

haste to be accepted as leaders. They push their pretensions, instead of calmly leaving Providence to take care of their claims and dues. If assumption and oracular tones and plantation manners will secure this end, they are employed. If these fail they are ready to adopt more decisive measures—and, hence, revolution and war. They can swallow a bitter oath if that is indispensable; they can sneer at it when they are in danger of being suspected of modesty and humility. They can put on the dignity of an awful, stifled inaction, and then address themselves to the rhetoric of wounded pride and spasmodic indignation. And through all these varied performances which sweep the whole scale of expedients—from the aggressive to the pitiable—from the hero to the harlequin—they are bent on one thing, and that is social and political supremacy. The one unsundered and unchanged purpose runs through the whole varied programme and performance.

There is something striking and instructive in the attitude of these southern men to-day. We cannot forget how they argued against the full liberation of the negro while he was a slave—how they quoted the curse against Canaan and the sending back of Onesimus to prove that Providence had forbidden us to make him a citizen—how they draw out physiological rhapsodies from his curling hair and his projecting lips and his gargled heels and his shocking odor, to bind him to the baboon and gorilla—how they insisted that he could live among them only as a vessel—how they declared, over and over, as though it were an axiom in social science, that his liberation would lead to his destruction, and his enfranchisement by Federal authority would send the toads for a second St. Bartholomew more terrible than the first—how, only six months ago, they proclaimed that they would die protesting against giving him the ballot, and sending up their martyr-prayers with an urgency that must bring retribution of justice and the interposition of Providence;—and how it has been their standing avowal for a generation that the law-born and unyieldable Yankee alone could descend to the level where a political alliance with the negro is possible.

We all remember this. We recall it now not to taunt the humiliated men of the south, but to draw out a lesson and joint a moral and exhibit a duty. The attitude of these men to-day is a peculiar one. The negro has become a voter, while they have ceased to be such.—Reconstruction cannot much longer be hindered by their threats or protest or inaction.—The anomaly which they were willing to have chronic is coming to an end, and *bona fide* state governments, in which the negroes are to have an effective voice, and which are to be expressed by the Federal Congress and they, are soon to be facts. And now these former leaders, by confiding the negro's confidence, complimenting his industry and intelligence, assuring him of their interest in his welfare, affirming that they indulge no prejudice, and cherish a deep friendship, insisting that he and they are bound up in a common fate, and must share a common fate, generously proffering him the benefit of their long and varied political experience, and indirectly asking his intervention and plea to procure a pardon and an enfranchisement at the hands of the government.

But let not the freedmen be deceived in regard to the object had in view, in the guile and artifice proffered to secure their votes. It is for the overthrow of that party which all through the terrible struggle for the nation's life, sustained the government and lifted the freedman to what he is to-day. And even now, it is to "initiate" says the *Times*, "such progressive, backward movements as will secure the triumph of constitutional conservatism, by undoing what has been hastily done, and undoing what has been learned amiss."

To what extent will this undoing be carried? To the disfranchisement of the blacks? To the re-enslavement of the freedmen? We solemnly protest against such sentiments and as solemnly forewarn the people of color to beware of the threatened danger. Your friends in war, the Republicans are your friends in peace. Neither compelled by threats nor seduced by promises, the freedmen of the South should stand firmly united to those who, in the hour of their need and peril, were their providential deliverers.

President Lincoln's Ambition.

It is nothing against the great Abraham Lincoln that he had an ambition to be President. Doubtless, every "man of des-

tiny," as he was, has certain premonitions of his own greatness. The following, by a correspondent of the New York *Tribune*, is part of a conversation with Mr. Lincoln's partner, (Wm. Herndon, Esq.) revealing some of his aspirations:

In common with most people, I had concluded that this great honor came to Mr. Lincoln as unexpected as it was unsolicited, and to him a staggering piece of luck, like a lottery prize. This estimate is a charming one, but it is not a true one. When the Douglass and Lincoln contest was ended the defeated man said to his partner:—

"Billy, I knew I should miss the place when I competed for it. This defeat will make me President."

He refused, in the interim, any proposition looking to his acceptance of a lesser office, and this with the concurrence of his friends and family. At the same time he took no immediate means to precipitate his opportunity; rather, like a man destined, sat more closely to study and vigilance, read all the issues as they developed, and waited for his call.

It came at last, in a special invitation to visit New York and spend in the Cooper Institute. He felt, intuitively, that this was the Rubicon, and, with a human thrill, paused and hesitated.

It is possible that, at this moment, and in my close friend's whisper "stay," the republic might be dead, and Abraham Lincoln living.

"Go, Mr. Lincoln," said Herndon; "make your best efforts. Speak with your usual lucidity and thoroughness."

Home said "Go," also.

He appeared in New York, as all of you remember, and his success there drew the attention of the country to his name. The West can originate men, the East must pass them; and the firm of Lincoln & Herndon, allied in reality, when the Convention met at Chicago, Herndon by this time reached the highest usefulness in his State of which his nature was capable.

The best lawyer in it, the hero of a debate equivalent to a senatorship, with a mind too broad and grave for a mere gubernatorial place, and already, by four years' destiny and preparation, President of the United States, he went up to the post with a dignity and ease that made men stare, because they had not seen the steps he took upon the road.

The Charleston Advocate.

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

All letters to the Editors of *Public Affairs*, should be directed to "Charleston Advocate," Lock-Box 1097.

Charleston, S. C.

Impostors among the Colored people.

The *Leader* of last week, in some appropriate words of caution to the colored people, says:—

"A few divines of doubtful piety have circulated among them, and have been more intent on proselyting their peculiar church, than contributing to the proper instruction and welfare of the people. Their efforts to divide the colored people in church, in school and in state; pandering to caste, and their diligence in fostering dissensions, have been the chief of their endeavors; their persistent efforts to crush out every effort which colored men have made, independent of their councils or guidance, are too plain not to be seen."

We feel ourselves called upon to repeat the caution so timely introduced by the *Leader*. These divines, as far as our observation has extended, are those who had no talents and influence to secure a comfortable subsistence among the intelligent people of the North, and have come, in poverty, among the poor freedmen to be comfortably housed and supported. They assume that the poor freedmen are too ignorant to know how to manage their own financial affairs, and wish money paid into their hands to build churches. They offer special inducements to their friends to take shares for capital stock in starting stores, and publishing newspapers, but it is known that money paid into these *proselyting* enterprises, never returns to replenish the pockets of their unfortunate victims. Their cry is always for money, more money! But what becomes of the money is just as doubtful as the characters of the men who thus assume that everybody is bound to believe them honest, although appearance may indicate quite to the contrary.

Another method adopted by these liars upon the scanty earnings of the freedmen is to induce them to enter into service for them under solemn promises of paying them wages, and then neglecting or refusing to keep the promises they have made, by not paying their honest

debts! They are politicians, or not politicians, to suit circumstances. Their organ has the Reverend *attached* or *attached*—they can decline to serve on a political committee, and then decline to serve on said committee, as interest or policy may seem to dictate.

As the *Leader* suggests, these doubtful divines pauper to caste, and dilligently foster dissension. They make distinction on account of color, and are trying to prejudice the colored people against the whites, by continually saying "have nothing to do with the white man, he is not to be trusted. We do not want any white masters, our only safety is in managing our own affairs." They are trying to get all the colored people into churches by themselves, where they are to have no church connection with white people. By this specious plea, they have taken many from the maternal bosom of the Old M. E. Church, which is liberally doing more than any other denomination in the country for the benefit of the colored people.

As the *Leader* suggests, they make persistent efforts to crush out and suppress every movement made by colored men who act independent of their councils. If colored men propose to be united with their white friends, in church or state, those who have always been their best friends, they cry out against them as political tricksters and scheming politicians, whose plans of treachery and fraud, if consummated, would render our state so corrupt that the angel of God would be obliged to hold his nose when passing over it! These divines claim a peculiar adhesion for the dear people upon whose scanty earnings they depend for the carriage in which they ride, and the food they eat, saying they love them better than they can love any with the complexion of a Wesley or a Lincoln—with the profound adhesion which can only be felt for one who has a skin colored like their own.

But we forbear to pursue further this painful subject, but we feel constrained to join with the *Leader* in asking the freedmen to beware of these wolves in sheep's clothing. By their fruits ye shall know them. They are always asking the colored people to do something for them, but all they do for the colored people in return is to try to prejudice their minds against their white friends, and induce the freedmen to accept of them, as their pastors and political leaders; and it will be seen in the end, that they are lending only on the principle of caste into the ditch of financial and political ruin. The results of such teaching will be to foster a war of races, and prevent that peace and harmony so needful to promote the real prosperity of the South. The colored people should never tamely submit to such fraud upon themselves, and such scandal upon the cause of Christ. All public teachers should be free from the appearance of evil, and teach the great lesson of loving even their white neighbors as themselves and their own race. We hope the *Leader* will not be slow in exposing all such chicanery among the colored people, and in this effort for the public good, we cheerfully pledge our hearty co-operation.

Colored Voters.

It is evident that the people of the South, do not yet understand the real character of the colored people. They did not know the views and feelings of their slaves, towards the Yankees, during the war, but supposed their slaves feared and hated them, while at the same time they were regarding and treating these defenders of the old flag as friends, when they had the opportunity of doing it, even at the peril of their lives. Many of their white pastors, who had pledged themselves, body and soul, to the infamous rebellion demanded of the colored members to give pledges to pray for the success of the confederacy! We have been asked by some of these same persons thus pledged, if we supposed they could sincerely pray for the perpetuity of the curse of their own bondage? But their masters seemed comforted with the assurance, that the prayers of these pious slaves would be effectual to save them from the power of the general government, and rivet upon their slaves the iron fetters of a hopeless bondage. But the poor slaves, and the God who hates injustice and oppression, knew how he prayed, and his prayer was answered in God's own way and time.

Now these same slaveholders are fondly hoping that the prayers and votes of their former slaves, will commit to their hands once more the reins of power with which they can defeat and overthrow the great Union Republican party of this country, by which they have been defeat-

ed on the field of battle, and in the halls of congress. But the colored citizens of the South are not to be thus blindly led into the service of their old masters. In Richmond they refuse to make pledges to any party, while in Nashville, where the Democrats have made their highest bid for their vote, the Conservative Colored Convention appears to have given extreme offense to the colored people generally. When we find a black man declaring his intention to vote with the boys in gray, who fought to keep his race in slavery, we need not fear that his arguments will have much influence.

It is important that we have union at the South—union between the white and colored people, as the interest of each class is intimately blended. But it is a great mistake to assume that the only way to have union is for the colored people to unite their influence, and votes, with those who have in the past denied them all the sacred rights of humanity. It should be known and acknowledged that we are now living under a new dispensation, even at the south—one not of slavery, but of freedom and equal rights, and the colored people are willing to meet their white fellow-citizens in harmony on this platform, and here unite with them to make the great South prosperous and happy; but they will sooner die in the struggle for true liberty, than strike hands with unrepentant slaveholders and rebels in the defeat of the party who have given them liberty, and all the sacred rights of American citizens. Congress has enfranchised the colored man who with the Union soldiers of the North fought for the old flag, and have laid the basis for a righteous reconstruction on the principle of equal rights, and impartial justice; and the colored people will fight it out on this line, and will accept no peace or conservatism short of this.

Valuable Suggestion.

We notice by an article in the Washington *Chronicle*, that a leading officer in the Freedmen's Bureau has been making some practical suggestions of great value in obviating difficulties in the way of just and impartial registration at the South, in preparation for political reconstruction. We regret that we have no space for the entire article. The writer suggests that it be done at a season that should not interfere with the planting interests; that boards of registration should be composed of white and colored men; that no advantage shall be taken of the colored people on account of ignorance of their own ages, or the lack of a family name; that plans for voting shall be accessible for all, and freedom granted for all to attend; that a portion of the police force of the principal cities be colored men to quiet the public mind on the question of the colored people being represented in office; that the people be duly notified of the time and place of voting, and amply protected in their rights by the presence and influence of such officers as may be required to secure the rights of all parties concerned. We understand that these suggestions are approved at Washington, and we are glad that the attention of the authorities has been called to this subject.

National Freedman's Savings Bank.

Reader, do you understand the nature of this institution? If you have not looked into the matter, please read without delay the advertisement on our third page, and the first time you are in Charleston, go at once to No. 9, State street, to what was once the great "slave mart" of Mr. Oakes, and in the very room where thousands of those for whom Christ died, have been sold to the high bidder, and you will find a neatly fitted and furnished room for banking purposes.

Our old familiar friend, J. Ritter, esq., the Cashier, will greet you kindly, and answer any questions, for information, you may ask.

The most splendid painting of our "martyred President," hangs upon the wall near the place where stood the auctioneer in the old days of Southern prosperity. In the corner where *human chattels* once stood huddled together in agony awaiting their turn, now stands the mammoth Salamander Safe for the safe-keeping of deposits. In the rear adjoining room is a quiet and convenient place for private business and consultation, where colored and white men will be welcomed on the same footing.

We observed upon the long table the *Charleston Advocate* on file, with other papers, and pen, ink and paper for the accommodation of bank visitors. We predict that in less than five years more business will be done at No. 9, State st., than any other bank in Charleston. This bank is just the place to make deposits,

as it will pay interest, and the security is as ample as that of the government.

Mass Meeting at Georgetown.

We learn from the Georgetown *Times*, that a large Mass meeting was held in that town on the 2d inst. An appropriate Preamble and Resolutions were read by Mr. A. L. Ellis, which were unanimously adopted. The first resolution embodied the adoption of the platform of the Union Republican party; and "that while we, the colored portion of this organization, are most grateful to our deliverers, particularly for the recognition of our manhood and enfranchisement—we, nevertheless, entertain no feelings of hostility, malignity, or revenge toward any, but are willing to meet, even those who may have been our enemies, upon the Republican platform, and extend to them the right hand of fellowship."

The meeting was addressed by J. H. Rainey, Rev. B. F. Randolph, Clarence Anderson, C. J. Cole, and T. W. Daggett, all of whom supported the Preamble and resolutions, and forcibly urged upon all present the necessity of a thorough organization, and consolidation of the Union Republican party of South Carolina.

Sumter.

"Juhl," the correspondent of the *Chronicle* writes the following truthful description of church and school matter at Sumter.

"The largest congregation at this place is that which is connected with the M. E. Church, and must number its membership and adherents by the thousand. It has native colored pastors, and owns a very large house of worship in the suburbs. A very elegant communion and baptismal service was recently presented to this Church by Mr. Tappan, of Boston. On the occasion of its presentation appropriate addresses were delivered by one of the school teachers, and by Chaplain Whittemore and a colored preacher, and the immense audience appeared gratefully to appreciate the kindness of their distant, and stranger friend. Connected with the Church there is a very flourishing school, under the tuition of two Massachusetts ladies, and attended by crowds of colored children. It is sustained by Northern societies; and it is unquestionably true that as the North has given freedom to these people and made them all full citizens, it should complete the work by educating them for a proper appreciation and enjoyment of their new estate. We certainly have not at present the means to do so."

It is specially gratifying to us, to read the above from the pen of a just and appreciative southern gentleman, and the ablest and most interesting correspondent of the daily press.

It is in striking contrast with the tone and temper of southern "knights of the quill" generally, when speaking of the efforts of northern teachers and missionaries among the freedmen. For example, read the unjust and abusive letter in last Saturday's *Daily News*, misrepresenting and berating the teachers and scholars in the excellent school of Mr. Carboza in this city.

From Sumter.

We received the following communication from a most worthy and influential colored man in Sumter. The design of this letter is, to correct a false impression of a notice of what was called by the *Daily News* of last week, a "Mass Meeting of the colored citizens," and was commended as "praiseworthy action." Our correspondent says:—

This *Mass Meeting*, so called, consisted of just *twenty persons*, all told. It was a small affair, gotten up by the preacher of the African church, of the Beverly Nash school. Somebody is, of course, behind the curtain, pulling the wires; before long, all this will come out. The mass of freedmen in this section are for the Union Republican Party, and will not, by threats or bribes, be moved from their position.

We shall soon hold a real Mass Meeting here in Sumter, of which you shall hear in due time. The little handful on the one side, don't work with the Union party at all; but are hand and glove with those who oppose us. Be not deceived by false reports—the colored people of Sumter will never surrender to the open or secret foes of our liberty; or put in office our "best friends," who have plunged the nation into a bloody war to make our bondage perpetual.

A SUMTER FREEDMAN.

THE RALEIGH STANDARD.—We welcome to our exchange list, this sterling Republican paper published by ex-Governor W. W. Holden, in the center and heart of the Old North State.

We have faith in the proverb that "a living dog is better than a dead lion," but in the *Standard*, we have a *living li-*

on. He seems to like no fire that does not boil the pot, and goes in for "light wood," in cooking his racy and scathing editorials.

If any of our readers are able to take a tri-weekly, by all means send six dollars to the Raleigh *Standard*. If one cannot spare the means, let two or three unite, and allow it to visit you one hundred and fifty times the coming year.

IMPORTANT SUMMONS.—Messrs George

A. Trenholm, ex-Secretary of the Confederate Treasury, his son William C. Trenholm, T. D. Wagner, and James Welsman, all members of the Charleston firm of Frazer, Trenholm & Co., and John B. Lafitte, their agent during the war at Nassau, were personally served, recently, by a deputy Sergeant-at-Arms from Washington, to appear before the Judiciary Committee at that city on the 10th of May next, in relation to the business of blockade running, and the assets of the firm remaining at the close of the war. It is rumored that the Government will probably collect duties on the brisk little trade kept up here during the war. *Quin Sabe?*

ZIONS HERALD.—Rev. Gilbert Haven takes the chair vacated by Dr. Cobleigh. Our hearts ache to see our old friend and pastor, wounded, come down from the watch-tower; but we will hope and pray that he may soon rest and be refreshed, so that he may enter another. Meanwhile, we involuntarily nod assent to the "b w editorial" of the incoming editor. Bro. Haven will be a keen blade, and a faithful ally to the cause of equal rights.

MASS MEETING.—A mass meeting was held at Florence on the 15th instant. At least one thousand persons were present. Stirring and eloquent addresses were made by B. F. Whittemore, E. J. Snetter, and others. The Union Republican platform was read and adopted, and a permanent organization effected.

SCHOOL EXAMINATION.—We regret that sickness of hands in our office, and other circumstances, crowd out an article written on the examination of F. L. Carboza's School at Centenary Church, on Thursday afternoon. The examination was creditable to all concerned. If our notice keeps well, we may possibly insert it in our next issue.

"Squibs" came too late for this issue. Thanks.

"The proceedings of a Mass Meeting at Darlington will appear in our next issue.

Items.

Loyal Celebration.

The march of the franchise and the franchised has been again witnessed in the streets of Richmond. The colored people there celebrated its evacuation by a large procession. The fact goes to show that they are intelligent and loyal enough to recognize their friends. They will not vote for ex-Rebels after celebrating the defeat of rebellion.

UNION VICTORY.—Rhode Island has again won a thorough Radical victory, with Gen. Burnside for its hero. Messrs. Dixon and Jencks are reelected to Congress by round majorities, and on joint ballot the Radical Legislative majority is 76, the Democrats having but 14 members in Senate and House. This is a victory which does not look as if Connecticut was New-England, and we commend it to the gentlemen who hailed Mr. English's election as a sign of complete revolution in the politics of the North.

NO DISTINCTION ON THE ACCOUNT OF COLOR.—Dr. McClintock announced in the New York Conference that the Drew Theological Institute at Carmel, New-Jersey, would be open to colored persons as well as to white. This is the right plan for all of literary and theological institutions. We have a Theological Institute in Charleston S. C. that makes no distinctions on the account of color. White students one here admitted if they come well recommended.

SUFFRAGE IN OHIO.—The Ohio Legislature has finally adopted a proposition to so amend the State Constitution as to extend the ballot to colored men upon equal terms with the whites. It will go to the electors for ratification or rejection.