



THE ENLIGHTENED PURPOSES PRODUCED A REVOLUTION AT ONCE.

The more we see, and the more he reflected, the more he felt the task appear. These people were more than a mere mob...

He went to Columbus, Ky. General Schrier, a fine officer, was in command. General Thomas addressed the troops...

At Young's Point he met General Logan, who entered heartily into the work, and for availing himself of the services of the negroes to the fullest extent...

He visited and held long interviews with General Grant. From General Grant down, he did not meet with any opposition...

Milliken's Bend, a shipping port in that part of the country, would certainly have been captured, had it not been for the complete capture of one of the regiments...

At Memphis, he authorized General Harbut to organize a regiment of heavy artillery. Twelve companies he has already organized.

General Thomas intended, at first, to raise only a force of 10,000 men, but before he left had completed arrangements for raising twenty regiments...

General Thomas said: "I was compelled to speak to the troops along the route—speaking one day seven or eight times. During my tour, I met with an Irish regiment, the 80th Illinois, from Chicago—men and officers who begged three cheers for the President of the United States...

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General Thomas, with provident care, provided for the occupancy of abandoned plantations by the non-combatants, negro women and children, whom he could not get into military organizations.

He found a line of deserted magnificent plantations along the bank of the river from Helena to Young's Point. Of these he took possession, and leased them to Unionists who would employ negro women and children and pay them suitable wages...

General Thomas deserves well of the country, and deserves to be held, always, in grateful remembrance for the zeal and fidelity with which he accomplished his great and good work in the valley of the Mississippi—Cleveland Leader.

THOUGHTS FOR THE WHITE LABORER.

So long as slavery exists in the South, you cannot hope to be respected there, because, if you are poor, your honesty will not protect you from the sneer of the master or the laugh of the slave.

So long as slavery exists in the South, the white laborer will be treated worse than the slave. He will be looked upon, as Hammond, the South Carolina Senator, said, as a "mud-digger" thing to be trampled upon, and scrape your shoes on, and then left to rot and be cast aside.

So long as slavery exists in the South, the aristocratic or oppressive classes will rule. Manual labor of any kind will be treated with contempt. The children of the white laborer will be taught by slavery to despise their parentage. A public opinion unknown in the free, all people, is established in the slave States, and by this "pride of life" is established in the high places, and they who do not bow down before the idol must seek a home elsewhere.—Catholic Telegraph, July 8.

THE NEW INITIATIVE OF MURDER.

From the beginning of our present contest, the rebel leaders have evinced an unwavering resolve to initiate a general butchery of prisoners of war, at the earliest moment. They have obviously calculated that this would produce such mutual exasperation, that the North and South could never be reconciled, and the ultimate success of the rebellion would thus be insured.

The latest outbreak of this demonic spirit of murder is as follows:— A few weeks since, Gen. Burnside caught two rebel captains (Wm. F. Corbin and T. J. McGraw), prowling over Kentucky, within the lines of the Union armies, recruiting for the Rebel Army. These two captains were duly arraigned, tried, convicted, sentenced and executed in accordance with the laws of war. No general order or could permit such recruiting for the enemy within his lines; no one ever did or could regard the emissaries caught at such a business as prisoners of war. They were executed to just such lenity as Washington awarded to André—neither less nor more.

Hereupon, Gen. Davis has selected by lot two captains (Henry W. Sawyer, of New Jersey, and John Flinn, [Irish] Indian, of New Jersey), and has ordered them to be confined at Richmond, and has ordered them to be killed in revenge for the execution of his two captains aforesaid. It is reported from Richmond that the day for their execution has not yet been fixed, and it may be that the tidings from Kentucky, Vicksburg, and Helena, may exert a saving influence. The probability, however, is that Sawyer and Flinn will be murdered, if they have not already been.

NO CAUSE FOR DESPONDENCY.

When Paul Jones, in the wretched old bulk of an Indianan, an hundred years old, (the Bonhomme Richard), was engaged in the desperate conflict with the Serapis, a new English frigate of the first class, just out of port—after a single broadside had sunk her so completely that he was compelled to lash her to the Englishman to avoid sinking—when nearly all his guns had burst, and half his crew had fallen—a momentary cessation of firing induced his adversary to hail him, and inquire whether he had struck. "We have not begun to fight," was the answer. "We have not begun to fight," was the answer. "We have not begun to fight," was the answer.

Lincoln, Seward, Halleck, and the whole Yankee press are hugging themselves in the delusion that they already see the end of the war, and that that they see the death of our liberty, and the beginning of an interminable servitude. To their taunts and sneers we reply, in the defiant language of Paul Jones, "We have not yet begun to fight."

The people have never yet put forth its strength to half its extent, furious as has been the war, but it has been engaged, mightily as have been its struggles, glorious as have been its victories, unparalleled as has been the result. What we have done is scarcely a type of what we can do. The present allowed to induce new energy in the contest, to call for new exertions and new sacrifices, to remind our people of the nature of the conflict, and the object of the enemy, to bring out our whole strength, and to let the world see of what we are capable.

Such is the spirit of our people, such the resources of our countrymen in their own determined will, such the obstacle which the enemy will have to overcome, before he can ever subdue us. We have lost Vicksburg and Port Hudson. What of that? Suppose we lose Charleston, Savannah, Mobile, Wilmington—all our seaports. What of that, we ask again?

All is not lost. The unconquerable will, And study of revenge, immortal hate, And courage never to submit or yield: All these remain."

These would still have, though everything materially were gone. But we are reduced to no such straits. On the contrary, we speak the solemn truth when we declare that in our opinion our situation, although it is one which calls for the utmost exertion, so far from being desperate, is not even gloomy. The enemy has taken Vicksburg and Port Hudson. Does he open the navigation of the river thereby? Not at all, as we showed the other day, and we think showed satisfactorily. On the other hand, he weakens himself by the Garrison he is obliged to put in these places, and he strengthens our armies by returning the garrison which have been so long shut up there. He would do the same thing by taking Charleston, Savannah and Mobile. Having no longer any detached ports to defend, our army could then complete the policy of concentration which, but partially pursued, has already been attended with such memorable results.

Retiring to the interior as he advances, we shall weaken him and strengthen ourselves with every step that he takes in leaving his base of operations. We have made our calculations long ago that all the towns within reach of the enemy's navy would fall; and giving them, for the sake of argument, up to him, we conceive that we are more able to beat him without them than with them. Let it not be forgotten, in the meantime, that we have a powerful army—an army that has never been beaten, with a general at its head who may rank with the most renowned leaders of whom history makes mention. Let the desponding think on these facts, and let us not waste our energy in gloomy forebodings. For us, on to destroy more cotton and tobacco to prevent their falling into the hands of the enemy; but, in our opinion, this would not be the worst thing the government could do, even of its own free will. It would call the minds of thousands from the pursuit of wealth to the defence of the country, and that would be a positive gain.—Richmond Dispatch.

The temper of the following article in the Richmond Enquirer of July 29 shows, by its appealing to the passions of the Charlestonians, that great danger is apprehended from the bombardment. It may be well to note the opinion given of the consequences of the fall of Charleston:— "Charleston must not fall, says the Mercury. The eyes of the confederacy, of the Yankee nation, of the whole world, are turned now to that world, with an interest more immediate and more profound than to any other single point of attack. No other success which our enemy could now hope to win would be so exalating to him, so provoking (if not discouraging) to us, as the capture of the city which was the cradle of secession and nucleus of the confederacy. No other event would be so damaging to our military prestige in the eyes of European powers. No other other calamity in the country would be so disastrous to our cause as the fall of Charleston. It is because they are so base that they hate the noble city with so intense a hatred; and if ever those proud citizens should fall under the martial law of a Yankee general, the humiliations of New Orleans, the tortures of Nashville, or the iron tyranny of the crusader Norfolk would be mild in comparison with that vengeance that would be wreaked upon the once laughing and disdainful people of Charleston. "The starch would be taken out of them," to employ the washerwoman's phrase of Banks. They would be bowed down to the earth, and every incident of their humiliation would be dwelt upon and gloated over by the Yankee press, to make mendacious sport for those jealous and long despised Yankees of New York, and especially of Boston. A Massachusetts abolitionist would have the pleasing task of exacting homage to the flag of the Stars and Stripes; the banner of the Palmetto would be trampled in the mud with a diabolical glee, and the libraries and picture galleries of the cultivated sons of Carolina would be despoiled to enrich the vulgar dwellings of the Puritans. Then would every Carolinian, who should have had the pride to survive his beloved city, curse the day he was born, and envy the brave dead who fell in his defence. Therefore, they have wisely resolved to die before Charleston falls; and how can man die better? They have a General commanding them who always possesses the confidence and kindles the enthusiasm of the officers and men whom he leads. The splendid military reputation of Beauregard stands all naked upon this great struggle. He has identified himself with South Carolina and South Carolina with him; for him there is no future if Charleston falls; and he had better die with the rest. That Vicksburg and Port Hudson are lost—that Gen. Lee's invasion of Pennsylvania has fallen short of the hopes of our people—that the enemy is now pressing on with more inveterate energy, in the intoxication of unwonted success, to crush the strongholds of the 'rebellion'—all these are but reasons the more why Charleston must not fall. Not that the reduction of that city would be materially very disastrous to us; only morally discouraging. If, unhappily, the foul invaders should at last find themselves possessors of the ruins and ashes of the city which they hate—for it is only its ashes and ruins they can see—they would find themselves precisely as far from the subjugation of the Confederacy as they are this day. Yet Charleston must not fall. The glorious and bloody resistance she has heretofore made; all her memories of the past, and all her hopes of the future; the torrents of rich blood which her sons have already poured forth from the day of Secession down to the last assault on battery Wagner—all admiring, are reasons that they cannot afford to flinch now. And they so understand it, our noble brothers, they are wrought up to the temper in which human nature becomes superhuman, and can do the deeds of demigods—and this is just the temper that we must all reach in the days that are coming, and close at hand.

The Liberator.

No Union with Slaveholders! BOSTON, FRIDAY, AUGUST 14, 1863.

The Editor of the Liberator is absent from his post, endeavoring to obtain recreation, recuperation and inspiration from the ocean breeze near Plymouth Rock. Letters for his personal attention may be addressed to him, until the last of the month, at Plymouth, Mass.

THE CONDITION OF THE FREEDMEN.

We commence the publication, in our present number, of an elaborate and valuable report from the Commission recently appointed by the Secretary of War to investigate the condition of the freedmen. The Commission have fulfilled their duty with marked earnestness and fidelity, producing a record of their personal investigations which thoughtful men will ponder. They show, by evidence which cannot be disputed, that the social condition of the emancipated blacks already gives indications of lasting improvement; that the energies of the colored race have been awakened by their passage from a state of bondage to one of freedom; that they are industrious and willing; that their capabilities for learning are of no mean character; and that their love of freedom, their zeal for the Union and their native courage render their services in our armies very valuable.

The instructions of the Commission also require them to report "as to the experience of other countries in this respect. This part of their duty they have not entered upon. It will include, of course, the much-contested West India question.

A NEW MARKET FOR MANUFACTURES.

A residence of some fifteen months in the Sea Islands of S. C. has brought many facts to my notice, which may be of interest to your readers. During the first twelve months, I had about two hundred hands in my employ, under the United States, and since March last, have employed about five hundred of private account. These people have received no gratuities from me, but have supplied their wants from their own corn crops and their earnings. They began by begging for clothes, molasses, tobacco, &c., &c. I firmly refused. They were highly indignant, and called me "meaner than scotch," for their masters always gave them those things. They were ready enough to buy, however, and now ask only for a chance to buy. Wherever these people had not been directed in the possession of their old houses, they were able to support themselves from the first hour after their masters ran away. They sold in camp, eggs, chickens, pigs, watermelons, ground nuts, and sweet potatoes; the women washed clothes, and the men curried horses, or cooked dinners for our officers. Such saved amount of labor was turned into such channel, that it was difficult, in the vicinity of the camps, to get any labor for the cotton fields. By dint of prompt payments and rational treatment, I have this year succeeded in putting under cultivation some eight hundred acres of cotton, without the help of the young men, who are all drafted.

The amount of civilized wants now being developed among this people is surprising, and leads one to foresee an immense demand for the knick-knacks and household comforts of Yankee manufacture, if the negro is allowed to profit by the earnings of his labor, and provide for his own wants, as we have some reason to hope he will.

A writer in a Boston paper, within a week, thinks it out of place for a negro to wish to be anything but a slave. He would probably think it unpardonable extravagance if a negro should want to eat with a knife and fork from a plate, to have plenty of molasses for his hominy, or to own a hand saw, hammer, or an umbrella; at the same time, if these foolish people will waste their money in buying such luxuries, they are not to be pitied. Sugar and molasses will have no staples of conscience about furnishing such articles for their consumption.

I confess I have none, and with a view to encourage industry and cultivate the germs of civilization, I have been so far a panderer to these wretched wants as to supply them, at cost, with several thousand dollars worth of merchandise, of which the following list may be of interest. Their supply of breadstuffs is chiefly from their own crops of corn and potatoes.

During the year previous to March, 1863, there was spent at my house on St. Helena Island, by a population of two hundred working hands and their dependants, being four hundred and twelve in all:—

Table with 2 columns: Item and Amount. Includes For Dry Goods, Soap, Bacon, Flour, Sugar and Molasses, Tobacco, Total, etc.

During the month of May, I ordered from Boston the following invoice, which I left for sale to my employees, and which I now learn has been nearly all sold, having been purchased by a population of five hundred working hands and their dependants, being nine hundred and forty-three in all:—

Table with 2 columns: Item and Amount. Includes Tobacco, Molasses, Soap, Bacon, Flour, Sugar and Molasses, Tobacco, Hardware, etc.

Learning from my correspondents that this supply was exhausted in June last, I have just shipped the following articles for sale:—

Table with 2 columns: Item and Amount. Includes 55 lbs. molasses, 4 lbs. flour, 10 lbs. rice, 4 lbs. bacon, 20 lbs. sugar, 100 lbs. soap, 10 sacks salt, 20 boxes soap, 27 kgs. nans, etc.

I learn from the letters this day received from Port Royal, that my agents sold to these people during the months of May and June, merchandise to the amount of \$3,800. Their pay-roll during those two months amounted to only \$2,306. This shows what I have often before noticed, that they spend much more than they earn on the plantation. The remaining funds are the proceeds of sales of eggs, chickens, pigs, &c., and the pay of the husbands in the army, sent to their families for spending.

If these people had remained "in statu quo ante bellum," they would have received during the past year, each working hand, two suits of clothes and one pair of shoes, six pounds bacon and three gallons molasses each, for the season, one peck of corn per week, and one quart of salt per month.

It may be left for the imagination of the reader to compute the amount of hardware, sugar, molasses, soap, candles, flour, &c. which would have been produced under the old state of things from the proceeds of sales of eggs at 12 cts. per doz., the old price.

It may readily be seen that a considerable demand may arise for the articles above named and others of kindred nature, when a population of some millions shall be in a position to apply their earnings to the supply of their rapidly increasing wants. Should not the manufacturing interests of the North be awake to this? EDWD. S. PHILBRICK.

THE FREEDMEN.

ABSTRACT OF A PRELIMINARY REPORT

Of the American Freedmen's Inquiry Commission, To the Secretary of War.

PUBLICATION AUTHORIZED BY THE SECRETARY OF WAR.

ROBERT DALE OWEN, JAMES MCKAY, SAMUEL G. HOWE, Commissioners.

I.—NEGROES AS REFUGEES.

DISTRICT OF COLUMBIA, EASTERN VIRGINIA, AND SOUTH CAROLINA.

The Commission find, on examination, that within the above Districts, negro refugees need not be, except for a brief period, any burden on the Government, but on the contrary may become auxiliaries in the prosecution of the war to the full as efficient as the same number of loyal white emigrants into the Northern States.

The evidence shows that these refugees are, with rare exceptions, loyal, faithful, able and willing to work for moderate wages, if promptly paid, docile, little given to quarrelling, cheerful, and uncomplaining.

Poor whites as well as negro refugees, arrested by the war in their ordinary course of labor, have been thrown, for a time, on the care of the Government, sometimes in greater numbers than the blacks. In November last, Gen. Butler was feeding in New Orleans 32,000 whites, 17,000 of whom were British-born subjects, and only 10,000 negroes, chiefly women and children. In cases where relief has been granted to both the poor white usually demanded and received more than the negro. At Newbern, North Carolina, last year, among 8,000 of both colors relieved, the average proportion dealt out in each of the staple articles for food, was one for each colored person relieved to sixteen for each white person thus assisted. The exact figures are given. At that time, work was offered and paid for, to whites at \$12 a month, to blacks at \$8.

Beyond the usual amount of relief granted in all civilized communities to the indigent and disabled poor, the negro freedmen need, except for the moment, no charitable assistance. The free colored population of Washington support their own poor, without almshouse aid.

The views of the refugees are such as appertain to Slavery. Deprived of property, they do not respect their rights. Accustomed under despotic rule to shield themselves by falsehood, they lie when a will please a superior or avert punishment. Legally unable to form binding conjugal relations, they are incontinent. But the testimony of intelligent superintendents is to the effect that these views are not deeply rooted; that by a recognition of the freedmen's new rights and an appeal to his self-respect, they may be gradually eradicated; for these people are eager to copy what are set before them as the duties and obligations of what they look up to as the superior race, even if these prove a restraint on the habits of license appertaining to their former condition.

An instance is given of the conscious pride with which a freedman, sworn as a witness for the first time, stood up to take the oath and deliver his testimony. They were found quite willing, when it was proposed to them, to have the ties of husband and father legitimized, especially by a ceremony performed in church, usually deeming it a privilege speaking to emancipation to be married "as white folks are." With few exceptions, they show themselves prompt to acknowledge and ready to fulfil the obligations thus contracted.

As to any exceptional cases of refusal to marry when the former relationship is sufficiently proved, it is recommended, as to those under Government care, that, while they should not be permitted to co-habit without marriage, the father should be required to support his children and their mother.

A system of allotment from wages, in all cases, for support of families at home, is recommended, and the superior forms proposed. Adunder evidence proves that colored refugees set a high value both on education for their children, and religious instruction for themselves. At Alexandria, one of the first acts of the negroes, when they freed themselves free, was to establish schools at their own expense.

As a general rule, these people are more devoted than the whites. They have more resignation, more reliance on Divine Providence, but also more superstitions. These, the Commission think, should not be harshly dealt with. It is deemed more important sympathetically to meet and encourage, in these untaught people, the religious sentiment which aways them, than to endeavor in a spirit of proselytism to replace their simple faith in the Divine goodness and protection by dogmas of a more elaborate and polemical character. Practically, as regards the Christian graces of kindness and humility, we have as much to learn from them as they from us.

Their schools, churches and physicians should be supported, in whole or in part, as soon as possible, by themselves. Vaccination is recommended.

II.—NEGROES AS REFUGEES.

SOUTH CAROLINA AND FLORIDA.

The condition and the character of the slave in South Carolina differed in essential particulars from those of the slaves in Eastern Virginia and North Carolina. South Carolina is one of the States in which the system of Slavery seems to have reached its furthest development, with the least modification from contact with external civilization. There it has been darkening, in its shades of inhumanity, from year to year. The Commission found conclusive evidence that half a century since, its place was much milder than now. It is the uniform testimony of emancipated freedmen from this State above the age of sixty that, in their youth, Slavery was a merciful and considerate system compared with what it has been for thirty years past. These old men are bright and intelligent compared with the younger field hands, in many of whom a stolid, sullen despondency attests the stupefying influence of slave-driving under its more recent phase.

One of its marked effects was in a measure to efface the chief features of the family relation. The slave did not eat with his children or his mother—there was no time for that. Even now, the freedman can hardly be freed of the life-long habit that each should clutch the dish containing his portion, and stalk off into a corner to devour it in solitude. At night, all ages and both sexes herded promiscuously in huts of a single room. Girls of 15, or younger, became mothers, without any pretence of fidelity to which even a slave could give the name of marriage. The protest of the church against such incontinuity was not supported, save in exceptional cases, by the masters.

Some cases there were in which a slaveholder, either prompted by conviction or urged by a pious wife, suffered these connections to have a certain religious sanction; but it is evident that, as a rule, legal policy forbade the connecting of sacredness or indissoluble character with a relation which to-morrow the owner might choose to break up.

As little respect was usually paid to the maternal relation as to the marital. On most plantations, pregnancy neither exempted from corporal punishment, nor (except for three, sometimes four weeks after childbirth) from the ordinary field task. Human masters sometimes, indeed, diminished that task as pregnancy advanced; but, on the other hand, cases occurred where the negro was overtaken by the pains of labor, and gave birth to her child, in the field.

The plantation of Mr. Aiken, one of the largest in the State, was a noble exception, among others, to this general system of inhumanity. Under such a slave system as this, where humanity is the exception, the iron enters deep into the soul. Popular songs are the expression of the inner life; and

the negro songs of South Carolina are, with scarcely an exception, plaintive, despondent, and religious. When there mingles a tone of mournful exultation, it has reference to the future glories of Zion, not to worldly hopes.

In the small isolated communities in some of the Sea Islands, the father and mother being often near blood relatives, and the least valuable slaves being usually placed there because of the unhealthy climate, the negroes, as a class, are decidedly inferior to those of more northern States. North Carolina slaves sent to South Carolina complained bitterly of the change. The South Carolina negro, however, is found, with inconsiderable exceptions, to be susceptible of reform by judicious management. He takes kindly to work, if his wages are regularly paid. A superintendent who had had 17,000 negro refugees under his care for a year past, testified that he had scarcely found a case in which a colored man, having reasonable security of moderate wages, was not ready to labor. Evidence was given that many, who, as slaves, had been deemed cripples, or infirm, or superannuated, now, under the stimulus of wages, work ungrudgingly.

The most effectual agency, however, to give character to the race, is found to be military training. "As preparation for the life of a citizen, it is," testifies an officer in command of a colored regiment at Port Royal, "of unspokeable value."

Another witness deposed: "It is the best school in the world. If you could have seen the men who compose the colored regiments here as they were before, lounging about with shuffling gait and suspicious sidelong glance, and could have contrasted their appearance with their present bold and erect carriage and free bearing, I am sure you would agree with me. It makes men of them at once."

"The negro has a strong sense of the obligations of law. Law, in the shape of military rule, takes for him the place of his master, with this difference, that he submits to it cheerfully, and without sense of degradation. These poor people have an almost superstitious reverence for the President. Recently, at Beaufort, some one in the presence of an aged negro was speaking of Mr. Lincoln as an ordinary mortal; whereupon, the old man interferred: "What do you know," said he, "of Massa Linkum? He be every where. He walk de earth like de Lord!"

The religion of the South Carolina slave was emotional, and did not necessarily connect itself with the repression of vicious habits. It produced submission, humility, resignation, reliance on Providence; but its effect in checking lying, thieving, incontinence, and similar offences, was feeble and uncertain. To reform such vices, these people must be reached, as they readily may be, through their affections.

They are free from intemperance. They are unwilling to go North, or to return to Africa. They love to accumulate, and especially to own land. Bounty lands in their own State, if assured to them, would be a most influential motive to enlist.

The negro of Florida, often employed as lumberman and in other vocations more calculated to call out his intelligence than the monotonous labor of the cotton-field; occupies an intermediate space between the slaves of North and those of South Carolina. He makes an excellent soldier.

III.—NEGROES AS MILITARY LABORERS.

In all the localities visited by the Commission, the demand for able-bodied negroes as laborers in the military service has exceeded the supply; often more than doubled it. For example, in North Carolina, the standing requisition from General Burnside was for five thousand laborers, but at no time was the Superintendent able to furnish more than two thousand. So at Fortress Monroe and elsewhere.

From officers of rank the Commission ascertained that, in May, 1863, more than ten thousand soldiers were detailed from the Army of the Potomac for duty in the Quartermaster's and Commissary departments, on fatigue duty at the various headquarters, on pioneer service, &c., &c., and that, continuing onwards for trains, laborers on encampments, and for cutting roads and building bridges, and men for ambulance corps, in hospitals, &c., one-eighth might be added to the available strength of our armies by employing negroes in services other than actual warfare. If we estimate our armies when recruited by the draft at 800,000 men, this would give, as the number of negroes that might be profitably employed as military laborers, 100,000. These would probably better fulfil duties of that character than white men detailed from the ranks; for all experienced officers know how difficult it is to obtain labor from soldiers outside of the regular routine of their duties.

The organization of freedmen employed as military laborers into brigades, with badges around their hats labelled "United States Service"—the men marched regularly to and from work—has been found, in practice, to produce an excellent effect. It tends to inspire them with self-reliance, and it affords them protection.

IV.—NEGROES AS SOLDIERS.

The evidence which has come before the Commission bearing on the capacity of the negro as a soldier, induces them to recommend that the Government should bring into the field, as early as possible, two hundred thousand colored troops, or upward. They recommend this as alike advantageous to the cause of the Union and of the race to which these troops belong.

Colored troops, taking a pride in their position, exhibit great neatness and care of their persons, uniforms, arms and equipments, and in the police of their camps. Usually skillful cooks and providers, they exhibit resource in taking care of themselves in camp.

The religious sentiment strongly characterizing the African race may, in the case of the colored soldier, be successfully appealed to by leaders who share it as a powerful element of enthusiasm. If the officers feel, and impart to their men the feeling, that they are fighting in the cause of God and Liberty, the Commission believes that no part of the army may be more relied on than the colored regiments. But with these people more than with a more independent race, success depends upon sympathy between their officers and them. Thus, how important soever the proper choice of officers in all cases, the Commission think it to be more important in the case of colored troops badly officered might be liable to give way more readily than badly officered regiments of the more self-reliant white race. Colored soldiers criticize their officers very sharply. There is as much difference in the standing of the officers in colored as in white regiments.

A distinguished general officer expressed to the Commission the opinion that, in case of alarm, negroes, accustomed to stand together against master and overseer, are disposed to segregate—to run to each other—while whites disperse—"each for himself, and God for us all!"

Negroes have proved themselves especially daring and serviceable as spies; and the organization of colored guides, in connection with each army corps, is recommended.

If one hundred thousand negroes be employed in military services other than actual warfare, and if 200,000 or more be mustered in as soldiers, we shall acquire the military services of at least 300,000 blacks. But this number of able-bodied men represents a population of a million and a half, being one-half of all the colored people in the insurrectionary States.

To reach this number there is needed, besides military successes, a strict enforcement of the orders issued by the Government, that the colored refugees be treated with humanity. Upon such treatment it depends, in a great measure, whether we can have the full military advantage which, in the contest, we ought to have, from the aid of the negro race, and whether the military resources of the South shall be sapped by disintegration of her labor system.

Examples are given in which, in spite of the efforts of Provost-Marshal, negro refugees have been punished, seeing that, independently of their military criminality, their practical effect is to discourage the emigration of those whom, as soldiers, we desire to enlist. A general order on the subject is recommended.

The Commission also recommend, as the best property brought in by negro refugees, that when taken by the Quartermaster for the public service, it be paid for by the other property of loyal men is paid for, in the same way, if he make no demand on the Government in support of himself or family; otherwise, that the proceeds go into the Freedmen's Fund.

While refugees should not be exempted from taxation, if draft be necessary, the Commission express the opinion, founded on actual observation and testimony, that if men of the proper stamp be selected as superintendents, penitentiaries, they can and will procure as large an enlistment of a much larger proportion of negroes than is called for by the draft. Most of the freedmen can be made to understand, by a proper appeal, not only by proving their manhood as soldiers, but by a thorough baptism of blood—can obtain, in this generation, such a change in public opinion as to insure to their race respect and decent treatment in its social relations with whites.

It has been found in practice that it is easy, by judicious treatment, to create among these people a public opinion such that every able-bodied man among them who refuses to enter the public service, when required, is labored by his fellows as a weak, despicable fellow. Such means as these, the Commission recommend, before resorting to military measures; both because they will more effectually fill the ranks, and because they will prevent, while coercion will retard, the exodus from the ranks of freedmen there held as slaves.

The Commission especially recommend, as a policy demanded alike by humanity and expediency, that all colored soldiers of the United States there be treated, as prisoners of war, and under all other circumstances, the same protection as to white troops, and that pains be taken to make this widely and clearly known.

V.—CHARACTER OF ORGANIZATION.

The labors of the Commission have not yet advanced as to justify them in recommending a definite system for the ultimate solution of one of the greatest social problems ever presented to a government, namely, how a great and radical industrial change, eventually involving the eradication of a social system which has been the growth of two centuries, should be facilitated and directed. Such a change, in the Commission believe, cannot be safely left, unaided and uncaared for, to work itself out, drifting as a hap-hazard, according to the chance-courts of daily events. A main question is whether, and how, the American freedman, with the dependence supported by the slave system still clinging to him, and weighed down in his efforts to rise that prohibit his inferior, will be able to achieve a maintenance of new rights, and to protect himself against undue exaction and imposition by the white man.

On one point the Commission are already agreed, namely, that a scheme of guardianship and protection for one race of men against another race inhabiting the same country, cannot become a permanent institution. If the necessity for the constant operation of such a scheme could be proved, the professed amount to this—that the two races cannot a perpetuity inhabit the same country at all, and that the one must ultimately give way to the other.

The Commission are, therefore, of opinion that special governmental measures for the guardianship of refugee freedmen should be more or less temporary in their character, and should be prepared and administered in that idea and intent.

The Commission state with satisfaction, that they have found the negro slave of the South—though in some respects resembling a child, from the youngest once in which he has been trained, and the deepest obedience that has been exacted from him, and therefore seeking and needing, for a season, encouragement and direction—yet by no means devoid of practical sagacity, and usually learning, readily and quickly, to shift for himself.

The Commission recommend that freedmen's camps where refugees are first received, should be regarded as places of reception and distribution only. The segregation of these people in military villages is demoralizing, especially for women and children. The sooner the men are employed as military laborers or otherwise, and the women and children either sent by the father of the family, or distributed on abandoned plantations, the better.

Even working of plantations by Government should be undertaken only as a temporary expedient. As soon as loyal and respectable owners or lessees of plantations are found ready to hire them at fair wages, that is to be preferred. Or when freedmen exhibit ability to manage a small farm or market garden, spots may be assigned to them at moderate rent, until Congress shall adopt, if it sees fit, some permanent policy as to these lands.

It is shown by the figures to be better and cheaper when plantations are worked by Government than by the freedmen wages, than to give them money and promise them half the crop.

It is recommended to benevolent societies, as a general rule, instead of distributing clothing gratuitously, to establish stores in which, at moderate profit, food, clothing, and other necessities of good quality might be supplied to the freedmen. This has already been successfully tried.

Regularity and promptitude in the payment of wages by Government is earnestly recommended as one of the most essential elements of judicious treatment. Freedmen should learn as soon as possible that idleness and idleness means neither honor nor gratification, but fair work for fair wages. When negroes are usually paid, a single threat, namely, of dismissal usually suffices to check laziness or other delinquency. The

the number in the Residency exceeds 8,000, by whom an Assistant. There is a provision for the necessary Clerks and Foremen.

That there be detailed, as Superintendent-General of Freedmen, an officer not under the rank of a Brigadier-General, to whom and to his staff be assigned an office in the War Department; his staff officers acting as Secretaries, and otherwise aiding him in the duties of his office.

The importance of instruction, educational and religious, is strongly urged, and the eagerness of the people to receive it is dwelt on. For a time it is believed that some aid from Government, especially in the form of school teachers, will be required; but ultimately before long, the Commission believe the freedmen will support both their churches and schools.

A competent Surgeon and Hospital Steward to be appointed for each Residency, and an Assistant Surgeon when the numbers demand it, to be paid, for the time being but not permanently, by the Government.

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The Commission record their profound conviction that on the judicious selection of the Superintendent-General, and of the Department Superintendents, will mainly depend the successful practical workings of this plan. The African race, accustomed to protect itself by cunning against oppression, and to shrink from work by evasion, is yet alive to gratitude, open to impressions of kindness, and more easily led when in confidence is gained than our race, or perhaps any other.

General Results. The problem in the solution of which the Commission have been called to aid is of a mixed character. It involves great questions of Christian civilization and of statesmanship. But most urgent at the present moment are its relations with the national struggle in which we are engaged, and with the issue of that struggle for good or evil.

Proposing heretofore to embody in a more maturely considered Report the more complex and difficult inquiries of a general character above suggested, the Commission dismisses that for the present with a single brief remark.

The observation of the Commission, in the sections of country visited by them, together with the evidence obtained from those having most experience among freedmen, justify the conclusion that the African race, as a freed people, lacks no essential aptitude for civilization. In a general way, the negro yields willingly to restraints, and enters upon his duties, not with stolidity only, but with evident pride and increase of self-respect.

Upon the whole, the Commission conclude that there is not the least risk that such refugees will flock to us more rapidly than they are needed, and that they can be advantageously employed. The only question is, whether we shall be able to induce them to join us in such numbers and as speedily as is to be desired. It is in our hands to hasten the time and increase the number. And it is doubtful whether, in the conduct of the war, there is a more important duty to perform.

ing hands, of the laborers and artisans that remain to her. Thousands of fields owned by white men may remain uncultivated, thousands of hearths owned by white men may be made desolate, all as the direct result of the ill-treatment of the colored race.

Such a spirit is not unreasonable in the usual sense of that term; yet its results are the same as those of treason itself. It becomes, therefore, in a military point of view, of the highest importance, that all wanton acts of aggression, by soldiers or by civilians, whether against refugees or against free negroes heretofore settled in the North, should be promptly and resolutely repressed; and the penalties of the law, in every such case, rigorously enforced.

We have imposed upon ourselves an additional obligation to see justice and humanity exercised towards these people, in accepting their services as soldiers. It would be a degree of baseness of which we hope our country is incapable, to treat with contumely the defenders of the Union, the men who shall have confronted death on the battle-field, side by side with the bravest of our own race, in a struggle in which the stake is the existence, in peace and in their integrity, of these United States.

We are unjust to our enemies if we deny that this struggle has been a hard fought one, contested bravely and with varying success. A people with an element of semi-barbarism in their society, giving birth to habits of violence and of lawless daring, are, in some respects, well prepared for war. Add to this, that our task is the more arduous, because, to quell the rebellion, we have had to become the invaders. Under these circumstances, can we overlook the fact, that several hundred thousand able-bodied men, detached from the laboring ranks of the enemy, and incorporated in the Army of the North, may essentially influence the decision of the issue?

There is an additional reason why a considerable portion of the Union arms should be made up of persons of African descent. The transformation of the Slave State of the South into Free Society, no longer a properly a question, has become a necessity of our national existence. Reflecting men have already reached the conclusion, and the mass of our people are attaining to it, day by day, that the sole condition of permanent peace on this continent is the eradication of negro slavery.

But, for the sake of getting power into their own hands, they would not have violated every one of the provisions thereof, limiting the powers of States. Asserting no such rights, they claim immunity from all obligations as States, or a people—to this Government or to the United States.

Two questions must be considered. 1st. When did the rebellion become a territorial, civil war? 2d. What are the rights of the enemy under the laws of the United States?

The first question has been settled by the Supreme Court of the United States in the case of the *Hiawatha*, decided on the 9th of March, 1865. In that case, which should be read and studied by every citizen of the Union, the members of the Court differed in opinion as to the time when the war became territorial. The majority decided that when the fact of general hostilities existed, the war was territorial, and the Supreme Court was bound to take judicial cognizance thereof.

That since that time the United States have full, belligerent rights against all persons residing in the districts declared by the President's Proclamation to be in rebellion.

Such being the law of the land, as declared by the Supreme Court, in order to ascertain what are the legal or constitutional rights of public enemies, we have only to refer to the settled principles of the belligerent law of nations, or the laws of war.

Some of the laws of war are stated in the dissenting opinion, in the case above mentioned. A state of foreign war instantly annuls the most solemn treaties between nations. It terminates all obligations in the nature of contracts or contracts, at the option of the party obligator upon the other, except those which may be sanctioned by a treaty of peace.

Hence, civil war, in which the belligerents have become territorial enemies, instantly annuls all rights or claims of public enemies against the United States, under the Constitution or laws, whether that Constitution be called a compact, a treaty, or a covenant, and whether the parties to it were States, in their sovereign capacity, or the people of the United States as individuals.

Another result would be as incomprehensible as it would be mischievous. A public enemy cannot, lawfully, claim the right of entering Congress, and voting down the measures taken to subdue him!

Why not? Because he is a public enemy, because, by becoming a public enemy, he has annulled and lost his rights in the Government, and can never regain them, except by our consent.

If the inhabitants of a large part of the Union have, by becoming public enemies, surrendered and annulled their former rights, the question arises, can they recover them? Such rights cannot be regained by reason of their having ceased to exist. The character of a public enemy having once been stamped upon them by the laws of war, remains fixed until it shall have been, by our consent, removed.

To stop fighting does not make them cease to be public enemies, because they may have laid down their arms for want of powder, not for want of will. Peace does not restore the noble dead who have fallen a sacrifice to treason. Nor does it revive the rights once extinguished by civil, terrible war. The land of the Union belongs to the people of the United States, subject to the rights of individual ownership. Each person inhabiting those sections of the country declared by the President's Proclamation to be in rebellion, has the right to what belongs to a public enemy, and no more. He can have no right to take any part in our Government. That right does not belong to an enemy of the country, while he is waging war, or after he has been subdued. A public enemy has a right to participate in, or to assume the Government of, the United States only when he has conquered the United States. We find in this well settled doctrine of belligerent law the solution of all questions in relation to State rights. After the inhabitants of a district have become public enemies, they have no rights, either State or personal, against the United States. They are belligerents only, and have left to them only belligerent rights.

main intervenes in every fibre of their hearts, and will be made, if possible, more intense by the humiliation of conquest and subjection. The foot of the conqueror planted upon their proud necks will not sweeten their tempers, and their defiant and treacherous nature will seek to revenge itself in murders, assassinations, and all underhand methods of venting a spite which they dare not manifest by open war, and in driving out of their borders all loyal men. To suppose that a Union sentiment will remain in any considerable number of men, among a people who have strained every nerve and made every sacrifice to destroy the Union, indicates dishonesty, insanity or feebleness of intellect.

The inhabitants of the conquered districts will begin by claiming the right to exercise the powers of government, and under their construction of State rights, to get control of the lands, personal property, slaves, free blacks, and poor whites, and a legalized power, through the instrumentality of State laws, made to answer their own purposes, to oppose and prevent the execution of the Constitution and laws of the United States, within districts of the country inhabited by them.

Thus, for instance—When South Carolina shall have ceased fighting, she will say to the President, "We have now laid down our arms; we submit to the authority of the United States Government. You may restore your Custom House, your Courts of Justice; and if we hold any public property, we give it up; we now have chosen Senators and Representatives to Congress, and demand their admission, and the full establishment of all our State rights and our restoration to all our former privileges and immunities as citizens of the United States."

This demand is made by men who are traitors in heart; men who hate and despise the Union; men who never had a patriotic sentiment; men who, if they could, would hang every friend of the Government. But, for the sake of getting power into their own hands, they would not have violated every one of the provisions thereof, limiting the powers of States. Asserting no such rights, they claim immunity from all obligations as States, or a people—to this Government or to the United States.

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Why not? Because he is a public enemy, because, by becoming a public enemy, he has annulled and lost his rights in the Government, and can never regain them, except by our consent.

If the inhabitants of a large part of the Union have, by becoming public enemies, surrendered and annulled their former rights, the question arises, can they recover them? Such rights cannot be regained by reason of their having ceased to exist. The character of a public enemy having once been stamped upon them by the laws of war, remains fixed until it shall have been, by our consent, removed.

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Suppose that all the inhabitants living in South Carolina should be swept off, so that solitude should reign throughout its borders, unbroken by any living thing, would the State rights of South Carolina still exist as attached to the land itself?

Can there be a sovereignty without a people, or a State without inhabitants? State rights, so far as they concern the Union, are the rights of persons, as members of a State, in relation to the General Government; and when the person has become a public enemy, then he loses all rights except the rights of war. And when all the inhabitants have (by engaging in civil, territorial war,) become public enemies, it is the same, in legal effect, as though the inhabitants had been annihilated. So far as this Government is concerned, civil war obliterates all lines of States or counties; the only lines recognized by war are the lines which separate us from a public enemy.

having raised and maintained large armies and an independent navy; assuming, in all respects to act as an independent, hostile nation at war with the United States—claiming belligerent rights as an independent people—could claim them, and offering to enter into treaties of alliance with foreign countries and of treaties of peace with ours—under these circumstances, they were no longer merely insurgents and rebels, but became a belligerent public enemy. The war was no longer against "certain persons" in the rebellious States. It became a territorial war—that is to say, a war by all persons situated in the belligerent territory against the United States.

If we were in a war with England, every Englishman would become a public enemy irrespective of his personal feelings towards America. However friendly he might be towards America, his ships on the sea would be liable to capture; himself would be liable to be killed in battle, or his property situated in this country would be subject to confiscation.

By a similar rule of the law of nations, whenever two nations are at war, every subject of one belligerent nation is a public enemy of the other.

An individual may be a personal friend, and at the same time a public enemy to the United States. The law of war defines international relations.

When the civil war in America became a territorial war, every citizen residing in the belligerent districts became a public enemy, irrespective of his private sentiments, whether loyal or disloyal, friendly or hostile, unionist or secessionist, guilty or innocent.

As public enemies, the belligerents have claimed to be exchanged as prisoners of war, instead admitting our right to hang them as murderers and pirates. As public enemies, they claim the right to make war upon us, in plain violation of many of the obligations they would have admitted, if they acknowledged the obligations or claimed the protection of our Constitution.

If they had claimed any State rights under our Constitution, they would not have violated every one of the provisions thereof, limiting the powers of States. Asserting no such rights, they claim immunity from all obligations as States, or a people—to this Government or to the United States.

Two questions must be considered. 1st. When did the rebellion become a territorial, civil war? 2d. What are the rights of the enemy under the laws of the United States?

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If the inhabitants of a large part of the Union have, by becoming public enemies, surrendered and annulled their former rights, the question arises, can they recover them? Such rights cannot be regained by reason of their having ceased to exist. The character of a public enemy having once been stamped upon them by the laws of war, remains fixed until it shall have been, by our consent, removed.

admission of the validity of the act in which forfeiture is founded.

Nor does the belligerent law of civil, territorial war, whereby a public enemy loses his rights as a citizen, admit the right of secession. It is not any vote or law of secession that makes an individual a public enemy. A person may commit heinous offences against municipal law, and commit acts of hostility against the Government, without being a public enemy. To be a public enemy is not to be a public enemy to the country, in the eye of belligerent or international law. Who engages in an insurrection is a personal enemy, but it is not until that insurrection has swelled into territorial war, that he becomes a public enemy.

It must also be remembered that the right of secession is not conceded by enforcement of belligerent law, since, in civil war, a nation has the right to treat its citizens either as subjects, or as belligerents, or as both. Hence, while belligerent law destroys all claims of subjects engaged in civil war, as against the parent government, it does not release the subject from his duties to that government. By war the subject loses his rights, but does not escape his obligations.

The inhabitants of the conquered districts will thus lose their right to govern us, but will not escape their obligations to obey us. Whatever rights are left to them, besides the rights of war, will be such as we choose to allow them. It is for us to dictate to them, not for them to dictate to us what privileges they shall enjoy.

Among the war measures sanctioned by the President, to which he has, more than once, pledged his sacred honor, and which Congress has enforced by solemn laws, is the liberation of slaves. "The Government has invited them to share the dangers, the honor and the advantages of sustaining the Union, and has pledged itself to the world for their freedom."

Whatever disasters may befall our arms, whatever humiliations may be in store for us, it is earnestly hoped that we may be saved the innumerable infamy of breaking the nation's faith with Europe, and with colored citizens and slaves in the Union.

Now if the rebellious States shall attempt to return to the Union with Constitutions guaranteeing the perpetuity of slavery; if the laws of those States shall be again revived and put in force against free blacks and slaves, we shall, at once, have reinstated in the Union, in all its force and wickedness, that very curse which has brought on the war and all its terrible train of sufferings. The war is fought by slaveholders for the perpetuity of slavery. Shall we hand over to them, at the end of the war, just what they have been fighting for? Shall all our blood and treasure be spilled uselessly upon the ground? Shall the country not protect itself against the evil which has caused all our woes? Will you breathe new life into the strangled serpent, when, without your aid, he will perish?

If you concede State rights to your enemies, will security can you have that traitors will not pass State laws which will render the position of the blacks intolerable; or reduce them all to slavery?

Would it be honorable on the part of the United States to free these men, and then hand them over to the tender mercy of slave laws?

Will it be possible that State slave laws should exist and be enforced by slave States, without overriding the rights guaranteed by the United States law to men, irrespective of color, in the slave States?

Will you run the risk of these angry collisions of State and National laws, while you have the remedies and antidote in your own hands?

One of two things should be done in order to keep faith with the country and save us from obvious peril. Allow the inhabitants of conquered territory to form themselves into States, only by adopting constitutions such as will forever remove all cause of collision with the United States, by excluding slavery therefrom, or continue military government over the conquered district until there shall appear therein a sufficient number of loyal inhabitants to form a republican government, which, by guaranteeing freedom to all, shall be in accordance with the true spirit of the Constitution of the United States. These safeguards of freedom are requisite to render permanent the domestic tranquility of the country; which the Constitution, itself, was formed to secure, and which it is the legitimate object of this war to maintain.

With great respect,  
Your obedient servant,  
WILLIAM WHITING.

GEN. GEORGE GORDON MEADE.

We fear he is not altogether the man for his place. After the battle of Gettysburg, (which seems to have been planned by Howard rather than Meade,) I felt that our army might break up Lee's, and so end the war, and I talked this with my family and friends. As day after day rolled on, and Lee's army hardly harassed even, such cruel paucity seemed insupportable. By the way, I object to the notion that all our ideas of matters pertaining to armies and military movements must be left to the *dicta* of military men, and to such of them as may be on the particular battle ground. We will not take space to argue or illustrate this thing now, but simply suggest, that all arts and professions, at some points, come within the range of common sense. And I have noticed that, in almost every instance where the turning back of criticism bestowed upon a General, has been attempted under the plea, "We cannot judge," it has afterwards had to be conceded that the criticism was valid. Who now doubts but that Meade could have discomfited Lee?

Until I saw the *Liberator* of August 7, I did not know that Meade, in not attacking the enemy, disobeyed the orders of his superiors. A very intelligent and high surgeon of the Potomac army said, last fall, "McClellan's spirit is still in the army." Is some of it in Gen. Meade, and in some of the Major Generals under him?

THE OFFICERS AND MEN OF THE MASSACHUSETTS 54th. The friends of officers and men, "white and black," belonging to our gallant 54th Massachusetts regiment, will read the following letter with interest and gratitude. It was drawn forth by a letter from Senator Sumner, calling attention to the condition of prisoners at Charleston belonging to this regiment, and asking protection for Capt. Russell, Capt. Simpkins, and for their men. It will be seen that our government is determined to do its whole duty.

WAR DEPARTMENT, WASHINGTON CITY, August 4, 1863.  
DEAR SIR: Every effort has been and will be made by this Department to obtain the release of Captain Russell, Captain Simpkins, and the other gallant officers and soldiers, white and black, who fell into the hands of the enemy at Fort Wagner. You will perceive, by the papers, an order from the President determining what the action of the government will be for the purpose of affording all the protection in its power against the barbarism of the enemy.

Yours truly,  
EDWIN M. STANTON.  
Hon. CHARLES SUMNER, Boston, Mass.

DEATH OF WILLIAM L. YANCEY. William Lowndes Yancey, whose death is announced from Richmond, was born in Alabama, S. C., in 1816, but at an early age removed to Columbia, where he served in the legislature, and was, in 1844, elected to Congress, serving for two terms, voting in 1846 for the admission of Texas.

In the National Democratic Convention in 1848 he nominated Mr. Cass for the presidency. From that time forward he was a leader of the extreme Southern party, always advocating state rights and favoring secession. He was among the seceding delegates to the Charleston Convention, and subsequently warmly advocated the election of Breckinridge.

He was among the principal originators of the rebellion, and as a member of the Alabama Convention reported the ordinance of secession, which was passed January 14th, 1861.

In February following he was sent to Europe to present the claims of the rebels to recognition at the hands of the Great Powers. In February of last year he came home and entered the rebel Congress as a senator from Alabama.

A copperhead mob in Troy on the 15th ult. sacked and gutted a newspaper office. The paper had no business to be Republican, of course. Hurrah for free speech!

The same mob broke open the jail, and set the thieves and other "conscienceless" at liberty. Such is the newly aroused zeal of the copperhead Democracy for freedom.

THE "PECCOLIAN INSTITUTION" ILLUSTRATED. We have a photographic likeness of a Louisiana slave's back, taken five or six months after a terrible scourging, and exhibiting from the shoulder to the hip, running crosswise and lengthwise—the victim himself presenting a noble countenance and fine physique. "This card photograph," says the *New York Independent*, "should be multiplied by one hundred thousand, and scattered over the States. It tells the story in a way that even Mrs. Stowe cannot approach, because it tells the story to the eye." Price 15 cents. Sent by mail, by enclosing postage stamp. Seven copies for one dollar, or \$1.50 per dozen.

Address Editor of THE LIBERATOR, Boston, Mass.

MERBY B. JACKSON, M. D., has removed to 62 Dover street. Particular attention paid to Diseases of Women and Children.

References—Luther Clark, M. D.; David Thayer, M. D. Office hours from 2 to 4, P. M.

PROF. NOYES WHEELER has located himself in New York City, and opened Rooms, No. 513 Sixth Avenue, where he intends to practise Medicine, in connection with Phrenology and Phylology, make phrenological examinations, and heal the sick.

NOTICE—Letters or papers for THEODORE D. or ANGELINA GRIMM WELD, of Salem, Mass., should be directed to West Newton, (Mass.) instead of Perth Amboy, (N. J.) until further notice.

THEODORE D. WELD will lecture in Portland, (Me.) on Sunday, August 23, afternoon and evening, on "The Cost of Reform," and on "The Higher Law."

WILLIAM WELLS BROWN will deliver an address at Fitchburg, on Sunday next. Subject—"The War and the Black Man."

THE GREAT BATTLES OF GETTYSBURG. ALSO, "WHAT I SAW IN TENNESSEE," BY EDWARD KIRKE. THE NEW YORK SEMI-WEEKLY TRIBUNE of Tuesday, July 7, contains forty-eight columns of matter of unusual interest and variety, enough to make two good-sized volumes. Among these articles is the first of a series of Letters written expressly for THE TRIBUNE, by "EDMUND KIRKE," author of "Among the Pines," entitled, "What I saw in Tennessee." Mr. "Kirke" has recently made a tour in the Southwest, and proposes to give in these letters an inside view of the Rebellion, for which his familiarity with Southern people, his habits, and his remarkable facility in describing them, eminently fit him. This first letter sets forth the character and portrays the committee of the Rebellion with a vividness and power not hitherto reached by any other writer. A large portion of the sheet will be given up to a full account of the Battles of Gettysburg—the most intelligent, complete, and best-written narrative of the terrible fighting of Gettysburg that has been published, and written by our own correspondents, who were eye-witnesses to what they relate. The account will be brought down to the latest moment. It will contain also a review of the forthcoming work of Mrs. Frances Butler—Life as she saw it on a Southern Plantation—embracing some long extracts from the book.

TERMS OF THE TRIBUNE. DAILY TRIBUNE. 3 cents. Single copy, 1 cent. (311 issues) - \$3. Mail Subscribers, one year (104 issues) - \$5. SEMI-WEEKLY TRIBUNE. One copy, one year (52 issues) - \$3. Two Copies, one year, - \$5. Five Copies, one year, - \$12. WEEKLY TRIBUNE. One Copy, one year, (52 issues) - \$3. Three Copies, one year, - \$5. Five Copies, one year, - \$8. Ten Copies, one year, - \$15. Any larger number, addressed to some of our subscribers, \$1.50 each. An extra copy will be sent to every club of ten. Twenty Copies, at one address, one year, \$25, and any larger number at same price. An extra copy will be sent to clubs of twenty. Any person who will send us a club of thirty or over shall receive THE SEMI-WEEKLY TRIBUNE gratis. Address THE TRIBUNE, Tribune Buildings, New York.

English and Classical School. THE next term will begin Wednesday, Sept. 2, 1863. For particulars, address NATHANIEL T. ALLEN, West Newton, Mass. July 31. IMPROVEMENT IN Champoning and Hair Dyeing, "WITHOUT SMUTTING." MADAME CARTEAUX BANNISTER WOULD inform the public that she has removed from 213 Washington Street, to No. 31 WINTER STREET, where she will attend to all diseases of the Hair. She is sure to cure in nine cases out of ten, as she has for many years made the hair her study, and is sure there are none to equal her in producing a new growth of hair. Her Restoratives differ from those of any one else, being made from the roots and herbs of the forest. She Champones with a bark which does not grow in this country, and which is highly beneficial to the hair before and after the Restorative, and will prevent the hair from turning grey. She also has another for restoring grey hair to its natural color in nearly all cases. Her Restorative is used in every city in the country. They are also packed for free postage to take to Europe with them, enough to last two or three years, as they often say they can get nothing about the hair.

Poetry.

ON SEEING THE 54th AND 66th MASSACHUSETTS (BLACK) REGIMENTS.

I saw a gathering cloud—light upon it—
Rising portentous, black with threatening power,
A thousand thunderbolts seemed hid within it,

COLONEL SHAW.

On hearing that the rebels had buried his body in a trench, under a pile of twenty-five Negroes.
Ignoble hate defiling his own ends!
The act that meant dishonor, working glory!

TO THE COPPERHEADS.

Humble your bodies in sackcloth and ashes,
Hide your poor heads from the light of the sun;
Smite your base breasts with conscience's lashes,

THE COPPERHEADS.

Who are the men that clamor most
Against the war, its cause and cost?
And who Jeff. Davis sometimes toast?

The Liberator.

PSALM CX.

BY REV. LEICESTER A. SAWYER.
[COMMENTARY CONTINUED.]

CONSIDERATION OF MELCHISEDEK, THE EPITHE TO THE HEBREWS, ETC.

Malchi zedek is the poetic form to signify my righteous king, and is a common appellation, not a proper name. It is not at the option of writers to use common appellatives as proper names, unless they indicate it by the connection.

The epistle to the Hebrews is improperly called an epistle, and is with equal impropriety ascribed to Paul. Its reception into the Christian canon has been an unpeppable damage to Christianity, and changed it essentially from the simplicity of Christ, and from truth, to a refined system of Judaism which is neither of Christ nor of the truth, and which demands to be corrected.

The first three gospels make Christ the Jewish Messiah, destined to set up a universal kingdom in this world, and rule the world thenceforward.

The fourth gospel makes him the word of God, sent into the world to instruct mankind and save them. The gospel of the Hebrews makes him a great high priest of the temple above, serving there according to the analogy of the Jewish priests here.

The truth is not hid, it is quite accessible and quite demonstrable, and only requires reasonable attention to be apprehended. The gospel of the Hebrews is eminently dogmatic, but also argumentative. It is a new gospel, and a new scheme of Christianity, resting on the authority of the unknown author, and evidenced by argument. The author teaches largely from the Old Testament, and makes numerous quotations from it, in the support and illustration of his positions.

He has nothing to say about Christ as the Messiah of the previous gospels destined to set up a universal kingdom in this world, but he has much to say of him as "son of God, heir of all things, brightness of his Father's glory, and the form of his substance, who made a purification of sins, and sat down on the right hand of the majesty above the high ones." And in proof of these high attributes and offices, he cites the following testimonies from the Old Testament with others:

(1) Heb. 1: 5. "I will be to him a father, and he shall be to me a son." See 2 Sam. 7: 14. This promise relates to all David's royal descendants, who were to reign after him; and its first and most immediate application was to Solomon, who was to build him a house. It proves, therefore, nothing in favor of Christ, that it did not prove in favor of Solomon, Hesechiah, or any other Davidic king, and proves nothing to the purpose.

(2) Heb. 1: 6. "And again when he brought the first-born into the world, he says, And let all the angels of God worship him." See Psalm 97: Psalm 97 is an ode to Jeva, and has not a syllable in it relating to a first-born or the bringing a first-born into the world. The passage quoted is a call on all gods to worship him. For gods, the Septuagint substitutes angels, as more agreeable to the views of the Hellenic Jews; and this is quoted by the author as applying to Christ, and proving his superior character. It has no more relation to Christ than the first chapter of Genesis, or the communication of God to Moses at the bush.

(3) Heb. 1: 8-10. "But to the Son he says, Your throne, God, is forever and ever, and a rod of rectitude is the rod of your kingdom; you have loved righteousness, and hated unrighteousness; for this reason God, your God, has anointed you with oil of gladness above your fellows." See Psalm 45: 6, 7. The king referred to is Solomon, or some other Hebrew king. All his garments smell of myrrh, aloes and cassia; king's daughters are among his honorable women, and the quiver is on his right hand, in gold of Ophir. He occupies a palace, and has wives and children. What the Septuagint and the gospel of the Hebrews make the rod of his kingdom, the Hebrew makes a sceptre. The language of adoration addressed to this king, in verses 6 and 7, is very extravagant, and quite unsuitable for a mortal, but is not without many parallels in ancient history. The passage has no relation to Christ, and proves nothing in regard to him. It might as well be applied to Mohammed, the Queen of England, the Emperor of Russia, or the President of the United States.

(4) Heb. 1: 13. "To which of the angels said he at any time, Sit on my right hand till I make your enemies a stool of your feet?" See Psalm 110: 1. This implies that God spoke in Psalm 110 to Christ, and that he is the Lord on Jeva's right hand. An examination of that Psalm shows that this was not addressed to Christ, but to a hierarch who was contemporary with the fact.

the gospel of the Hebrews is such a teacher; his use of the Melchisedek formula, therefore, proves nothing in its favor.

The case might rest here, if nothing further appeared to discredit the judgment of the author; but there is further evidence against him. If it had been his object to discredit his own interpretations, by their extravagance, and to respect for his opinion, on religious subjects, he could not have given more decisive proofs than he has done for that purpose. Not content with adopting the Melchisedek formula of the Septuagint against the Hebrew, he goes back to early Hebrew story to find points of agreement between Melchisedek and what does he find? He finds Melchisedek king of peace, a fancy king. This title is chosen for interpreting Salem, which signifies peace. He finds him without father, without mother, without genealogy; and having neither beginning of days nor end of life, he continues a priest perpetually. How is all this obtained? It is inferred from Gen. 14: 18-20, which reads as follows: "And Melchisedek, king of Salem, brought out bread and wine, and he was a priest of Al Olion; and he blessed him, and he was a priest of Al Olion, possessor of heaven and earth; and blessed be Al Olion, who has delivered your adversaries into your hand; and he gives them a title of all."

Here is all the historic information we have of Melchisedek, and there is not a word on the subject of his parentage or descendants. By what rule does the author infer that he is without father, without mother, and without genealogy, and that he is a priest forever? The rule of these inferences is, that the Scripture signifies all that is possible to be assumed in consistency with their statements; that they mean all they say, and infinitely more—all that they do not positively contradict. This is not peculiar to the author of the fifth gospel; it has been extensively adopted by the Jews. In absurdity and puerility need no showing. It is quite obvious to any careful observer, that the historic account of Melchisedek, in Gen. 14: 18-20, teaches no such doctrine as the author infers from it, but the contrary. If Melchisedek had been of this remarkable character, and so much greater than Abraham, the historian ought to have known and noted it; and he, and not Abraham, ought to have been glorified as the great light of his time. The fact that he has not been noted, proves that he was aware of no such remarkable facts, and that the ideas of them, represented in the fifth gospel, are imaginations and delusions.

This theory of Melchisedek shows the character of the author, and demonstrates his incompetency to interpret the Old Testament. Without going further into an examination of this book, at present, we must set aside the judgments of the author as of no authority, on questions of interpretation, and as establishing nothing in favor of the introduction of Melchisedek into Psalm 110. He took it because he found it in the Septuagint, and used it because it suited his Judaic predilections. If he had found Nebuchadnezzar, Xerxes, or Alexander the Great, in the same place, they might have suited just as well, and scarcely have been further from the truth.

It may be questioned how a man could be so misled as to suppose that these vagaries could have any correspondence to reality. His errors are the consequence of a loose and erroneous system of allegorical interpretation, and many have followed him in the same road.

(5) The Lord on your right hand, etc. If the same scene is presented as in the psalm, Jeva is on the right hand of the priest, and has the priest on his right hand; who, then, is the Lord on the priest's right hand? This is a new person in the dialogue. Here are two persons besides Jeva; 1, the poet's Lord and priest; 2, God's righteous king, the Lord on the poet's right hand.

Kings are first, and priests next in rank; and it is so here. With all the distinction given to the hierarch, God's righteous king is preferred before him. Couplets 5 and 6 relate exclusively to God's righteous king, as the last two couplets of the psalm do to the poet's Lord and priest. The two persons are not to be confounded; they are perfectly distinct and separate. One method of introducing and identifying persons is by their names, another by their offices and deeds. In the present case, the poet introduces a great character, and signifies who he is by his official title and deeds. The subject of couplet five is taken from the preceding line, and God's righteous king is contemplated as a spiritual world Lord on the right hand of this earthly hierarch. The description that follows is suitable to David, considered as a spiritual world king and protector of Judah. Couplet five and six tell us what he did on earth in the times of his regal administration, in connection with what he now does from his spiritual throne.

(6) He smiteth the head over the land of Rahab. Here is an allusion to 2 Sam. 12: 20-31. "And Joab fought against Rahab of the sons of Ammon, and took the royal city; and Joab sent messengers to David, and said, I have fought against Rahab, and taken the city of the waters; and under our assembly the rest of the people, and encamp against the city and take it, lest I take the city, and my name be called on it. And David assembled all the people, and went to Rahab, and fought against it and took it, and he took the crown of the king from off his head, and its weight was a talent of gold, and [it had] precious stones. And it was [put] on David's head; and he brought forth the spoil of the city in great abundance; and brought forth the people in it, and put them under saws and iron harrows, and under iron axes, and passed them through brick kilns." See also 1 Chron. 20: 1-8.

Smiting the head over the land of Rahab from a brook seems to combine with the above smiting of Rahab the previous killing of Goliath, the champion of Gath. The killing of Goliath is related in 1 Samuel, 17: 20-54. Verse 40 tells us that David went out against Goliath, as follows: "He took his cane in his hand, and chose five smooth stones from a brook; and put them in his shepherd's vessel which he had, and he approached the Philistine." Killing him with a stone from a brook was killing him from a brook. The transfer of this from the champion of Gath to the king of Rahab is in the method of poets.

He drinks in the way, therefore he exalts the head. As commonly interpreted, this is entirely prosaic, and constitutes a tame and spiritless conclusion of the piece, good in its moral, but entirely unworthy of its position. It seems to refer to an incident in the life of David, related 2 Sam. 23: 15-17, and repeated 1 Chron. 11: 15-16. David longed for the water of the well of Bethlehem; but when it was brought to him at the hazard of the lives of his faithful subjects, he would not drink it, but contented himself with water from the way—such inferior water as was to be had from other sources. The incident of the well of Bethlehem elicits no comment, either in Samuel or Chronicles; but it indicates a degree of self-denial and consideration on the part of David for his servants, which was highly creditable to him, and worthy of a great and good king. It gives him a degree of magnanimity well calculated to exalt him in the estimation of his subjects and of the world. Couplet 5 and 6 apply to David with almost literal exactness, and without exaggeration, so far as his reign in this world was concerned. His supposed exaltation in the spirit world to a still higher height is conformable to the analogy of his temporal reign, and to the later Jewish doctrine that the servants of God in this world are promoted to still higher positions in the next—rulers to be higher rulers, and kings more glorious kings.

This, too, is the doctrine of the New Testament, and agrees with the book of Daniel, in which spiritual kingdom rulers are mentioned. See Dan. 10: 20, 21. Most translators have taken Rahab to be an adjective, signifying great: "He smote the head over a great land," approximating to the Septuagint's substitution of many for it. This is indefinite and unsatisfactory, and meets no demands of the context.

A RECORD OF REBEL CRUELITIES.

The editor of the Memphis Bulletin has been upon a visit to Nashville, attending a State Convention. He communicates the following to his paper, and vouches for its informant. It is sickening in detail, horrible in conception. Here is the article: From Col. Robert A. Crawford, of Green county, Tenn., who is a refugee, and was one of the vice-presidents of the late Convention at Nashville, we learn the following facts in reference to rebel cruelties. Col. Crawford has a personal knowledge of some of the facts, having left the scene of their enactment quite recently, and vouches for the truth of all of them, as his information was obtained from trustworthy persons, and written down on the spot. Last summer three young men, brothers, named Anderson, left their homes in Hawkins county, and attempted to make their way into Kentucky. They were arrested by a squad of Confederate cavalry on Clinch river, about seventy-five miles from Knoxville, shot, and thrown into the river. Their bodies were found floating in the stream, fifteen miles from their own forsaken homes.

THE SCARCITY OF SALT. In the month of January, 1863, at Laurel, N. C., near the Tennessee border, all the salt was seized for distribution by Confederate Commissioners. Salt was selling at seventy-five to one hundred dollars a sack. The Commissioners declared that the rebels should have none, and positively refused to distribute it in this vicinity. This palpable injustice to the Union men; they assembled together, and determined to seize their proportion of the salt by force. They did so, taking at Marshall, N. C., what they deemed to be their just share. Immediately afterwards, the 65th North Carolina regiment, under command of Lieut. Col. James Keith, was ordered to Laurel to arrest the offenders.

ARRESTS FOR SEIZING SALT. L. M. Allen was Colonel of the regiment, but had been suspended for six months for crime and drunkenness. Many of the men engaged in the salt business. Those who did not participate in it became the sufferers. Among those arrested were Joseph Wood, about sixty years of age; Dav. Shelton, sixty; Jas. Shelton, fifty; Roddy Shelton, forty-five; Elison King, forty; Halen Moore, forty; Wade Moore, thirty-five; Isiah Shelton, fifteen; William Shelton, twelve; James Metcalf, ten; Jasper Channell, fourteen; Saml. Shelton, nineteen, and his brother, aged seven, and a young boy. Nearly all of them were innocent, and had taken no part in appropriating the salt. They begged for a trial, asserting that they could prove their innocence.

THE EXECUTION. Col. Allen, who was with his troops, but not in command, told them they should have a trial, but they would be taken to Tennessee for that purpose. They bid farewell to their wives, daughters and sisters, directing them to procure the witnesses and bring them to the court in Tennessee, where they supposed their trial would take place. Alas! how little they dreamed what a fate awaited them!

HORRIBLE BARBARITIES. The poor fellows had proceeded but a few miles, when they were turned from the road into a gorge, and halted. Without any warning of what was to be done with them, five of them were ordered to kneel down. Ten paces in front of these five, a file of soldiers were placed with loaded muskets. The terrible reality flashed upon the minds of the doomed patriots. Old man Wood (sixty years of age), cried out: "For God's sake, men, you are not going to shoot us? If you are going to murder us, give us at least time to pray." Col. Allen was reminded of his promise to give them a trial. They were informed that Allen had no authority; that Keith was in command; and that there was no time for praying. The order was given to fire; the old men and boys put their hands to their faces, and rent the air with agonizing cries of despair; the soldiers wavered, and hesitated to fire; the command was repeated, and they were ordered to fire. The soldiers raised their guns, the victims shuddered convulsively, the word was given to fire, and the five men fell pierced with rebel bullets. Old man Wood and Shelton were shot in the head, their brains scattered upon the ground, and they died without a struggle. The other three lived only a few minutes.

MURDER OF A BOY OF TWELVE YEARS. Five others were ordered to kneel, among them little Billy Shelton, a mere child, only twelve years old. He implored the men not to shoot him in the face. "You have killed my father in the face; do not shoot me in the face." He covered his face with his hands. The soldiers received the order to fire, and five more fell. Poor little Billy was wounded in both arms. He ran to an officer, clasped him around the legs, and besought him to spare his life. "You have killed my old father and my three brothers; you have shot me in both arms—I forgive you all this—I can get me to go home to my mother and sisters." What a heart of adamant the man must have, who could disregard such an appeal! The little boy was dragged back to the place of execution; again the terrible word "fire" was given, and he fell dead, eight balls having entered his body. The remaining three were murdered in the same manner. Those in whom life was not entirely extinct, the heartless officers dispatched with their pistols.

THE BURIAL. A hole was then dug, and the thirteen bodies were pitched into it. The grave was scarcely large enough; some of the bodies lay above the ground. This is a revolting incident in the history of our country; but attached to a Tennessee company of the 65th North Carolina Regiment, jumped upon the bleeding bodies, and said to some of the men: "Pat Juba for me, while I dance the damned scoundrels down to and through hell." The grave was covered lightly with earth, and the next day when the wives and families of the murdered men heard of the fate, they searched for and found their grave, the hogs rooted up one man's body, and eaten his head off.

TORTURING DEFENSELESS WOMEN. Capt. Moolery, in charge of a cavalry force, and Col. Thomas, in command of a number of Indians, accompanied Keith's men. These proceeded to Tennessee; Keith's men returned to Laurel, and were instructed to say that the cavalry had taken the prisoners with them to be tried, in accordance with the pledge of Col. Allen. In their progress through the country, many Union men were known to have been killed and scalped by the Indians. Upon the return of Keith and his men to Laurel, they began systematically to torture the women of loyal men, to force them to tell where their fathers and husbands were, and what part each had taken in the salt raid. The women refused to divulge anything. They were whipped with hickory switches—many of them till the blood coursed in streams down their persons to the ground; and the men who did this were called soldiers! Mrs. Sarah Shelton, wife of Egan Shelton, who escaped from the town, and Mrs. Mary Shelton, wife of Lufus Shelton, were whipped and hung by the neck till they were almost dead, but gave no information. Mrs. White, a widow, was whipped, and tied by the neck all day to a tree.

A WOMAN OF EIGHTY-FIVE HUNG. Old Mrs. Unus Riddle, aged eighty-five years, was whipped, hung, and robbed of a considerable amount of money. Many others were treated with the same barbarity. And the men who did this were called soldiers! The daughters of William Shelton, a man of wealth, and highly respectable, were requested by some of the officers to sing and play for them. They played and sang a few national airs. Keith learned of it, and ordered that the ladies be placed under arrest, and sent to the guard house, where they remained all night. Old Mrs. Sallie Moore, seventy years of age, was whipped with hickory rods till the blood ran in streams down her back to the ground; and the perpetrators of this were clothed in the habiliments of rebellion, and bore the name of soldiers!

One woman, who had an infant five or six weeks old, was tied in the snow to a tree, and placed in her arms. When she was informed that if she did not tell all she knew about the seizure of the salt, both herself and the child would be allowed to perish. Sergeant N. B. D. Jay, of Capt. Reynolds's company, and Lieut. R. M. Deever, assisted their men in the execution of these heinous outrages. Houses were burned and torn down. All kinds of property was destroyed or carried off.

REVENGE OF GEN. DONELSON. All the women and children of the Union men who were shot, and of those who escaped, were ordered by General Alfred E. Jackson, headquarters at Jonesboro', to be sent through the lines by way of Knoxville. When the first of them arrived at this place, the officer in charge applied to Gen. Donelson (formerly speaker of the House of Representatives at Nashville), to know by which route they should be sent from there—whether by Cumberland Gap, or Nashville. Gen. Donelson immediately directed them to be released and sent home, saying that such a thing was unknown in civilized countries. They were then sent home, and all the refugees met on the road were also turned back.

KILLING A CONSRIPT. On the 13th of February, 1863, a squad of soldiers were sent to conscript James McCollum, of Greene county, Tennessee, a very respectable, industrious man, thirty or thirty-five years of age. When he was found, he was feeding his cattle. When he saw some of them, he ran to the back of his barn; others were posted behind the barn, and, without halting or attempting to arrest him, one of them shot him through the neck, killing him instantly. His three little children, who saw it, ran to the house and told their mother; she came out, wringing her hands in anguish, and screaming with terror and dismay. The soldiers were sitting upon the fence. They laughed at her agony, and said they had only killed "damned Tom." The murdered man was highly esteemed by his neighbors, and was a firm Union man.

AN OLD MAN OF SIXTY HUNG. In the same month, Jesse Price, an old man sixty years of age, two sons and two nephews, were arrested in Johnson county, Tennessee, bordering on Virginia, by Col. Fouke's cavalry, composed of Tennessee and North Carolina men. They were taken to Ash County, North Carolina, to be tried for loyalty to Jefferson Davis & Co. The old man had been previously arrested, taken to Knoxville, tried and acquitted. When the five prisoners arrived in Ash county, a groggery keeper proposed to treat Fouke's men to eight gallons of brandy if they would hang the old man, his sons and nephews, without a trial. The bargain was struck, and the five unfortunate men were hanged without further ceremony. The brandy was furnished, and some of it drank before the tragedy, the rest afterward.

TWO PREMIUMS OFFERED. Authors will be interested to learn that two premiums are offered for tracts to be published by the American Reform Tract and Book Society of Cincinnati: First—Deacon Gordon Judson offers a premium of ONE HUNDRED DOLLARS for the best essay against SECRET SOCIETIES. This offer is made with special reference to those secret organizations that are even now plotting treason against the Government. Committee of Arrangements: Rev. B. B. D. D.; Rev. C. Kingsley, D. D.; and Prof. L. E. Evans. Manuscripts will be received until the first of January, 1864, and should be addressed to Ceylon Hudson, Acting Secretary American Reform Tract and Book Society, No. 18 West Fourth street, Cincinnati. Second—Hon. Levi Russell offers a premium of FIFTY DOLLARS for the best tract of from eight to sixteen pages, against PROFANE SWEARING, to be published by the American Reform Tract and Book Society of Cincinnati. Committee of Arrangements: Revs. Samuel Wolcott, T. H. Hawks, and J. M. Hoyt, all of Cleveland, Ohio. Manuscripts will be received until the first of December next, and should be addressed to Rev. Samuel Wolcott, Cleveland, Ohio.

We cannot resist the presumption that nobody will become practical amalgamationists but the party who seem to have a taste for it. "In the fullest extent of the black race, or materially bleach the petals of the next generation, is a question for the physiologists.—Next report Argus." In the New York Times account of the riot in New York, we find the following item: "Andrews was arrested by Detectives McCord, Farley, Radford and Dusenbury. They found him in bed with a colored woman, at No. 10, Eleventh street." The same account adds: "Andrews was President of a Democratic Club in the eighth Ward in 1860, which contained most of the notorious thieves, pimps and gamblers in that ward. For a long time he has been a regular contributor to the Book Society of Cincinnati. Committee of Arrangements: Revs. Samuel Wolcott, T. H. Hawks, and J. M. Hoyt, all of Cleveland, Ohio. Manuscripts will be received until the first of December next, and should be addressed to Rev. Samuel Wolcott, Cleveland, Ohio.

A NEW UNIFORM FOR COLORED TROOPS. Considerable discussion is being excited among medical men in regard to the Uniform of the colored regiments. Many of the profession claim that their physical, and perhaps their mental, organization is better adapted to the extreme South, demand an Oriental uniform; like that of the Oriental Zouave d'Afrique. It has been urged upon the Secretary of War to substitute for the straight jacket, well adapted to the Northern white soldier, the loose, well-ventilated Oriental uniform.

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