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COMMUNICATIONS.

All Articles appearing under this head are Original.

Gov. Alcorn's "Caste" Leanings Reviewed.

BY GEO. T. DOWNING.

My attention is called to a long letter, addressed to your paper by Gov. Alcorn of Mississippi; which letter has been very generally approved by, and copied into such of the newspapers of that State as are in "sympathy with Jeff. Davis, and the lost cause."

At first, I was inclined to regard the gentleman's error more leniently than a more critical review of his letter permits. I was ready to be charitable, in view of his past education, surroundings and interests, and to simply conclude that he was not properly "reconstructed;" that he afforded additional evidence that the thought of granting universal amnesty was premature, especially when individuals with the good intent, supposed to be true of Gov. Alcorn, have no higher conception of, and respect for their fellow, than to proscribe him, not because of any fault of his, but because, perhaps, he may vary more or less in complexion with them; because, as the Governor more glaringly admits, he was once his abject slave. But I see in the letter venom feeling; the old cherished hate, the spirit to despise, all of which does not invite charity. In his letter he intimates that the urging for perfect equality before the law may, if adopted generally, prove a serious embarrassment to the success of the vital question of reconstruction," he says to force the same against "the prejudices of the large masses of the wealth and intelligence which happen to be, *for the time*, in the minority," is "an ungracious and unnecessary compulsion," wicked, odious, hateful; he charges, that the same is an interpolation "to break down forces of social life;" he characterizes it, as "a wanton violation of the feelings and opinions of the minority;" he declares it an "outrage;" he cites, to show the brutality existing in his State, as follows: "but twelve short months ago, with the State in the grasp of military power, schools established by private citizens, for the education of colored children, were sacrificed to popular passion, in several instances, by the torch of the incendiary." The letter covertly attacks Congress for its exercise of authority in compelling political equality in his State. All of the above, and more that I might refer to, feed no charitable conception thereof. He says, "it seems to me, that some of the prominent men of your race are over sensitive on the subject of social equality;" he says, "a true assertion of the dignity of the colored people would, I submit, show less concern for a fellowship with a people by whom that fellowship is rejected." Must I conclude that Gov. Alcorn designs to insult the manly spirit of "some of the prominent men of our race," by asserting that they are sensitive in desires for social intercourse with every shrivelled-up specimen of humanity, because they may be paler in complexion than were some of their slaves? Does he suppose that they covet social equality with tens of thousands of mean whites in the land, who are infinitely, and in every respect, inferior to them? That they would permit social intercourse with the same, to be forced upon them? And have they not justness and intelligence enough to know that they cannot compel in others, what cannot be compelled of them? Unrestrained social intercourse—either among white or colored persons, or between them will never exist. Going to school together will not make it, does not make it inevitable. *Social intercourse*, is left with those who will it, whether they go to school together or not.

The Governor's proposition is, that colored men, having been slaves and despised, the large masses of the wealth and intelligence happening to be, for the time, in the minority, no law should be enacted in the management of public instruction that should have the effect to secure all persons, without regard to race, color, or "previous condition," from being proscribed; that it should be permitted to put colored children to themselves; that otherwise society would be injured. I deny the proposition. It is anti-American, against the Constitution, justice, and all experience. The American idea is "one of many," blending no distinctions before the law, no privileged classes, no recognition of the right of one citizen to look despisingly upon another citizen.

The right to vote involves the right to say what shall be law; and common sense suggests that no power would decide to invidiously proscribe itself. Justice demands that no one should be thus proscribed; that no law-abiding citizen should enjoy anything short of equal rights and advantages, including conveniences, incentives, aspirations, and an absence from all depressing rule.

As to experience, I submit that the Superintendent of Public Instruction in this city, a white gentleman, who has lately inspected schools in various States, where white and colored go permiscuously together, affirms that no evil consequences ensue because thereof. The Superintendents of Public Instruction in the cities of Providence and Newport, Rhode Island, where a most intense opposition to the urged arrangement manifested itself before the arrangement took place, now join in affirming that the system of "mixed schools" works harmoniously and well.

An extract from the report of the School Committee of Worcester, Massachusetts, speaking of the abolition of a colored school which had existed, but was abolished, during which time colored children were admitted to all the schools, says: "The older colored children in the separate schools have always compared unfavorably with colored children of the same age in other schools, simply for the want of the stimulus of companionship in their studies." The committee also state that the colored school "had always an efficient and devoted teacher."

The report of the Cambridge School Committee says: "In the Broadway Primary School a singular fact was noticed, viz., the mixture of four different races among the pupils—the Anglo-Saxon, Teutonic, Celtic, and the African; but, by the influence of teacher and of habit, there exists perfect good feeling among them, and there is no apparent consciousness of a difference of race or condition."

John F. Emerson, Esq., teacher of the High School of New Bedford, says: "My pupils are from all classes in the community. Many of them from families of the highest respectability. I have had no instance of any difficulty arising from the admission of colored children. They have uniformly been treated with courtesy and kindness by the other scholars. I have noticed no difference in the aptitude to learn between them and the whites. I should think the average attendance of this class, in proportion to the whole number belonging to the schools, was equal to the whites from the same condition in life."

Hon. John H. Shaw, of Nantucket, says: "Early in February last the present committee took charge of the schools, and decided to admit the colored children; there were then twenty-seven of them attending the colored school; there are now fifty in the various public schools, well-behaved, orderly children. Not a single complaint has been made to the committee, thus far, from any teacher respecting any one of them."

Hon. Mr. Slack, one of the school committee of the city of Boston, in a letter, says: "So far as I can observe or learn, the colored children have all the treatment, respect, or attention that is bestowed upon the white scholars. One or two indignant fathers, who said their children should not go to school with 'niggers,' did, it is true, take them from the public schools and send them to private schools, but the presentation of two quarters' bills for tuition brought them to a consideration of economy, if not of decency and natural right, and their children were speedily restored, so I have been informed. I think our experiment a complete success, and one which may be quoted with approbation, and encouraged elsewhere."

Rev. Henry Upham, editor of the Christian Watchman and Reflector, and one of the school committee of the city of Boston, in a letter, says: "On the morning that the colored children were admitted, our Grammar and Primary Schools were thronged with colored children, all happy, cleanly and well clothed. The change has worked well.

Not more than three or four white scholars left our schools, even temporarily, on account of this matter. If there are any persons who now complain of colored scholars attending school with white ones, I don't know who they are, and do not believe there are any. The colored scholars are as well behaved, as intelligent, and as cleanly as white children."

The Rev. Wm. Howe, one of the school committee of the city of Boston, in a letter, says: "At first some few parents seemed dissatisfied with the admission of colored children, but they were soon satisfied that no harm was done to their children, and I have not heard of but one or two children that have been taken from school on this account. I am not aware that the reform has in the least affected the prosperity of our schools. They are as popular and fully attended as before the change was made."

Mr. J. A. Page, teacher of the Dwight school of Boston, says in a letter: "In my own school, the Dwight, where we have three only of that class, not the least objection has ever been made by either parent or scholar. They sit side by side with other children, recite in the same class, and are among our brightest and best. In some of the schools they number as many as thirty; but I have never learned that the effect was not good on either parties interested. My opinion is, that the change will be vastly beneficial to the colored pupil and no injury to the other."

Mr. Joshua G. Wilbur, a teacher of one of the public schools of Boston, says: "In my judgment the abolition of the Smith school has been productive of none but good results, and I think a majority of the citizens of Boston would now sanction it at the polls, if called upon to do so." The Smith school alluded to was the colored school.

Every New England college is open to colored and white alike. The propriety of having no discrimination in public instruction is seen in the fact that all are taxed in common; that laws are made to bear in common upon all alike; that all are alike, without distinction, as to color or previous condition, called on to perform responsible duties, fill responsible offices and missions, both at home and abroad, effecting the pride and interest of all, without regard to color or previous condition—all, without regard to color, set on jury, on the bench, execute the laws effecting all. No class should be publicly educated to know distinctions as to color and previous conditions, as between equal citizens. It is degrading, and not calculated to inspire patriotic feelings, and a love of country, for laws to be enacted that are calculated to degrade and depress.

If it be true, as the Governor says, that the people of the South, strange as it may seem to us of the North, "have, in fact, very much less of those prejudices than people nurtured out of the lap of slavery;" if it be a fact, as he says, "that he has played with negro children in his infancy, has worked in the field side by side with negro boys in his boyhood," of course he and his friends might acquiesce in a law of equality that is of an elevating character with as ready a grace as those he charges as manifesting more prejudice against color.

Among the benefits of public education by the State is, that it is the interest of the State to have all of its inhabitants educated; for, as educated members of the community, they become intelligent and good citizens; and, as such, become aware of and feel the equal relation of laws and their amenability thereto.

For this to have full and proper force, all of the inhabitants of the State must feel that they have within their reach and control, equally, impartially, without proscription, all of the public advantages of being educated.

A school commissioner, speaking of the public schools, says: "But the most profitable influence of large public schools, where there is a sufficiency of good teachers, is in blending the community into one kindred. Here the children of the rich and the children of the poor meet together, and each class exerts a good influence upon the other. The higher class will learn to know and respect, and to admire those of the other, and the lower class will be raised in manners and refinement, and will become ambitious and improve their condition. They will learn more of neatness, more of skill, and will be elevated in their own ideas of what they can do, and will also be stimulated to attempt more than they otherwise would have done. Thus the lower half of the community will be every day feeling the expansive force and power of higher thoughts, and will, of course, do far more to make the nation intelligent and prosperous; while no one will suffer in the least by their attempts to elevate themselves."

Another superintendent, speaking of the public schools, says: "When free schools are made better than others, they will be patronized, even at the sacrifice of personal feeling; in fact it is the reciprocal influence of these different classes of children, the one upon the other, that gives to the public schools their peculiar value. The exterior manners of the uncultivated and less favored are refined and polished by contact with children from cultivated families, while the effeminacy of the latter is quickened into a more sturdy manliness by daily association with the former. No one class makes up the whole of society. The public school develops and brings out talent wherever found."

From all this you will observe the propriety, reasonableness, and self-respect involved in intelligent colored mens' protesting against being proscribed by the State.

The Relation of Colored Schools to State Educational Systems.—No. 3.

BY JOHN OGDEN.

The main objection to the existence of two or more separate schools of the same grade, in the same district, for the accommodation of different races and colors, is found in the additional burden of expense this policy imposes upon the public. It has been found by long experiment that the cheapest and best educational systems are supported by a tax levied upon the property of the State. The tax thus imposed for the support of a good school system, whether it be State or county, while in the majority of cases not burdensome, is about all the people are willing to bear; and when duly apportioned according to scholastic population of all colors, is barely sufficient to support one good school in a district, at from $25 to $40 per month, from five to nine months of each year.

In most districts in the South from one-fourth to three-fourths of the children are what we call colored, though some of them may be whiter and fairer than those not (?) colored. We are not now about to discuss the fairness or unfairness of thus surrendering up some of the handsomest and best specimens of the white race, simply because they happen to have a few drops of colored blood coursing in their veins; but if there is a distinction to be made and maintained, we protest against this wholesale robbery, and ask that the division be made half way between. Now suppose, instead of uniting and employing *one* good teacher for these two fragments of schools, and placing them in a good comfortable school-house, as all sensible people would, the inhabitants of the district are compelled, in order to accommodate themselves to the narrow prejudice of public opinion, to support, or to try to support, two schools instead of one, what will be the result financially, to say nothing about the bickerings and jealousies and fightings likely to be engendered by setting up this *policy* rule? Any one can see that this would be exceedingly unhandy, to say the least, and doubly expensive for the same quality of school. It would be simply ruinous to both schools. Instead of one good school, there would be two poor ones, at double the expense. What, two schools of the same grade in one district too poor, both in children and money, to support one? It is preposterous! It is absurd! And yet we are ordered to do it here in the South. Why, there is not a district in the State of Tennessee, or Georgia, or Alabama, or even in Ohio, Pennsylvania, or New York, outside of the larger cities and incorporations, that can profitably do this. Why, then, seek to impose this unnatural burden upon States just beginning to adopt a public school system, and just wheeling into the ranks of progress? Why indulge this thought for a moment, or encourage our law-makers to incorporate it in our systems? Our work will all have to be done over again some day, if we do; and we shall pay dearly for our folly. The only possible good I can see likely to result from such a course, will be to teach us, by dear experience, how expensive vice is. We make our burdens tenfold heavier by pandering to ignorance and prejudice, and thereby prolong the coming of the day of our deliverance from them.

We as a nation of people, profess to be free, to be lovers of liberty, of progress and equality and all that. But is this the way we exhibit our love of liberty, progress and equality? Is this the way we elevate the lowly, the downtrodden, the poor? Shall we say to our poor neighbor stand thou there, or sit here under my footstool, while we invite his oppressor to the choicest seat in our Synagogue? We profess to be just as a nation, and a people—to be *Christian*. But how would Christ regard such christianity? Much as he did that of Pharisees and hypocrites. Would he regard our distinctions just or even charitable? Would an intelligent man pronounce them wise, or would a politician pronounce them even politic? I tell you nay, this is all wrong; and we must go back to first principles before we can prosper. If we ever expect to succeed in this great work of educating the people, we must take down the bars, the bars of social prejudice. In this, the political world has set us an example. Let us imitate that example by removing all bars and hindrances from the road of progress. These bars have been up so long in this country, that the polite world is afraid even to look over them. But they must come down, sooner or later, even if this "polite world" has to come down with them.

We must remove every obstacle from the onward march of right and truth and justice and mercy. We must plant ourselves upon the eternal rock of *truth* and *justice* to *all* men. We must mount the broad platform of universal equality, the brotherhood of man. God intended no such distinctions as slavery has bred; and now since slavery is dead, let her impious brood of ill-bred children die. We can't afford to keep them alive. They are too expensive. God has taught us better than to try this, by our repeated failures to patch up his work; and yet we learn so slowly. He has said to slavery "*die.*" He has commanded his servants not to leave a live man nor beast-hoof nor horn of it; and yet we are saving alive, as did Saul, some of the choicest of the flocks that we may "sacrifice into the Lord our God." Will God accept such sacrifices? He says to us to-day, as Samuel said to Saul, "Behold, to *obey* is better than sacrifice, and to hearken, than the fat of rams."

We only burden ourselves and impede God's work when we impose such needless distinctions upon society. Who of us, for instance, would think of providing two schools in a district, the one for the people of English origin and the other for Scotch; one for Germans, another for French; one for Chinese, another for Spaniards, especially when the same branches are to be taught in all? And yet this is precisely in effect what is proposed in the school districts in the South.

But policy for the present is urged by some as an excuse. "*Policy for the present!*" What is policy compared with the immaculate purity of *truth?* What is the present compared with the majesty of the future and justice? Who told us to sacrifice to the gods of the heathen? Let us away with them; let us hasten a change by a change in public sentiment. Let us change the times, and not wait for the times to change us. Let us be creatures of "*center-stances,*" and not of circum-stances. Let us stand in the centre of eternal truth and justice, and bend about us the accident of time and events.

You that go out to teach, teach the truth—*teach the truth!* and you need not trouble yourselves about results—God will take care of them. They don't belong to you, nor to me; but duty does. Do your duty, and the mighty engine of truth will crumble these walls of prejudice to dust beneath your feet. They will fall like the walls of Jericho before the unseen hand of God's eternal justice.

Senator Revels on Amnesty.

"Mr. President, I did not intend to take any part in this discussion. It was not my desire to do so. I do not rise now for the purpose of doing so, but merely to explain my position and that of the State which I in part represent, in regard to the question of general amnesty. I have been referred to by quite a number of honorable Senators who have already addressed the Senate on this subject, and at last I have been called upon by one to defend my position and that of my State. First, allow me to speak of my own position, and then I will speak of that of the Republican party in the State I represent.

"I am in favor of removing the disabilities of those upon whom they are imposed in the South just as fast as they give evidence of having become loyal and being loyal. If you can find one man in the South who gives evidence that he is a loyal man, and gives that evidence in the fact that he has ceased to denounce the laws of Congress as unconstitutional, has ceased to oppose them, and respects them and favors the carrying out of them, I am in favor of removing his disabilities; and if you can find one hundred that the same is true of I am in favor of removing their disabilities. If you can find a whole State that that is true of I am in favor of removing the disabilities of all its people.

"Now my position is fully understood. Often I receive petitions from citizens of my State asking Congress to remove their disabilities; and how much I regret that it is not in my power to take that class of persons and put them by themselves and remove the disabilities of all them at once. I would be glad to see this done, but we can only do it by the process adopted by Congress.

"In regard to the State of Mississippi, I have this to say: The Republican party, now dominant there, pledged itself to universal amnesty. That was in their platform; the speakers pledged themselves to it; and the Legislature redeemed that pledge by unanimously adopting the resolution asking Congress to remove the political disabilities of all the citizens of Mississippi, which resolution they placed in my hands, and made it my duty to present here, and which I have presented.

Now, I can say more, I believe, for the State of Mississippi than I can say for any of the other lately insurrectionary States. I do not know of one State that is altogether as well reconstructed as Mississippi is. We have reports from a great many other States of lawlessness and of violence, and from parts of States we have well authenticated reports to this effect; but while this is the case, do you hear one report of any more lawlessness or violence in the State of Mississippi? No; the people now, I believe, are getting along as quietly, pleasantly, harmoniously, and prosperously as the people are in any of the former free States. I think this is the case. I do not think my statement exaggerates anything at all.

"Now, sir, I hope that I am understood. I am in favor of amnesty in Mississippi. We pledged ourselves to it. The State is fit for it."

The Northern Pacific Railroad.

It is now a settled fact that the continent is to be spanned by second Pacific railroad, and at a very early day. The President of the Northern Pacific Railroad Company advertises in to-day's Post for proposals from railroad contractors for building the first 230 miles of the track, extending from the Dalles of the St. Louis river, (20 miles from Duluth, at the head of Lake Superior.) to the western boundary of Minnesota. From the Dalles to Duluth the Northern Pacific will use the track of the Superior and Mississippi railroad now building from St. Paul to Duluth. The latter point will be the nominal eastern or lake terminus of the Northern Pacific line, but arrangements are already matured for giving the new continental route a direct connection with Chicago, and the system of east and west roads centering here, so that, so far as passenger traffic and through rail freighting are concerned, this city will be the practical eastern terminus of the Northern Pacific. The work of construction will be pushed forward the present season, and the whole will probably be completed in five years, at a total cost of $120,000,000.

The plans of the projector of the new road are on a most comprehensive scale. For instance, a bureau of immigration has been organized, which will aim at nothing less than the planting of a thrifty population along the greater part of the entire line. Immigrants from Northern Europe will first be employed in building the road, and will then be encouraged to settle on the rich farming lands of the company as permanent residents. To this end farms, furnished with neat frame dwellings, will be sold to these workingmen at low rates and on long time.

On the Pacific side the road will have two termini, one at Portland, Oregon, and another at some point on Puget Sound, Washington Territory. It is fully expected by the friends of the enterprise that in addition to building up for itself an important through carrying trade, it will secure full charge of the present growing traffic with Asia. The important bearing this great work will have upon the rapid development of the extreme Northwest, and hence upon the welfare of the whole country, cannot readily be overestimated.

A Desperate Man at Springfield, Ill.

CHICAGO, May 29.—At Springfield, Ill., on Friday last, a young man named Coburn Bancroft attempted to shoot a serveyor named McClure, who was surveying a route for the Springfield and Northwestern Railroad across property of Bancroft's mother, residing in the north part of Springfield. The police attempted to arrest him for the act, but Bancroft, with a pistol and hatchet, kept them off, and the attempt was given up for the time. On Saturday afternoon Capt. Robbins, of the night police, with a posse, visited the residence of Bancroft's mother, and found Bancroft, who had fastened himself in a room and refused to surrender, being armed and prepared to defend himself. Capt. Robbins then took a double-barred gun, loaded with buckshot, and fired at Bancroft, who was sitting near a window, killing him instantly. An inquest was held yesterday afternoon by acting coroner Wood, and a verdict rendered of justifiable killing.

A few hours previous to the occurrence Louis Souther, local editor of the Springfield Register, visited Bancroft's for the purpose of interviewing him in relation to events of the previous day, but was ordered away by Bancroft, who, as Souther turned to leave, discharged a revolver at him, wounding Souther in the arm.

Bancroft, and McClure, the surveyor, whom Bancroft shot at the previous day, met yesterday morning near Bancroft's residence, and exchanged four or five shots. McClure was wounded in wrist and thigh, but not seriously, and Bancroft was slightly wounded in the hand. Bancroft had declared that he would not surrender or be taken alive, and he carried out this programme to the end.

On the 11th instant Bassett, the colored Minister of the United States at the Court of Saget, of Hayti, waited on that potentate to inform him officially of the ratification of the fifteenth amendment to the Constitution of the United States. Saget replied with eulogistic remarks on the President and Congress of the United States, and said that the people of Hayti would feel much more closely allied to the United States on account of its action in the negro suffrage question.

In some Maryland counties, where the schools for white children are closed for want of funds, the negroes support voluntarily, by their own contributions, free schools for the colored children.

From the Wilmington Commercial.

THE RELIGIOUS WORLD.

PRESBYTERIAN.

The secular as well as the religious papers have been devoting considerable space to the proceedings of the General Assemblies, Synods, &c., until the uninitiated are almost bewildered. We have been giving special attention to the General Assembly of the re-united church composed of the recent Old and New School branches, the largest of the general branches of the Presbyterian family. In its sessions the most considerate attention has been paid to make the union in every way a real one, and the joy of the parties over their more than golden wedding is certainly pleasing to all who delight to see "brethren dwelling together in unity." Much of Monday and Tuesday was spent in the re-arrangement of Synods, of which we are especially interested only in the formation of the Synod of Baltimore, viz: "It shall contain Delaware, Maryland, the District of Columbia, our ministers and churches in Virginia and West Virginia east of the Alleghany ridge. To it is also attached the Synod of Rio Janeiro."

Delegates were received on Wednesday from the Baptist, Methodist, Congregational, and Lutheran churches, and the Rev. Dr. Arnot from the Free Church of Scotland, and Dr. Watts and Thomas Sinclair from the Irish Presbyterian church.

The report of the Committee on Foreign Missioners proposed a withdrawal of support in large measures from the American Board of Commission for Foreign Missions, and that there be a concentration of the counsels, energies and contributions of the church in the work about to be carried on by the Foreign Missionary Board of the General Assembly.

A committee were appointed to confer with the assembly of the Southern Presbyterian Church in reference to more friendly relation between the two bodies.

The Southern Presbyterian General Assembly met in Louisville, Ky., May 18th, the Rev. R. L. Davies, D. D., of the Union Theological Seminary, Virginia, Moderator. Much of the time has been spent in consideration of the question of lay preaching, a strong effort being made to rescind the action of a former Assembly authorizing the licensing of men as exhorters who have not received thorough education in collegiate institutions, the subject of missions, the election of professors in theological schools, and the reception of delegates from the United Presbyterian Assembly. The question of licensing lay preachers was decided in the affirmative.

In the General Synod of the Reformed Presbyterian Church much time has been spent in discussing the question of union with the United Presbyterian Church.

A vote was taken on Thursday morning, resulting in the defeat of the project by a vote of 10 in favor to 27 against.

BAPTIST.

The American Baptist Missionary Union has been in session, in Philadelphia, during the past week, Rev. M. B. Anderson, L. L. D., of Rochester, presiding. The report of the secretaries showed the total receipts, for the year, to be $200,953.80, an excess of $4,056.23 over the previous year.

The friendly Cristian spirit filling the atmosphere and making the city eminently one of brotherly love, just now, led the Society to invite the General Assembly to a union service, which invitation was as cordially received, and a very interesting service was held on Tuesday evening at the Beth Eden Church, Philadelphia.

The presiding officers on the occasion were Rev. Dr. McCosh, of Princeton, and Rev. Dr. Anderson, of Rochester. The latter delivered an eloquent and ardent address of welcome, which was responded to on the part of the Presbyterians by Dr. McCosh and Rev. Howard Crosby. Addresses were also made by Dr. Neil, of Boston, and Robert Carter, of New York.

This is the day of reunions, and the Baptists have just now effected one that will doubtless be of great benefit to all concerned. A consolidation has been effected between the American and Foreign Bible Society and the American Baptist Publication Society.

The union being effected by a vote of both bodies, the name of the united society was adopted, viz: "The Bible and Publication Society."

AMERICAN SUNDAY SCHOOL UNION.

The forty-sixth anniversary of this vigorous society was held on Tuesday evening, 24th inst., and was one of the most interesting of its history, the Academy of Music being densely crowded, although tickets of admission were sold at twenty-five cents each.

Hon. Schuyler Colfax presided and made a capital address, bidding welcome to all, and rejoicing in the success of the society which had called together so many friends of the Sunday School. He brought a message of greeting from President Grant, expressive of his interest in the work of the society. Eloquent addresses were made by Rev. Dr. Brooks, of St. Louis; Rev. C. E. Cheney, of Chicago; Rev. R. W. Chidlaw, of Ohio; and Rev. Wm. Arnot, of Scotland.

ROMAN CATHOLIC.

The Council in the Vatican at Rome began the discussion of the question of Infallibility last week. The Bishops of Dijon and Rotenburg have made speeches against the dogma, also Cardinal Schwartzenburg. One of the organs of the Vatican says, however, that resistance is practically extinct. The Archbishops of St. Louis and Cincinnati protest against the new doctrine.

EPISCOPAL.

The Rt. Rev. Jackson Kemper, L.L.D., Protestant Episcopal Bishop of Wisconsin, died at Milwaukee, May 25th. He stood third on the list of American Bishops.

The Diocesan Convention, held in Philadelphia last week, resolved that a new diocese, comprising the five counties around that city, should be formed.

Professor N. N. Niles, of Trinity College, Hartford, Conn., has been elected Bishop of New Hampshire, in place of the late Bishop Chase.

METHODIST EPISCOPAL.

Trinity Church, Chester, Pa., is to be dedicated June 5th. Bishop Simpson will preach the sermon on the occasion.

Southern M. E. General Conferance, decided to locate the publishing house of their Book Interests, in Nashville.

Rev. J. C. Turner, D. D., was elected Bishop. The committee on missions, reported in favor of a consolidation of the foreign and domestic boards, into one board to be composed of the Bishops and one delegate to each Conference. Adopted, four per cent only to go to foreign work.

The veto power of the Bishops was considered at length, and finally adopted. This gives the Bishops veto power over General Conference action.

The question of Lay Delegation has been carried by the required three-fourths vote of the ministry. The last Conference to record its vote was the East Maine, and although Germany is yet to vote its numbers being small cannot change the result. The effort to accomplish this result has been carried on vigorously since the General Conference of Buffalo, 1862. It is believed that the success of the denomination will be greatly promoted by this liberal policy.

Bishop Simpson is to sail June 8th for Europe to attend the Conference of Germany and Switzerland, which is postponed to June 16th. Rev. Dr. R. S. Foster, delegate from the General Conference to the British Wesleyan Conference accompanies him.

Camden Union Camp Meeting commences August 3d.

The Fifth National Camp at Oakington, Md., commences July 12th. Over 500 tents have been engaged by persons from Connecticut and New York, and all surrounding States, extending even as far as Virginia, North Carolina, Charleston, &c. The Union church of this city are to attend this meeting in a body. A large number of Wilmingtonians will pitch tent in this beautiful grove.

Rev. Isaac Collins, 81 years of age, died in Baltimore, on the 25th inst.

Interesting Statistics.

We derive the following from official sources, and they may be relied upon for accuracy. The list in the first table (number of persons assessed) is from official reports of the Assessors for the annual list, 1869, and includes the $1,000 exempt from tax:

NUMBER OF PERSONS ASSESSED.

Class.	Net income.	No. of persons.
1.	$1,000 or less	107,997
2.	From $1,400 to $2,000	69,184
3.	" $2,000 to $3,000	41,196
4.	" $3,000 to $11,000	45,002
5.	Over $11,000	9,464
	Total of persons assessed	273,843

The second table shows the estimated amount of income tax collected on the annual list for 1869. It will probably, when returned, slightly exceed that amount. Assuming that to be the aggregate, however, the proportion paid by the different classes would probably be substantially as follows:

AGGREGATE INCOME TAX FOR 1869.

Class.	Agg'te tax.	Agg'te net income.
1	$1,619,900	$32,398,000
2	2,767,400	55,348,000
3	2,419,300	68,386,000
4	12,600,600	252,012,000
5	6,842,800	136,856,000
	$27,250,000	$545,000,000

If, as the New York Tribune claims, over 240,000 income taxpayers reside in New York city, there is small reason for surprise in the fact that New York is largely in favor of the repeal of the income tax altogether. It is presumable, however, that the Tribune is slightly in error. New York has no such proportion of the income taxpayers of the country.

Governors for 1870.

The following is a list of the Governors of the thirty-seven States of the Union for 1870. These officers in seven of the States—viz: California, Delaware, Kentucky, Maryland, New Jersey, New York, and Connecticut—are Democrats. In two—Virginia and Tennessee—they are Conservatives, or indefinites. In all the rest they are Republicans. The figures stand for the years in which their terms expire:

Alabama, Wm. H. Smith, 1870.
Arkansas, P. Clayton, 1873.
California, H. H. Haight, 1871.
Connecticut, James E. English, 1871.
Delaware, G. Saulsbury, 1871.
Florida, H. Reed, 1873.
Georgia, R. B. Bullock, 1872.
Illinois, J. M. Palmer, 1870.
Indiana, Conrad Baker, 1872.
Iowa, Samuel Merrill, 1872.
Kansas, James M. Harvey, 1871.
Kentucky, J. W. Stevenson, 1871.
Louisiana, H. C. Warmouth, 1872.
Maine, J. L. Chamberlain, 1871.
Maryland, Odin Bowie, 1872.
Massachusetts, William Claflin, 1871.
Michigan, H. P. Baldwin, 1871.
Minnesota, Horace Austin, 1872.
Mississippi, J. L. Alcorn, 1872.
Missouri, J. W. McClurg, 1872.
Nebraska, David Butler, 1871.
Nevada, H. F. Blaisdell, 1871.
New Hampshire, O. Stearns, 1870.
New Jersey, T. F. Randolph, 1872.
New York, J. T. Hoffman, 1871.
North Carolina, W. W. Holden, 1873.
Ohio, R. B. Hayes, 1872.
Oregon, George L. Wood, 1870.
Pennsylvania, J. W. Geary, 1873.
Rhode Island, S. Padelford, 1871.
South Carolina, R. Scott, 1871.
Tennessee, D. W. C. Senter, 1871.
Texas, E. J. Davis, 1871.
Virginia, G. C. Walker, 1874.
Vermont, P. Washburn, 1870.
Wisconsin, L. Fairchild, 1872.
West Virginia, W. E. Stevenson, 1871.

Reception of the Colored Cadet at West Point.

WEST POINT, May 25, 1870.

West Point and the entire National Academy were almost breathless with excitement yesterday. The son of a colored American citizen arrived here in his new *role* of military cadet. There had been rumors that negro boys had been appointed to the National Academy, but the absolute arrival of an African, commission in hand, is too much for West Point human nature to endure. Aristocratic professors and jaunty cadets are speechless. The time for the breaking forth of their indignation has not yet arrived. They cannot do the subject justice, but their indignant countenances and omnibus looks indicate the coming storm.

Cadet Master Charles Howard (colored) comes from the State of Mississippi. His appointment is from the Secretary of War, and was recommended by the Hon. Legrand W. Perce, newly elected member from the Fifth District.

Young Howard is full black, of sturdy physique. He measures five feet in height (regulation size,) and is as bright a boy as was ever seen. His hair is cut tight and his accent smacks decidedly of the plantation. His nose is slightly *retrousse* and his face is shiny with health. It is settled that he cannot be rejected physically by the Medical Board.

The first African cadet landed from the ferry-boat with a jaunty air, and lifting his military hat, he inquired for the West Point Hotel. On arriving there he registered his name and asked for a room. For the first time at this hotel a cadet was refused a room. Charles said something about his rights, and sauntering out on the *campus*, he inquired for Col. Jerry Black. The news flew over to Col. Black's, who then and there, with Col. Boynton and others, held a very serious council of war. The African came and stood before them, and respectfully asked that his equality be recognized. The Colonel waved him away with his hand, and one by one the officers departed, speechless with amazement.

The white cadets seemed paralyzed. "It is dreadful," says one. "Let's put the nigger in the river," says another. Some of them threaten to resign, while others talk of killing the black boy outright. One young Democrat from Illinois exclaimed: "Great God, what shall we do? He will have to drill with us for four weeks before the examination, anyway. He will have to be bilged."

One thing is certain, the black cadet is here. He is undoubtedly physically qualified. He must now drill with the white cadets until the examination on the 24th of July. Then he will fail in mental examination, and go back to Mississippi. This is the programme, for the examining officers have power to reject any applicant. Gen. Schriver and Col. Black are opposed to the African, and while they are at the head of the National Academy the black boy will remain on the plantation.—*N. Y. Sun*, May 26.

"CARPET-BAGGER."—It is a little amusing to notice with what "vim" the Dent organs pitch into the "carpet-baggers." They forget that it has been but a few months since they were wide-mouthed in their abuse of Governor Alcorn and other Southern gentlemen who opposed the election of their "carpet-bag" Dent—a man who had no residence in the State. It was no crime then to eulogize and support "carpet-baggers."

We think it is time all this narrow-contracted anti-Republican nonsense about a man's birthplace was stopped. If a man is an American citizen that is enough. No further questions should be asked. Our forefathers made no such distinctions. They had a Hancock from Massachusetts, and a Washington from Virginia. We want the "carpet-bagger" to come—or, in other words, the poor man, for carpet-bagger means a poor man—a man without much of this world's goods; simply a carpet-bag and a fine suit of clothes. It is no disgrace to be poor. If the "carpet-bagger" is qualified, and can get an office, it is all right with us. The Republican party is based upon the principles enunciated by Mr. Clay, and repeated by every Fourth of July orator down to the war—"We know no North, no South, no East, no West."—*Corinth (Miss.) New Era.*

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Gen. Hancock—His Relations with President Grant.

It appears from published correspondence that Gen. Hancock, on the 15th of April, telegraphed to General Sherman that if his rank would not entitle him to a division, and a change in departments would make it practicable, he would prefer the St. Louis station.

Gen. Sherman replied that the President had fairly considered Gen. Hancock's claims to the command of the Pacific, and his preference for the department of Missouri; that the relations Gen. Hancock chose to assume towards him, officially and privately, had absolved him from regarding Gen. Hancock's personal preferences; and that the changes to be made would not touch the Department of Dakotah, nor the military division of Missouri.

Gen. Hancock, April 27, writes: "As the President leads me to believe that because I have not his personal sympathy my preferences for a command will not be regarded, notwithstanding my rank, I shall not again open the subject, but will add that I think it an unfortunate precedent to establish that military rank in time of peace shall not have the consideration hitherto conceded to it."

The following words recently attributed to General Sherman do not appear in his letter: "I am requested by the President to inform you that there is nothing in your personal relations to General Grant, nor in your official relations to his administration, that could justify your promotion now, nor lead you to expect it hereafter."

The reference in Gen. Sherman's letter to the relation which Gen. Hancock chose to assume towards the President, officially and privately, absolving the President from regarding Gen. Hancock's personal preferences, is thus explained. At the time the reconstruction acts were put in operation Gen. Hancock was transferred from the Department of the Missouri to the District of Louisiana. Gen. Grant, as General-in-Chief, modified or revoked one of Hancock's orders, to which the latter took strong personal exceptions. Shortly after, by order of the President, Gen. Hancock was assigned to the command of the Division of the Atlantic, and came to Washington. He went to Gen. Grant's headquarters, but instead of calling upon him personally, simply registered his name, which was unusual, and considered discourteous, Gen. Grant having no knowledge or apprehension that Hancock was offended, meeting him on the street shortly afterward, accosted him in a friendly way, "Good morning, Hancock." To this Hancock made no verbal response, but merely touched his hat and passed on. Some time subsequently, at a wedding party, Hancock turned his back on him. Gen. Grant was also informed that Hancock had boasted of his discourtesy to him on the street. When Hancock issued an order for the removal of certain persons in New Orleans, correspondence took place between the two generals, when Hancock used language which was considered disrespectful and insubordinate to a superior officer. Hancock is now a major general in command of a department. When Gen. Thomas died there were left four major generals: Halleck, who had been on the Pacific coast, and had served out a term of duty; Meade, who was offered the command and preferred remaining in Philadelphia; and thus the choice lay between Hancock and Schofield. The matter was submitted to the President, who simply directed that Shofield be sent to the Pacific, leaving Hancock where he was, in command of one of the most important military departments of the country.

Address of the Commander-in-Chief of the G. A. of the Republic.

General LOGAN, Commander-in-Chief of the Grand Army of the Republic, has issued a general order, from which the following are extracts:

The National Encampment, assembled in annual session in the city of Washington, D. C., May 11th and 12th instant, having honored me for the third time by election to the high position of Commander-in-Chief of the Grand Army of the Republic, I hereby formally assume command thereof, with a profound appreciation of the high trust conferred. In thus being honored with renewed assurances of respect and confidence by my comrades, I feel deeply the new and great obligations which it places me under. It shall be my aim during my term of office to advance, in all laudable and proper ways, the three great cardinal principles of our organization—fraternity, charity, and loyalty. Much good has been accomplished during the three years last past, much more can be, and linked together as we are in the triple bond of fraternity, charity, and loyalty, much depends upon individual exertions. Therefore I call upon every officer and member to throw his soul into the work of building up and advancing the high objects of the Grand Army of the Republic.

General Scott and Pierre Soule.

The "Cleveland Herald" relates that soon after Soule's return to this country, he was dining at Willard's, in Washington, when Gen. Scott entered and took a seat near, but neither recognized the other. Mr. Soule hastily concluded his dinner and left the room, and to a gentleman who remarked the occurrence, Gen. Scott said: "Sir, he knew too well my sentiments about the Ostend Conference, and the conspirators and traitors to the country and to all its enemies, to speak to me. I could hardly avoid speaking to him, but if I had, the tone would have grated harshly on his ears. I am a man of war. My business is to conduct its armies when my country is at war; but I have always tried to prevent war; and I have been more than once successful in doing it. Soule is a man of peace, and he has been trying to plunge us into war. If he had seen as much of the horrors of war as I have he might act differently; but he must know enough of them to lead him in the paths of peace, were he not the ready advocate of the slave power that rules the country."

Wonderful Sagacity of a Dog.

The following story, strange as it may appear, is vouched for by several witnesses whose testimony is unimpeachable. A short time ago a female Newfoundland dog was in the habit of coming to the house of a lady in this city who would throw to it pieces of cold meat, which the dog would eat, and, having satisfied its hunger, go away again. So confirmed did this habit become that, at a certain hour daily the lady would expect the dog and the animal would put in an appearance. A few days ago, before feeding her, the lady said to her, "Why don't you bring me one of your puppies?" repeating the question several times as she stood at the window, the dog looking her in the face with an expression of intelligence as if it understood every word the lady said. The next day, to the lady's astonishment, at the usual hour, the dog returned, and lo and behold! was accompanied by a little puppy.

The lady fed both dogs, and then took up the puppy into the window, when the old dog scampered off and did not return for three days. At the end of that time the dog again appeared, when, after feeding it, the lady said, "Next time bring all your puppies; I want to see them;" and yesterday morning, sure enough, the dog returned accompanied by three Newfoundland pups. Several of the neighbors saw the whole transaction, and declared that they considered this one of the most wonderful proofs of the sagacity of the dog they have ever known. Where the dog came from or to whom it belongs is not known, but we have the name of the lady and also of those who were eye-witnesses to the occurrences as narrated by us.—*Portland Press.*

The remainder of the band of Grecian Brigands, under the command of Arvanilikis, who were hunted down, surrounded and captured after the butchery of their European captives, have been tried at Athens and sentenced to death.