

Ed. M. ...
ANECDOTES

OF

THE CIVIL WAR.

IN THE

UNITED STATES.

BY

BREVET MAJOR-GENERAL E. D. TOWNSEND,
LATE ADJUTANT-GENERAL, U. S. ARMY
(RETIRED).



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will improve your health and continue your life long after the people of the country shall have been restored to their former happiness and prosperity.

“I am, general, very sincerely,

“Your friend and servant,

“SIMON CAMERON, *Secretary of War*

“Lieutenant-General WINFIELD SCOTT, present.”

APPENDIX F.

COLLOQUY WITH COLORED MINISTERS.

ON the evening of Thursday, the 12th day of January, 1865, the following persons of African descent met, by appointment, to hold an interview with EDWIN M. STANTON, Secretary of War, and Major-General SHERMAN, to have a conference upon matters relating to the freedmen of the State of Georgia, to wit :

1. *William J. Campbell*, aged fifty-one years, born in Savannah ; slave until 1849, and then liberated by will of his mistress, Mrs. Mary Maxwell ; for ten years pastor of the First Baptist Church of Savannah, numbering about eighteen hundred members ; average congregation nineteen hundred ; the church property belonging to the congregation (trustees white) worth eighteen thousand dollars.

2. *John Cox*, aged fifty-eight years, born in Savannah ; slave until 1849, when he bought his freedom for eleven hundred dollars ; pastor of the Second African Baptist Church ; in the ministry fifteen years ; congregation twelve hundred and twenty-two persons ; church property worth ten thousand dollars, belonging to the congregation.

3. *Ulysses L. Houston*, aged forty-one years, born in Grahamsville, South Carolina ; slave “until the Union

army entered Savannah"; owned by Moses Henderson, Savannah; and pastor of Third African Baptist Church, congregation numbering four hundred; church property worth five thousand dollars, belongs to congregation; in the ministry about eight years.

4. *William Bentley*, aged seventy-two years, born in Savannah; slave until twenty-five years of age, when his master, John Waters, emancipated him by will; pastor of Andrew's Chapel, Methodist Episcopal Church (only one of that denomination in Savannah), congregation numbering three hundred and sixty members; church property worth about twenty thousand dollars, and is owned by the congregation; been in the ministry about twenty years; a member of Georgia Conference.

5. *Charles Bradwell*, aged forty years, born in Liberty County, Georgia; slave until 1851; emancipated by will of his master, J. L. Bradwell; local preacher, in charge of the Methodist Episcopal congregation (Andrew's Chapel) in the absence of the minister; in the ministry ten years.

6. *William Gaines*, aged forty-one years, born in Wills County, Georgia; slave "until the Union forces freed me"; owned by Robert Toombs, formerly United States Senator, and his brother, Gabriel Toombs; local preacher of the Methodist Episcopal Church (Andrew's Chapel); in the ministry sixteen years.

7. *James Hill*, aged fifty-two years, born in Bryan County, Georgia; slave "up to the time the Union army come in"; owned by H. F. Willings, of Savannah; in the ministry sixteen years.

8. *Glasgow Taylor*, aged seventy-two years, born in Wilkes County, Georgia; slave "until the Union army come"; owned by A. P. Wetter; is a local preacher of the Methodist Episcopal Church (Andrew's Chapel); in the ministry thirty-five years.

9. *Garrison Frazier*, aged sixty-seven years, born in Granville County, North Carolina; slave until eight years ago, when he bought himself and wife, paying one thousand dollars in gold and silver; is an ordained minister in the Baptist Church, but, his health failing, has now charge of no congregation; has been in the ministry thirty-five years.

10. *James Mills*, aged fifty-six years, born in Savannah; free-born, and is a licensed preacher of the First Baptist Church; has been eight years in the ministry.

11. *Abraham Burke*, aged forty-eight years, born in Bryan County, Georgia; slave until twenty years ago, when he bought himself for eight hundred dollars; has been in the ministry about ten years.

12. *Arthur Wardell*, aged forty-four years, born in Liberty County, Georgia; slave until "freed by the Union army"; owned by A. A. Solomons, Savannah, and is a licensed minister in the Baptist Church; has been in the ministry six years.

13. *Alexander Harris*, aged forty-seven years, born in Savannah; free-born; licensed minister of Third African Baptist Church; licensed about one month ago.

14. *Andrew Neal*, aged sixty-one years, born in Savannah; slave "until the Union army liberated me"; owned by Mr. William Gibbons, and has been deacon in the Third Baptist Church for ten years.

15. *James Porter*, aged thirty-nine years, born in Charleston, South Carolina; free-born, his mother having purchased her freedom; is lay-reader and president of the board of wardens and vestry of St. Stephen's Protestant Episcopal Colored Church in Savannah; has been in communion nine years; the congregation numbers about two hundred persons; the church property is worth about ten thousand dollars, and is owned by the congregation.

16. *Adolphus Delmotte*, aged twenty-eight years, born in Savannah; free-born; is a licensed minister of the Missionary Baptist Church of Milledgeville, congregation numbering about three or four hundred persons; has been in the ministry about two years.

17. *Jacob Godfrey*, aged fifty-seven years, born in Marion, South Carolina; slave "until the Union army freed me"; owned by James E. Godfrey, Methodist preacher, now in the rebel army; is a class-leader, and steward of Andrew's Chapel since 1836.

18. *John Johnson*, aged fifty-one years, born in Bryan County, Georgia; slave "up to the time the Union army came here;" owned by W. W. Lincoln, of Savannah; is class-leader, and treasurer of Andrew's Chapel for sixteen years.

19. *Robert N. Taylor*, aged fifty-one years, born in Wilkes County, Georgia; slave "to the time the Union army come"; was owned by Augustus P. Wetter, Savannah, and is class-leader in Andrew's Chapel—for nine years.

20. *James Lynch*, aged twenty-six years, born in Baltimore, Maryland; free-born; is presiding elder of the Methodist Episcopal Church, and missionary to the Department of the South; has been seven years in the ministry, and two years in the South.

Garrison Frazier being chosen by the persons present to express their common sentiments upon the matters of inquiry, makes answers to inquiries as follows:

1. State what your understanding is in regard to the acts of Congress, and President Lincoln's proclamation, touching the condition of the colored people in the rebel States.

Answer. So far as I understand President Lincoln's proclamation to the rebellious States, it is, that if they

would lay down their arms and submit to the laws of the United States before the 1st of January, 1863, all should be well ; but if they did not, then all the slaves in the rebel States should be free, henceforth and forever : that is what I understood.

2. State what you understand by slavery, and the freedom that was to be given by the President's Proclamation.

Answer. Slavery is receiving by irresistible power the work of another man, and not by his consent. The freedom, as I understand it, promised by the proclamation, is taking us from under the yoke of bondage and placing us where we could reap the fruit of our own labor, and take care of ourselves, and assist the Government in maintaining our freedom.

3. State in what manner you think you can take care of yourselves, and how can you best assist the Government in maintaining your freedom.

Answer. The way we can best take care of ourselves is to have land, and turn in and till it by our labor—that is, by the labor of the women, and children, and old men—and we can soon maintain ourselves and have something to spare ; and to assist the Government, the young men should enlist in the service of the Government, and serve in such manner as they may be wanted (the rebels told us that they piled them up and made batteries of them, and sold them to Cuba, but we don't believe that). We want to be placed on land until we are able to buy it and make it our own.

4. State in what manner you would rather live, whether scattered among the whites, or in colonies by yourselves.

Answer. I would prefer to live by ourselves, for there is a prejudice against us in the South that will take years to get over ; but I do not know that I can answer for my brethren.

[*Mr. Lynch* says he thinks they should not be separated, but live together. All the other persons present being questioned, one by one, answer that they agree with "brother *Frazier*."]]

5. Do you think that there is intelligence enough among the slaves of the South to maintain themselves under the Government of the United States, and the equal protection of its laws, and maintain good and peaceable relations among yourselves and with your neighbors ?

Answer. I think there is sufficient intelligence among us to do so.

6. State what is the feeling of the black population of the South toward the Government of the United States ; what is the understanding in respect to the present war, its causes and object, and their disposition to aid either side ; state fully your views.

Answer. I think you will find there is thousands that are willing to make any sacrifice to assist the Government of the United States, while there is also many that are not willing to take up arms. I do not suppose there is a dozen men that is opposed to the Government. I understand as to the war that the South is the aggressor. President Lincoln was elected President by a majority of the United States, which guaranteed him the right of holding the office and exercising that right over the whole United States. The South, without knowing what he would do, rebelled. The war was commenced by the rebels before he came into the office. The object of the war was not, at first, to give the slaves their freedom, but the sole object of the war was, at first to bring the rebellious States back into the Union, and their loyalty to the laws of the United States. Afterwards, knowing the value that was set on the slaves by the rebels, the President thought that his proclamation would stimulate them to lay down their arms, reduce them to

obedience, and help to bring back the rebel States ; and their not doing so has now made the freedom of the slaves a part of the war. It is my opinion that there is not a man in this city that could be started to help the rebels one inch, for that would be suicide. There was two black men left with the rebels, because they had taken an active part for the rebels, and thought something might befall them if they staid behind, but there is not another man. If the prayers that have gone up for the Union army could be read out, you would not get through them these two weeks.

7. State whether the sentiments you now express are those only of the colored people in the city, or do they extend to the colored population through the country, and what are your means of knowing the sentiments of those living in the country ?

Answer. I think the sentiments are the same among the colored people of the State. My opinion is formed by personal communication in the course of my ministry, and also from the thousands that followed the Union army, leaving their homes and undergoing suffering. I did not think there would be so many ; the number surpassed my expectation.

8. If the rebel leaders were to arm the slaves, what would be its effect ?

Answer. I think they would fight as long as they were before the bagonet, and just as soon as they could get away they would desert, in my opinion.

9. What, in your opinion, is the feeling of the colored people about enlisting and serving as soldiers of the United States, and what kind of military service do they prefer ?

Answer. A large number have gone as soldiers to Port Royal to be drilled and put in the service, and I think there is thousands of the young men that will enlist ; there is something about them that, perhaps, is wrong ; they

have suffered so long from the rebels, that they want to meet and have a chance with them in the field. Some of them want to shoulder the musket, others want to go into the quartermaster or the commissary's service.

10. Do you understand the mode of enlistment of colored persons in the rebel States, by State agents, under the act of Congress ; if yea, state what your understanding is ?

Answer. My understanding is that colored persons enlisted by State agents are enlisted as substitutes, and give credit to the States, and do not swell the army, because every black man enlisted by a State agent leaves a white man at home ; and, also, that larger bounties are given or promised by the State agents than are given by the States. The great object should be to push through this rebellion the shortest way, and there seems to be something wanting in the enlistment by State agents, for it don't strengthen the army, but takes one away for every colored man enlisted.

11. State what in your opinion is the best way to enlist colored men for soldiers.

Answer. I think, sir, that all compulsory operations should be put a stop to. The ministers would talk to them, and the young men would enlist. It is my opinion that it would be far better for the State agents to stay at home, and the enlistments to be made for the United States under the direction of General SHERMAN.

In the absence of General SHERMAN, the following question was asked :

12. State what is the feeling of the colored people in regard to General SHERMAN, and how far do they regard his sentiments and actions as friendly to their rights and interests, or otherwise ?

Answer. We looked upon General SHERMAN, prior to his arrival, as a man, in the providence of God, specially set apart to accomplish this work, and we unanimously felt

inexpressible gratitude to him, looking upon him as a man that should be honored for the faithful performance of his duty. Some of us called upon him immediately upon his arrival, and it is probable he did not meet the Secretary with more courtesy than he met us. His conduct and deportment towards us characterized him as a friend and a gentleman. We have confidence in General SHERMAN, and think that what concerns us could not be under better hands. This is our opinion now from the short acquaintance and intercourse we have had.

[*Mr. Lynch* states that, with his limited acquaintance with General SHERMAN, he is unwilling to express an opinion. All others present declare their agreement with *Mr. Frazier* about General SHERMAN.]

Some conversation upon general subjects relating to General SHERMAN'S march then ensued, of which no note was taken.

APPENDIX G.

DEATH OF JUSTICE E. M. STANTON.

From the Boston Herald.

WASHINGTON, April 21, 1879.

THE following communication was to-day handed to the Secretary of War by William J. Dupee, who is at this time a messenger in the War Department, and was the private messenger of the late Secretary Stanton. Summaries of the affidavits which accompany the letter are sent you with it. The revival recently of the absurd and malicious tale that Mr. Stanton committed suicide is the occasion of this publication, as well as of a letter from Surgeon-General Barnes, who was Mr. Stanton's physician, and who was