and charitable, conservative in sentiment and disposed to give justice with an even balance to all men, and we feel that this outrage is more unwarranted and implacable on that account.

Another Murderous Assault.

Lymus McLoud, a colored local preacher of the M. E. Church, was shot last Friday on the high way near Lynchburg, S. C., by one of the white "chivalry" of that place, and at last accounts lay in a dying condition. We have heard of no provocation save his connection with the M. E. Church, and taking part in a Republican meeting. We learn that the civil authorities refused to arrest the murderer, and that the Military commanders are attending to the

matter. We have good hope that a little of the wholesome discipline of Generals Sickles and Scott will make our lives a little safer in the vicinity of this nest of ex-Confederate officers.

State Convention.

A Convention of the Union Republican Party of South Carolina assembled at Military Hall in this city on Tuesday evening last. Something over fifty delegates were present and answered to their names. The room was densely packed with spectators, all of whom seemed to take an anxious interest in the proceedings. The Convention was called to order by Mr. J. P. M. Epping, who nominated for temporary Chairman, R. H. Gleaves of Beaufort, which was put to vote and carried.

The Chairman, on taking his seat, explained the objects of the assembling of the Convention which were the more perfect organization of the Union Republican Party of this State, and the adoption of a platform which should be the basis for the party to work upon.

On motion, a Committee on Credentials, consisting of one from each District, was appointed by the Chairman. The Committee retired, and on their return reported eight Districts represented.

On motion, a Committee on permanent organization was appointed, who reported the following nominations: For President, R. H. Gleaves. Vice Presidents, J. J. Wright, Rev. R. H. Cain, J. P. M. Epping, Isaac Brockington, II. J. Maxwell. Secretaries, Robt. James, W. J. McKinlay, T. K. Sasportas. Chaplain, Rev. F. L. Cardoza.

The nominations were severally voted upon, and confirmed by the Convention. Capt. T. J. Mackey and Mrs. Harper were called out and addressed the Convention.

The Convention then adjourned to meet the next morning at 10 o'clock, at the A. M. E. Church, on Calhoun St.

2d DAY WEDNESDAY, MAY 9th.

The Convention met according to adjournment, and in the absence of the Chaplain, the meeting was opened with prayer by Rev. J. G. Gibbs. President Gleaves made an address, further explaining the work of the Convention, and defending the principles and doctrines of the party.

A Business Committee was appointed who reported the following:

1st That the Convention adopt Cushing's manual as the basis of the parliamentary rules and regulations by which they would be governed.

2d The appointment of a temporary State, Central Committee.

3d The adoption of a platform of principles.

Committee on Platform. R. C. DeLarge, W. J. Whipper, R. H. Cain, II. J. Maxwell, E. W. M. Mackey.

Committee on Addresses. J. J. Wright, Jas. M. Allen, II. E. Hayne.

State Central Committee.

C. C. BOWEN, President.

E. P. WALL, Vice President.

PAUL POINSETT, Treasurer.

W. J. WHIPPER—Beaufort.

W. M. VINEY—Colleton.

R. C. DELARGE.—Charleston.

JAS. ALLEN,—Greenville.

ISAAC BROCKINGTON,—Darlington.

J. K. JILLSON,—Kershaw.

II. E. HAYNE,—Marion.

T. K. SASPORTAS,—Orangeburg.

On motion it was resolved that all persons in attendance on this Convention, having been elected to represent Parishes or Districts, are hereby admitted to seats, provide the committee on credentials are satisfied of their election or appointment.

Charles Bentham and Peter Crosby were appointed Sergeant-at-Arms.

It was moved and carried that a committee of one from each District be elected permanently to act as a State Central Committee, and that the Districts not represented be left open for appointment.

The Convention then took a recess till half-past 3 o'clock.

AFTERNOON SESSION.

The Convention met according to adjournment, and proceeded to business.

On motion it was resolved that the Chairman of the State Central Committee appoint temporary committee-men for the unrepresented Districts.

Resolved, That a committee of five be appointed to draft a platform and suitable resolutions for this State.

Resolved, That a committee of three be appointed to devise plans for procuring means for defraying the expenses of the Convention.

Resolved, That the Chairman, Secretary and Treasurer of the State Central

Committee, together with any two of the Committee, constitute the executive committee of the State.

The following platform was adopted by the Convention.

Platform of the Union Republican Party of South Carolina.

I. That in order to make the labors of all our loyal fellow-citizens more effectual for carrying out the provisions of Congress, for the restoration of law and order in our State, as well as for the peace and prosperity of our entire country, we, the people of South Carolina, do form ourselves into a political organization, to be known as the Union Republican party of South Carolina.

II. That as republican institutions cannot be preserved, unless intelligence be generally diffused among all classes, we will favor a uniform system of common schools and colleges which shall be open to all, such system to be supported by a general tax upon all kinds of property.

III. That we will favor a liberal system of public improvements, such as rail-roads, canals, and other works, and; also such a system of awarding contracts for the same, as will give all our fellow citizens an equal and fair chance to share in them.

IV. That we will also insist upon such modification of the laws of the state as will do away with imprisonment for debt, except for fraud, and imprisonment of witnesses except for wilful absence, and, especially, to abolish entirely and forever, the barbarous custom of corporeal punishment for crime, or any other cause.

V. That as large land monopolies tend only to make the rich richer, and the poor poorer, and are ruinous to the agricultural, commercial, and social interests of the state, the legislature should offer every practicable inducement for the division and sale of unoccupied lands among the poorer classes, and as an encouragement to immigrants to settle in our state.

VI. That the law of ejectment and distraint should be so modified as to protect equally the landlord and the tenant.

VII. That provision should be made for the exemption of the "poor man's homestead."

VIII. That the interests of the state demand a revision of the entire code of laws, and the re-organization of the courts.

IX. That it is just and proper that all taxes should be *ad valorem*, and proportioned to the property of the citizens, and that no capitation or poll tax should ever be levied in this State.

X. That the ballot being the surest safeguard of the rights of the citizen, all officers of the State should be elected by the people.

XI. That the poor and destitute, those aged and infirm people, houseless and homeless, and past labor, who have none to care for them, should be provided for at the expense of the State; and that in the re-construction of our government, we will see to it that they are not neglected and forgotten.

XII. That we give our cordial and entire sanction to the action of Congress for the restoration of the Union, and to the wise and just principles of the Republican party.

XIII. That we will not support any candidate for office who will not openly endorse the principles adopted by the Union Republican party; and that we pledge ourselves to stand by the regular nomination of the party without any reservation whatever.

R. C. DeLarge,—Chairman.

II. J. Maxwell, E. W. M. Mackey, W. J. Whipper, R. H. Cain.

Rev. B. F. Randolph, Ast. Supt. of schools for this State, for the purpose of organizing schools, and looking after matters that pertain to them in general, will visit the following places.

Columbia, May 13. Camden, May 20. Darlington, May 27. Cheraw, May 29. Marion, June 3.

We are happy to learn that the nett proceeds of St. Marks Fair amounted to the generous sum of \$1016, 80.

BAPTIST CHURCHES, BRANCHVILLE S. C.—On Sunday 28th of April Rev. C. H. Corey organized a Church in this village. It is to be known as the Canaan Baptist Church. Rev. G. Govan has been since ordained as Pastor.

WADMELAW ISLAND.—Last Sabbath Revs. C. H. Corey and W. Carr visited this Island and organized the "Wadmelaw Baptist Church." After 61 had been baptized by Rev. W. Carr, the Lord's Supper was administered to the newly organized church which now numbers 223.