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The Agents of the American, Massachusetts, Penn-  
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The following gentlemen constitute the Financial  
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WARD JACKSON, and WILLIAM L. GARRISON, JR.

W. LLOYD GARRISON, Editor.

VOL. XXXV. NO. 26.

BOSTON, FRIDAY, JUNE 30, 1865.

WHOLE NO. 1795.

Our Country is the World, our Countrymen are all Mankind.

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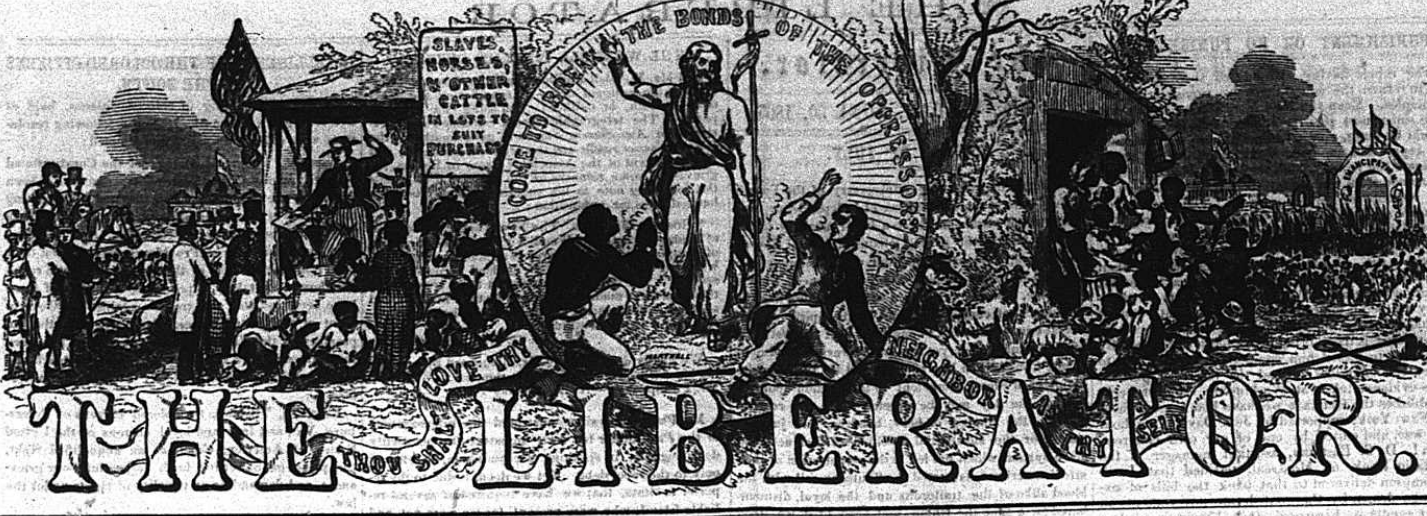
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### Selections.

#### TREATMENT OF NEGROES IN RICHMOND.

We have seen the substance of the statement contained in the following article which we copy from the *Albany Times*, but we did not believe that the Federal authorities in Richmond would allow such barbarities to be practised upon any human being. In the account which we have previously seen, it was stated that some white soldiers brutally assaulted Scott's wife in a most indecent manner, and that he made no more resistance than was fully justified in a case of this kind. Even allowing that his crime was as the *Times* says it was—"in that he committed the crime of adultery," and cutting through the Provost Guard," and that he did it with a sword, it forms no excuse for the inhuman and barbarous punishment which was inflicted upon him. Not only in Richmond but in other places at the South, where the Federal authorities are in power, there is abundance of evidence that the colored people are treated in a most cruel manner. The Government ought to stop this conduct at once, if the men in command are such brutes as these. Their neglect in this respect indicates they are their own worst enemies, and men who do not show human hearts should be put in their places. The account of this disgraceful affair is thus related by the *Times*—*Boston Journal*.

The negro's name was Ned Scott, who had previously killed two gentlemen, and was pursued by a posse of men, and was taken to the corner of 24th and Main streets, being overtaken, the fellow drew his knife, and with the vigorous use of it inflicted such wounds on his pursuers as to prevent his capture. About half past six on Tuesday night, however, he was captured by Clarke, who had been constantly on the lookout for him, nearly opposite the military rendezvous, and committed to Libby Prison—where he remained until this morning, when he was taken to the city of the fellow, Col. C. passed sentence that he should be hanged and paddled for an hour by a pair of negroes, and then placarded with 'I stabbed the Provost Guard,' and marched about the streets for a specified time, preceded by a drum and file playing the 'Marse's March,' with a file of soldiers on each side at a charge bayonet, after which he was to be taken back to the Provost Marshal's office, placed in a coffin, from which a piece large enough to show his face was to be cut, and securely nailed up, to be taken outside of the building and propped up, where, with his face whited with flour, he should remain a couple of hours before being turned loose, all of which sentence was faithfully performed. We witnessed the execution of the last clause of the sentence, and can truly say that we never saw a more ludicrous or amusing scene. With all the gravity which would accompany the preliminaries for burying a man who was placed in the coffin by a few soldiers, he looked into the street, and cast his eyes whited with flour, and then he was cut and nailed down, after which he was interrogated as to his desire for the services of a minister. At this juncture the fellow commenced begging to be spared death; but getting with prompt refusal, he apparently resigned himself to his fate, and solicited the attendance of the pastor of the Third Baptist Church, to whom he said he belonged. The proceedings were carried to the extent of ordering a guard to go for the preacher, (who of course did not go,) whereupon the coffin containing the hero of the occasion was taken into the street, and set up against the building, where he remained for two hours, during which he was surrounded by hundreds of persons, who enjoyed the spectacle hugely.

#### JEFF. DAVIS.

It is argued that banishment for such a criminal as he would be a far greater punishment than taking his life. The *Evening Post* takes the same ground against banishment, arguing that Davis would be limited and that he will journey to Europe, and that if he has an ambition, it is to reach England or France. The *Post* goes on to say: "What would Jefferson Davis, who now must be treated as one of the Southern Confederates, do after a failure, if he were banished? He does not wish to be banished. He cannot, with all his self-complacency, dare hope again to occupy the honorable position of an American citizen. He only then, aspires to one ambition, indulges in one hope, and that is to go to Europe. There he will be, to a certain extent, lionized at least for a time. British nobility will protect him, and the Southern Club of Liverpool will invite him to a banquet. He will be announced in the newspapers as the ex-President of the South, and in every large capital of Europe will find small but influential circles, who will extend to him at least the semblance of honor. It is not likely that foreign governments will pay much attention to the reckless and defeated adventurer; nor will the courtesies of his kindred spirits abroad endure 'but for a season.' After that, Jefferson Davis will leisurely travel around Europe with the family which there is every reason to believe he has had up on the other side of the Atlantic. The destinations of Paris, Florence, Rome and Naples will be his, and he will perhaps visit the Holy Land, and visit the localities once trod by Judas Iscariot. He will read the papers, smoke, eat, drink and talk. Galleries of art, opera houses, libraries, all the resources of a man of wealth and education, will be open to him. His personal friends will join him, and in quiet and unobtrusive enjoyment his insignificant days will pass on. We do not overlook the poignant regret that he will feel over his baffled schemes. We do not deny that he will weariness may shadow his luxurious life. We do not doubt that he will long again to be engaged in direct political intrigues, and to be prominently before the eye of the world. But at the same time the existence of these drawbacks, the deprivation of these privileges, will by no means render his life unbearable. His punishment will not be greater than he can bear. The mark of Cain will scarcely be as a distance to him. To an unprincipled creature like Davis there is in exile none of the pain which sentimentalists surround it. He will eat, drink and be merry. He will not suffer from want of food and rumble like the prisoners of Andersonville or the Libby. And perhaps in ten or fifteen years, when the excitement caused by the war shall have subsided, he will come back to New York in a steam steamer, and probably be pardoned by a forgiving President and people. Is such a career punishment? Does treason authorize a man to enjoy all the luxuries of foreign life? Is the

#### THE LOSSES OF THE SLAVE STATES FROM THE WAR.

The actual losses of the South, including all the slave States, in substantial wealth, from the late rebellion, will never be known. They are beyond the reach of the most industrious researchers. The aggregate debts of three thousand millions of dollars in rebel scrip, incurred by the Jeff. Davis usurpation, afford no approximation to the extortions from and losses of his subjects in their accounts with his Southern Confederacy. We are therefore left mainly to conjecture the substantial losses of the South from the war. The slaveholders of all the slave States, with the abolition of slavery, will have lost the over-avaluable cash capital in slave property, of about twenty-five hundred million dollars; but the country in this item loses only the slaves actually destroyed or disabled by the war, and their losses of labor incident to the revolution from slavery to a free labor system.

#### SPEECH OF HON. RICHARD H. DANA.

A large meeting of the citizens of Boston was held in Faneuil Hall, on Wednesday noon, 21st inst., to consider the question of the reorganization of the Rebel States. It was called to order by Amos A. Lawrence, Esq., and was organized by the choice of Professor Theophilus Parsons as President, assisted by forty-nine Vice Presidents and four Secretaries. Letters were read from Governor Andrew, Hon. A. H. Bulloch, Hon. Charles G. Loring, and Hon. A. H. Rice. Speeches were made by the President, Henry Ward Beecher, Senator Pomeroy of Kansas, Dr. Geo. B. Loring, and Hon. Richard H. Dana. Mr. Dana spoke as follows:—

Mr. President: It was hoped by those who have summoned us together this morning, that a voice might go out from Faneuil Hall to which the people of the United States could listen as in times past. Mr. President and fellow-citizens, the questions pressing upon the people of this country are the most vast and momentous that have ever presented themselves for solution by a free people. We wish to know, I suppose, first, what are our powers. That is the first question—What are our just powers? Second—What ought we to do? Third—How ought we to do it? With your leave, I propose to attempt an answer to these three questions. What are our just powers? Well, my friend, that depends upon the answer to one question—Have we been at war, or have we not? In what have we been engaged for the last four years? Has it been a war, or has it been something else, and other than war? Now, I take it upon myself to assert, and I challenge contradiction, that we have been in a condition of public and perfect war. It has been no mere oppression, by municipal powers, of an insurrection for the redress of grievances. It has been a perfect public war. The Government has a right to exercise, at its discretion, every belligerent power. (Applause.) We are not bound to exercise them; the enemy cannot compel us to do it; but at our discretion we may exercise every belligerent power. Do you doubt it? Does any man doubt it? (Voices—"No.")

#### A LETTER FROM JOHN STUART MILL.

The following letter from the most distinguished and accomplished friend of the United States, Mr. John Stuart Mill, was received a few days since by a gentleman of this city. It was written in the course of private correspondence, and not intended for the public eye; but its spirit is so generous and sympathetic, and its suggestions so wise, that we cannot refrain from laying it before our readers. The author desires, however, that we should not give this breach of confidence when he sees the use we have made of his words in enforcing, as we do elsewhere, an important principle of public duty:

AVIGNON, May 13, 1865.

"DEAR SIR: I had scarcely received your note of April 8, so full of calmness in the splendid prospect now opening to your country, and through it to the world, when the news came that an atrocious crime had struck down the great citizen who had afforded so noble an example of the qualities befitting the first magistrate of a free people, and who, in the most trying circumstances, had gradually won not only the admiration, but almost the personal affection of all who love freedom, or appreciate simplicity and uprightness. But the loss is ours, not his. It was impossible to have wished him a better end than to add the crown of martyrdom to his other honors, and to live in the memory of a great nation as those only live who have not only labored for their country, but died for it. And he did live to see the cause triumphant, and the contest virtually over. How different would our feelings now be if this fate had overtaken him, as it might so easily have done, a month sooner!

In England, horror of the crime and sympathy with your loss seem to be almost universal, even among those who have disgraced their country by wishing success to the slaveholders. I hope now in manifestations which were instantaneously made there in almost every quarter may be received in America as some kind of atonement or peace-offering. I have never believed that there was any real danger of a quarrel between the two countries; but it is of immense importance that we should be firm friends; and this is our natural state; for, though there is a portion of the higher and middle classes of Great Britain who so much dread and hate democracy that they cannot wish prosperity and power to a democratic people, I sincerely believe that this feeling is not general, even in our privileged classes. Most of the dislike and suspicion which have existed towards the United States were the effect of ignorance; ignorance of your history, and ignorance of your feelings and disposition as a people. It is difficult for you to believe that this ignorance could be as dense as it really was. But the late events have begun to dissipate it; and if your Government and people act as I fully believe they will in regard to the important question which now awaits them, there will be no fear of their being ever again so grossly misunderstood, at least in the eyes of the present generation. As to the mode of dealing with these great questions, it does not become a foreigner to advise those who know the exigencies of the case so much better than he does. But so many of my countrymen are volunteering advice to you at this crisis, perhaps I may be forgiven if I offer mine the contrary way. Every one is eagerly inculcating gentleness, and

the public safety does not admit of it. (Applause.) We put the condition of loyalty on every vote. (Applause.)

How have we done in this State? Half the people in this State are excluded from the ballot—the better half, we are fond of calling them, a woman's vote. We present the conditions for the men—what conditions society sees fit: conditions of age; conditions of residence; conditions of tax-paying; and lately we have added by a vast popular majority the further high condition, that they shall have intelligence enough to read and write. (Applause.) Of course, there is no such doctrine as that every human being has a right to vote. Society must settle that upon this principle—"The greatest good of the greatest number" must decide it. The greatest good of society must decide it. On what ground, then, do we put it? We put it on the ground that the public safety, and the public faith, and the rights of those freedmen, require that there shall be no distinction of color. (Applause.) That is the ground upon which it can stand. They are not safe without it in their freedom. Why, to introduce to the voting franchise four millions of slaves is a revolution. If we do not secure that now in the time of revolution, it can never be secured except by a new revolution. (Loud applause.) Do you want, some years hence, to see a new revolution? The poor, oppressed, degraded black man, bearing patiently his oppression until he can endure no longer, rising with arms in his hands—do you want them to see them submit forever, and not rise for their rights? (Voices—"No.") No, neither, you say. Well, my friends, who cry "No," if either of these things happen, it is our fault. If they never get their rights, or get them by a new revolution, it will be, in either event, our fault. Do you wish to have that blame rest upon you? (Voices—"No.") No? Then, "Now's the day and now's the hour." (Loud applause.) They are in a condition of transition—a condition of revolution; seize the opportunity, and make it thorough! (Renewed and loud applause.)

Fellow-citizens, a word more. This, then, is what we have a right to demand? Now comes my third question—How do you propose to accomplish it? We know our powers, we know what we want to do—how do we propose to do it? First, the right to bear arms, fortunately, does not depend upon the decision of any State. That is a matter which, under the Constitution, depends upon the acts of Congress. Congress makes the militia, and Congress must see to it that the emancipated slaves have the privilege, the dignity and the power of an arms-bearing population. But the right to hold lands, the right to testify in courts, the right to vote, in all its parts, and if we had not destroyed it by war, it would have remained and stood a completed government. Nothing but war has destroyed it.

Well, what did the rebel States do? It happened—it happened—that those people preserved their State lines—did not obliterate them; but they might have done so. It happened that they did not change their Constitution, but they might have done it. They might have resolved themselves into a consolidated republic, or a monarchy. They did as they chose. They took possession of the whole country. Why, from the Potomac to the Rio Grande, we had not even one post-office. We had not one fort; not one arsenal; not a court-house, nor a custom-house, nor a light-house, nor a single magistrate or a spot on which could stand. They had forts, arsenals, light-houses, custom-houses, courts, the post-offices, magistrates, and were in complete possession. Under such circumstances, if the parent government is not strong enough to hold possession of the country, and a hostile *de facto* government get possession of it and establish a *de facto* government, we proportionately lose our claim to sovereignty, for the time. Certainly we do not absolutely, but for the time.

Now, what follows from all this? From a war fought over the continent and over every ocean—their privateers vexing our commerce at the antipodes; and fighting the battles of the republic in the mouth of the British Channel (applause) and over this whole vast republic, south of the Potomac and the Ohio.

Every turf beneath your feet has been a soldier's sepulchre. Now if such a war leaves this people just as they were before—if no corresponding rights and powers have accrued to us, then I say, it has been the most vast and bloody and cruel nullity that the world ever saw. It is not so. We have a right now and a duty to execute those powers which belong to the condition of war. The political relations of these people to their State governments are suspended. Military occupation exists, and the republic governs them by powers derived from war. You look in vain to the Constitution to point out what shall be done. It is not unconstitutional; it is something altogether outside of it. All the powers which the President or Congress or both hold, and are exercising, are derived from the condition of war.

I ask, again, how shall we obtain what we have a right to require? The changes we require are changes of their Constitutions, are they not? The changes must be fundamental. The people are re-admitted to their original powers. They must meet in conventions and form Constitutions, and those Constitutions must be satisfactory to the Republic. [Loud applause.] I desire at this point to say a word with reference to President Johnson and his course, to which I ask your special attention. When President Johnson called the people of North Carolina and of one or two other States together, he did not call the blacks as well as the whites to the ballot. Now that is a question of process which requires great discretion and great wisdom. The President and his Cabinet know a great deal more about the details, and means, and probable results, than we do. I believe Presi-

dent Johnson has the same end in view that we have here to-day. (Applause.) He has his own mode of reaching it. Some may ask, why didn't he take the blacks to vote? I know nothing, personally, of his reasons; but I can easily see that two embarrasments might well beset him. They occur to us all at once. The people of those States are to vote for the purpose of making their organic law. President Johnson holds them by military power. Now, it is not a very serious thing, in a Republican government, to dictate from the military power the organic law for a free people? I do not ask what we have a right to do—that is not the question. The question is, what ought we to do? I do not wonder that a man educated in Republican principles hesitates to dictate as military superior, who shall vote in determining the organic law of a free people. He took the voters as they stood before the war; he put the test of loyalty to them; he went no further. That we may well suppose was one of his reasons. We can easily suppose another. Take the whole black population. Shall I say to you, my friends, to-day, for the first time, that slavery is a beneficent, effective educational system? If I say it, will you believe it? Will you think me sane? Have we not all said, and thought, and fought, because we believed, that slavery degraded and dehumanized its victims? If a man recovers from a disease that four millions of slaves have not been debased and brutalized by slavery, he requires us to unshy all we have said and believed and fought for and prayed for, the last thirty years. Slavery has degraded the negroes. It has kept them ignorant and debased. It has not, thank God, destroyed them. The germ of moral and intellectual life has survived; and we mean to see to it that they are built up into a self-governing, voting, intelligent population. (Applause.) They are not that to-day. They will become so quicker than you think. They do not need to be taught now; all that the patronage we do not think they did. And the ballot is a part of our educating and elevating process. But if President Johnson, on a question of means and processes, has declined to cloth them, by an exercise of military power, with the right to vote, for these reasons, then, fellow-citizens, President Johnson is entitled to your respectful consideration and to your support. (Applause.) True, he has by military power supplied a test of loyalty to the voters. But that is a very mild and a necessary exercise of military power. No man, I believe, questions the necessity and fitness of that act. But it is a far-different thing to permit a whole nation of voters into existence—not for temporary, but for permanent and fundamental objects—by a stroke of his pen, or rather, I should say, by the uplifted sword.

One step further. Suppose the States do not do what we require—what then? I have not heard that question answered yet. Suppose President Johnson's experiment in North Carolina and Mississippi fails, and the white men, determined to keep the black men down, will not give them their rights—what then? Mr. President, I hope we shall never be called upon to answer, practically, that question. It reminds us to an ultimate, and you may say, a fearful proposition. But if we come to it, though I desire to consider myself free of the premises, I believe that if you come to the ultimate right of the thing, the ultimate law of the case, it is this: that this war—no, not the war, the victory in the war—places, not the person, not the life, not the private property of the rebels—they are governed by other considerations and rules—I do not speak of them—but the political systems of the rebel States, at the discretion of the Republic. (Great applause.) You say that it is a fearful proposition. So it is; I know it is so. But is not war a fearful fact? If this is a fearful theory, is it not the legitimate result of a fearful fact, the war? My friends, it is an appeal from the force of law of force. I declare it a proposition that does not admit of doubt in wars between nations, that when a conqueror has obtained military possession of his enemy's country, it is in his discretion, whether he shall permit the political institutions to go on, and treat with them; or whether he shall obliterate them, and annex the country to his own dominions. That is the law of war between nations. Is it applicable to us? I think it is. (Applause.) I think, if you come to the ultimate right of the thing, we may, if we choose, take the position that their political institutions are at the discretion of the Republic. Why, when a man accepts a challenge to a duel, what does he put at stake? He puts his life at stake, does he not? And is it not childish after the fatal shot is fired to exclaim, "O death, and widowhood, and orphanage are fearful things!" They were all involved in that accepted challenge. When a nation allows itself to be at war, or when a people make war, they put at stake their national existence. (Applause.) That result seldom follows, because the nation that is getting the worst of the contest, makes its peace in time; because the conquering nation does not wish to incorporate hostile subjects in its dominions, because neutral nations intervene. The conqueror must choose between two courses—to permit the political institutions, the body politic, to go on, and treat with it, or obliterate it. Now, we mean to adhere to the first course. We mean to say, the States shall remain, with new Constitutions, new systems. We do not mean to exercise sovereign jurisdiction over them in our Congress. Follow-citizens, it is not merely out of tenderness to them; it would be the most dangerous possible course for us; our system is a planetary system; each planet revolving round its orbit, and all round a central sun. The system is held together by a balance of powers—centripetal and centrifugal forces. We have established a wise balance of forces. Let not that balance be destroyed. If we should undertake to exercise sovereign jurisdiction over those States, it would be as great a peril to our system as it would be a hardship upon them. We must not, we will not undertake it, except as the last resort of the thinking, and the good—as the ultimate, final remedy, when all others have failed.

I know, fellow-citizens, it is much more popular to stir up the feelings of a public audience by violent language than to try to reason with them. I believe we must think wisely. We have never been willing to try the experiment of a consolidated democratic republic. Our system is a system of States, with a central power, and in that is our safety. (Applause.) State rights I maintain; State sovereignty we have destroyed. (Applause.) Therefore, when I say, if we are driven to the last resort, we may embrace that; yet wisdom, humanity, common discretion, require that we should follow the course we are now following. Let the States make their own Constitutions, for the time. The Constitution must be satisfactory to the Republic (applause); and ending as I began—by a power which I think is beyond question, the Republic holds them in the grasp of war until they have made such Constitutions. (Loud applause.)

In the next column, we give the letters of Governor Andrew and Hon. A. H. Bulloch in full, as read at the meeting.

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"Proclaim Liberty throughout all the land, to all the inhabitants thereof."

"I lay this down as the law of nations. I say that military authority takes, for the time, the place of all legislative institutions, and SLAVERY AMONG THE REST; and that, under that state of things, so far from its being true that the States where slavery exists have the executive management of the subject, not only the PRESIDENT OF THE UNITED STATES, but the COMMANDER OF THE ARMY, HAS POWER TO ORDER THE UNIVERSAL EMANCIPATION OF THE SLAVES." ... From the instant that the slaveholding States become the theatre of a war, civil, servile, or foreign, from that instant the war powers of CONGRESS extend to interference with the institution of SLAVERY, IN EVERY WAY IN WHICH IT CAN BE INTERFERED WITH, from a claim of indemnity for slaves taken or destroyed, to the control of States, burdened with slavery, to a foreign power. ... It is a war power. I say it is a war power; and when your country is actually in war, whether it be a war of invasion or a war of insurrection, Congress has power to do as it pleases, and what CARRIERS ON, according to the LAWS OF WAR; and by the laws of war, an invaded country has all its laws and municipal institutions swept by the board, and MARTIAL LAW TAKES THE PLACE OF THEM. When two hostile armies meet in martial array, the commanders of both armies have power to emancipate all the slaves in the invaded territory."—J. Q. ADAMS.

J. B. YERRINGTON & SON, Printers.

LETTER FROM GOV. ANDREW.

COMMONWEALTH OF MASSACHUSETTS, EXECUTIVE DEPARTMENT, BOSTON, June 19, 1865.

MY DEAR SIR: I have received your note of this date, inviting me to speak at the meeting to be held at noon on Wednesday next in Faneuil Hall.

It is not my belief that in any one of the succeeding States the time has yet arrived when its State Government can be reestablished with safety.

I deeply deplore the necessity of raising the general question of suffrage for colored men in the South this early.

I am faithfully and respectfully yours, JOHN A. ANDREW.

LETTER FROM HON. A. BULLOCK.

Worcester, June 19, 1865.

GENTLEMEN: You will accept my thanks for your favor of the 16th instant, asking me to be present and speak at the meeting in Faneuil Hall to be held on Wednesday.

I have alluded to the question of suffrage as only one of policy and national safety.

Yours most truly, ALEX. H. BULLOCK.

LETTER FROM HON. CHARLES G. LORING.

Boston, June 19, 1865.

An able, argumentative letter from Hon. Charles G. Loring was read, and we have space only for the concluding paragraph, which are as follows:

This, therefore, seems to be our position. On the one hand, we cannot leave the black man to the tender mercies of Southern legislation and social influences.

CHARLES G. LORING.

PUNISHMENT OR NO PUNISHMENT.

The rebels having surrendered their arms, we are to return the compliment by surrendering our principles.

FOURTH OF JULY.

Hitherto, the returning anniversary of the Fourth of July—since the Declaration of Independence was given to the world—has been a bitter mockery to the millions held in the galling chains of chattel slavery.

In view of this inexpressible grand event, and of the total suppression of that formidable rebellion which had for its object the establishment of a slaveholding empire.

MR. SUMNER'S EULOGY.

The admirable Eulogy on Abraham Lincoln, by Hon. Charles Sumner, delivered before the Municipal Authorities of the City of Boston, June 1, 1865, has been published in a large and handsomely printed pamphlet.

Speaking of war, Mr. Sumner says, "It is one of the mysteries of Providence, that it is still allowed to vex mankind."

We have received a Memorial Address on Abraham Lincoln, delivered at the Hall of the Mechanics' Institute, St. John, N. B., June 1, 1865.

We have also received an excellent "Address on the Assassination of Abraham Lincoln," delivered at Platt Chapel on the morning, and in the Ashton town-hall on the afternoon of Sunday, May 7th, 1865.

THE WENDELL PHILLIPS PUZZLE.

Did Mr. Wendell Phillips speak in favor of repudiating the national debt? or repudiating the rebel debt?—both, or neither? The thing is a hopeless puzzle.

INTELLIGENCE OF THE COLORED CITIZENS OF THE SOUTH.

At a large meeting of colored citizens, held at Petersburg, Va., May 31, 1865, the following resolutions were offered, discussed and adopted:

Resolved, That we, the colored citizens of Petersburg, Va., and true and loyal citizens of the United States of America, claim as an unqualified right, the privilege of setting forth respectfully our grievances, and demanding an equality of rights under the law.

Resolved, That our color no longer enslavement is no just cause for our proscription nor disfranchisement, as the word white, nor slave, is not found in the Constitution of the United States.

"THE NATION."

As the Liberator is to terminate its publication at the close of its present volume, we are glad to be able to commend to its friends and patrons the new weekly periodical which is to commence in the city of New York on the 6th of July ensuing.

PHONETIC SHORTHAND.

PHONETIC SHORTHAND, MR. D. P. LINDSEY will commence a popular class for instruction in Phonetic Shorthand, at reduced rates, on Monday evening, June 10, at Bryant, Stratton & Co.'s Business College, 16 Summer Street, Boston.

COMPANION PORTS FOR THE PEOPLE.

Fields has published the second number of their illustrated volumes of Poetry, comprising "SONNETS FOR THE SABBATH," by Alfred Tennyson, with illustrations by Maclean, Crewick, Eytling, Barry, Penn, and Perkins.

LETTERS' MONTHLY.

LETTERS' MONTHLY, for July, is as brilliant as ever. Its illustrations of Prisoners' Life detail some of the hardships our patriotic soldiers endured while prisoners in the South.

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CONVENTION OF FRIENDS OF PROGRESS.

GRANTVILLE, (N. Y.) June 19, 1865. DEAR GARRISON—The Friends of Progress in this region, closed, last evening, a three-days' Convention in Middle Grantville.

WHAT DOES IT MEAN?

It means power in the voter, not only over himself, but also over the life, liberty, and property of every man, woman, and child over whom the government holds jurisdiction.

WHO SHALL WE VOTE?

You, the voters, as the sovereign power, must answer this. The ballot is not a natural, but conventional right.

STAND BY THE BALLOT-BOX ON ELECTION DAY.

Stand by the ballot-box on election day. See that babbling drunkard, reeling up to deposit the vote that is to decide the destiny of your wives and children.

THOSE WHO AVOY A HIGHER ALLIANCE TO A FOREIGN DESPOT!

There are hundreds of thousands in our midst, whose numbers are rapidly increasing, who profess a high allegiance to a foreign power than to the government under which they live.



Poetry.

To the Rev. John Pierpont, on his nineteenth birthday. While from friends with garlands crown...

THE INAUGURAL ODE

At the opening of the Chicago Sanitary Fair.

Mr. Read recited the following lines, written for the occasion, in a very effective manner. They were received with marked demonstrations of approval.

What great events have chased the season by, Like gale-blown waves beneath the thundering sky...

Give to these men—the marvel of the earth— Place in the heart as well as by the hearth...

The Liberator.

SABBATISM IN BOSTON.

A few weeks ago, an order, originating in the Board of Aldermen of the city of Boston, and passed, after ample debate...

After giving great and well-deserved praise to the efficient Board of Trustees, who have had the Public Library in their charge ever since its commencement...

The value of the Mayor's opinion in regard to the Public Library is brought seriously into question when he goes on to speak of "the class it serves."

His Honor alleges as "another reason against the passage of the order" (let it be noted that he has not yet given one sound reason against it) that "there is no call for it from the people."

Thank you, Mr. Mayor. First, the people do not wish for the proposed accommodation. Next, if it were once afforded them, they would use it to such an extent that the ample space of the present Reading-room would be quite insufficient.

But another feature of this objection deserves to be considered. If the opening of the Reading-room should attract many persons there after the close of public worship on Sunday afternoon, "the room would be crowded by a jostling throng, to the discomfort of all present."

rant and vulgar fellow who would otherwise be smoking, with loud talk and laughter, in the street or on the Common, the very purpose is fulfilled for which the Liberator was ordered from Paris, Pouch and the Illustrated News from London, and Harper's Weekly from New York.

There is a class of people who stay away from church because, being vicious in character, they prefer to spend their day of leisure in vicious amusements, such as gambling, getting drunk, or attending fighting matches of men or animals.

There is a class of people who stay away from church because they find nothing there worth going for. They are not strongly attracted in any other direction. They have no special occupation or amusement.

There is a third class, smaller even than the first, but which should not be left out of sight in a classification of absentees from public worship.

We now come to the centre and substance of the Mayor's case, the consideration, indeed, without which he would have given no veto and said no word on the subject. It is contained in a single sentence, but in this His Honor has managed to display a great deal of ignorance.

While ignoring many of the strict formalities and rigid discipline of the Jewish Sabbath, yet, as a Christian community, we are bound to the extent of our power to conform to the precepts, at least, of the Christian Sabbath.

It is implied in the Mayor's sentence, above quoted, and His Honor, no doubt, really believes, (having been cheated into that belief by his attendance at church on Sundays,) that the "Christian community" of Boston, while ignoring part of Jewish Sabbath which the Old Testament required, observe part of it.

But we are "bound" (the Mayor thinks) to conform to "the Christian Sabbath." His Honor means, no doubt, that we are thus bound by the regulations of the Christian Scriptures, the New Testament; for he would not think of imposing the special rules of his particular church upon people not members of it; but he seems utterly ignorant of the fact that, apart from the rules of particular sects, there is no such thing as a Christian Sabbath.

But that system, whether judged from the four biographical sketches of Jesus contained in the New Testament, or from the entire contents of that book, contains not one syllable of injunction or recommendation of any Sabbath observance whatever.

through the mystery of that fearful new-birth by which men are born into his kingdom, and the divinity of his humanity is taken from them, and they become Satan's own, and all forms of cruelty and hate take possession of them; and they crawl, like wily snakes, to their deep revenge.

I see another form, pale and ghastly, borne to his death-bed. The assassin's shot has taken deadly effect in the noble brain which conceived the sublime edict of Emancipation.

By the august manes of Brown and Lincoln—the one the frat, the other the last martyr of our great revolution—the martyr of a freedom by law and through legislation, the other the martyr of an inspiration above and beyond all law—let us bind ourselves by grand vows in the presence of the Highest, not to rest till slavery has sunk in the waters to rise no more!

The death of John Brown laid the foundation-stone of our Temple of Liberty: the death of Abraham Lincoln was the laying of its topmost stone of unity.

A PARALLEL.

The death of John Brown laid the foundation-stone of our Temple of Liberty: the death of Abraham Lincoln was the laying of its topmost stone of unity.

It is certainly somewhat remarkable that, so far as the main subject of controversy is concerned, neither you nor any of your correspondents sustain General Sherman, nor condemn the Secretary of War.

THE SHERMAN-STANTON CONTROVERSY.

A QUESTION OF NECESSITY.

It is claimed that the Secretary ought not to have published the order setting aside the convention of General Sherman. General Sherman is justified in publishing the convention, because it was necessary for the army to conform its action to the stipulations contained in that instrument.

MR. STANTON JUSTIFIED.

But it is said that the Secretary ought not to have published his reasons for the revocation of the convention. Why not? It is the first time I have ever heard it claimed that any officer or public functionary may not give a reason for disapproving the acts of a subordinate, and lest he may take offence at them.

General Sherman is a man of wonderful energy and capacity for command. He has justly and firmly earned a reputation as a commanding general which certainly has not been surpassed, if it has been equalled, by any one of the splendid officers

which this gigantic war has developed. And the error which it is confessed by his friends that he incurred in this convention will not eventually impair his well-earned fame.

MR. STANTON'S ADMINISTRATION OF MILITARY AFFAIRS.

But has not the Secretary of War discharged his duties with equal fidelity and ability? It is true the field. They do not come so prominently before the people at large, nor bring with them the same color that is acquired by a general in the battle-field.

But men in high position and in commanding official stations, who go to him for special favors, and ask for things which he considers prejudicial to the public welfare, are very likely to be disappointed, and to leave him dissatisfied, and raise a howl about his rudeness and want of courtesy in his official intercourse with the public.

THE PRESIDENT AND MR. STANTON.

If the Secretary of War is merely the President's clerk, as General Sherman claims, why does he obey his orders? The answer undoubtedly is that his orders are the President's orders. They do not do but hold the President responsible for them.

WANTED—A HERO.

Our democratic friends of the copper penny persuasion are just now in want of a hero—a recipient of their fulsome adulations. Never was a party more put to it, as Mrs. Partington would say, for a leader. Byron wrote, long ago, "I want a hero—no uncommon name than in Byron's time. Japhet in search of a paternal parent was not in a more trying condition than this remnant of the late democratic party."

The chief actors in the last Presidential contest made such a botch of it that it will be a long time before the party will dare to let them lead again. All their predictions, resolutions, and expectations have been so signally disappointed that an "entire change of programme" is needed. McClellan, the peacemaker, has gone to Europe, that time when his military and political career, together with the great engineer of the McClellan and Pendleton Peace fizzle, also found it necessary to take a tour to Europe, and with his great ex-emplar of the army, like the Jews of old, will "sally forth at Jericho till his beard be grown."

Vallandigham is to use a common phrase, "be laid out," and it will be long before he will be called out to take him upon his adversaries again, though he will not launch himself, no matter how lauded by the party, willfully.

In its extremity, the party has made several remedial efforts to appropriate its own name, but they don't suit appropriately; and it is just now being its attention to another victim. General Sherman has been selected as a subject; and he is being slamed with insinuations, with the hope that the rejection of his treaty with Johnston will be a great satisfaction to the people, and with a large portion of the people. Add to this the well known fact that there has been a large element of semi-democratic in the loyal States, who have suffered no opportunity to embarrass the government to pass unimpaired, and it will at once be seen how essential it was to accompany an important act as this with reasons and explanations that would at least tend to satisfy the army and the people that it was proper and necessary.