

**A LETTER TO HON. CHARLES SUMNER,
WITH "STATEMENTS" OF OUTRAGES
UPON FREEDMEN IN
GEORGIA, AND AN ACCOUNT OF MY
EXPULSION FROM ANDERSONVILLE,
GA., BY THE KU-KLUX KLAN**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649166183

A letter to Hon. Charles Sumner, with "statements" of outrages upon freedmen in Georgia, and an account of my expulsion from Andersonville, Ga., by the Ku-Klux Klan by H. W. Pierson

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

H. W. PIERSON

**A LETTER TO HON. CHARLES SUMNER,
WITH "STATEMENTS" OF OUTRAGES
UPON FREEDMEN IN
GEORGIA, AND AN ACCOUNT OF MY
EXPULSION FROM ANDERSONVILLE,
GA., BY THE KU-KLUX KLAN**

A LETTER

TO

HON. CHARLES SUMNER,

WITH "STATEMENTS" OF

Outrages Upon Freedmen in Georgia,

AND AN ACCOUNT OF MY

EXPULSION FROM ANDERSONVILLE, GA.,

BY THE

KU-KLUX KLAN.

BY REV. H. W. PIERSON, D. D.,

FORMERLY PRESIDENT OF CUMBERLAND COLLEGE, KENTUCKY;
AUTHOR OF JEFFERSON AT MONTICELLO, OR THE PRIVATE
LIFE OF THOMAS JEFFERSON; CORRESPONDING
MEMBER N. Y. HISTORICAL SOCIETY, ETC.

COMPLIMENTS OF THE AUTHOR.

WASHINGTON:
CHRONICLE PRINT., 511 NINTH STREET.
1870-

(95)

~~9375-114~~
U.S. 6340.15

1870, Sept. 12.

Gift of
Hon. Chas. Sumner,
of Boston.

(H. U. 1630)

[Copy.]

NEW YORK, November, 1861

To the Rev. H. W. PIERSON, D. D.,

President of Cumberland College, Kentucky:

DEAR SIR: The undersigned beg leave respectfully to suggest to you the propriety of repeating your paper read before the Historical Society at a recent meeting, on the Private Life of Thomas Jefferson, and making public a larger portion of your ample materials, in the form of public lectures. The unanimous expression of approbation on the part of the Society, which your paper elicited, is an earnest of the satisfaction with which your consent to lecture will be received by the public at large.

We have the honor to be, very respectfully, yours,
GEORGE BANCROFT, ISAAC FERRIS,
HAMILTON FISH, GORHAM D. ABBOT,
WM M. EVARTS, SAMUEL OSGOOD,
FREDERIC DE PEYSTER, GEORGE POTTS,
BENJ. H. FIELD, HENRY W BELLOWS,
GEORGE FOLSOM, JOSEPH G. COGSWELL,
L. BRADISH, HORACE WEBSTER,

And many others.

LAWLESSNESS IN GEORGIA.

WASHINGTON, D. C., *March 15, 1870.*

MY DEAR SIR: It would not become me to express an opinion upon any of the legal questions involved in the Georgia bill now before the Senate, but I respectfully call your attention to the following "statements" of facts. I certainly am not surprised that Honorable gentlemen, whom I greatly esteem, should express their belief that the outrages committed upon the Freedmen and Union men in Georgia have been greatly exaggerated in the statements that have been presented to Congress and the country. I know that to persons and communities not intimately acquainted with the state of society, and the civilization developed by the institution of slavery, they seem absolutely incredible. Allow me to say, from my personal knowledge, and profoundly conscious of my responsibility to God and to history, that the statements that have been given to the public in regard to outrages in Georgia come far short of the real facts in the case. Permit me to add that I went to Andersonville, Ga., to labor as a pastor and teacher of the Freedmen, *without pay*, as I had labored during the war in the service of the *Christian Commission*; that I had nothing at all to do with the political affairs of the State; that I did not know, and, so far as I am aware, I did not see or speak to any man who held a civil office in the State, except the magistrate at Andersonville; that a few days after my arrival there I performed the first religious

services, and participated in the first public honors that were ever rendered to the 13,716 "brave boys" who sleep there, by decorating the cemetery with procession, prayer, and solemn hymns to God, as described in Appendix A.

My time and labors were sacredly given to the Freedmen. In addition to the usual Sabbath services I visited them in their cabins around the stockades, and in the vicinity of the cemetery, reading the Bible to them, and talking and praying with them. It was in the prosecution of these labors that I saw and heard more of sufferings and horrible outrages inflicted upon the Freedmen than I saw and heard of as inflicted upon slaves in any five years of constant horseback travel in the South before the war, when I visited thousands of plantations as agent of the American Tract society, the American Bible Society, and as President of Cumberland College, Princeton, Kentucky. As illustrations of the sufferings of these oppressed, outraged people, and of their utter helplessness and want of protection from the State or Federal courts, I give a few of the "statements" that I wrote down from their own lips. I know these men, and have entire confidence in their "statements."

STATEMENT OF CANE COOK.

Cane Cook now lives near Americus, Sumter County, Georgia. I heard through the colored people of the inhuman outrages committed upon him, and sent word to him to come to me if possible, that I might get a statement of the facts from his own lips. With the greatest difficulty he got into the cars at Americus, and came here to-day. He says:

"I worked for Robert Hodges, last year, who lives about two and-a-half miles from Andersonville, Georgia. I had my own stock, and rented land from him, agreeing to give him one-third of the corn, and one-fourth of the cotton for rent. We divided the corn by the wagon load, and had no trouble about that. I made three bags of cotton, weighing 506, 511, and 479 pounds when it was packed. Mr. Hodges weighed it again, and I don't know what he has got it down, but that was the right weight; one-fourth was his, and three-fourths mine. He told me he would buy my cotton and pay me the market price, which was twenty-one cents that day, and I told him he might have

it. I got some meat and corn and other things from him during the year, and he paid me \$50 in cash Christmas. I went to him last Friday a week ago, (January 29th, 1869) for a settlement. When he read over his account he had a gallon of syrup charged to me, and I told him I had not had any syrup of him. He asked me if I disputed his word. I told him that I did not want to dispute his word, but I had not had any syrup from him. He got up very angry, and took a large hickory stick and came towards me. I went backwards towards the door, and he followed me. He is a strong man and I did not want to have any trouble with him, and I gave him no impudence. I had a small piece of clap-board in my hand, that I had walked with. He told me to throw it down. I made no attempt to strike him, but held it up to keep off his blow. I went backwards to the door and to the edge of the porch, and he followed me. As I turned to go down the steps—there are four steps—he struck me a powerful blow on the back of my head, and I fell from the porch to the ground. I was not entirely senseless, but I was stiff and could not move hand or foot. I lay a long time—I do not know how long—but he did not touch me. Jolly Low was at work upon the house, and he came down where I was, and Mr. Hodges told him he might lift me up if he was a mind to. He lifted me up and set me on the steps. Mr. Hodges then sent about three miles for Dr. Westbrook, and he came and bled me in both arms; but I was so cold my left arm would not bleed at all, and my right arm bled but a very little. The Doctor then told me to go to my friend's house and let him take care of me. Two colored men—Anthony Dukes and Edward Corrilus—took me under each arm and carried me to Burrell Corrilus' house, about one hundred and fifty yards. I could not bear my weight upon my feet or stand at all. The Doctor rode by and told Mrs. Corrilus to take good care of me and keep me there a couple of days. I staid there until Sunday afternoon, when two men lifted me into a buggy and Mr. Corrilus carried me to my wife near Americus. My hands, arms, back, and legs are almost useless. I have not been able to lift a bit of food to my mouth. I have to be fed like a baby. I have not gone before any of the courts. I have no money to pay a lawyer, and I know it would do no good. Mr. Hodges has not paid me for my cotton, and says he will not settle with me, but will settle with any man I will send him. While I lay before his door he told me that if I died he would pay my wife \$50. I hope there will be some law sometime for us poor oppressed people. If we could only get land and have homes we could get along; but they won't sell us any land."

ANDERSONVILLE, GA., Feb. 7, 1869.

Mr. Cook is about fifty years old, has a large frame, has been an industrious, hard-working man, but is now almost entirely paralyzed and helpless. He is the most shattered, complete, and pitiable wreck from human violence I have ever seen. Mr. Hodges, I am told, owns about six thousand acres of land, and is one of the most prominent and respected citizens of Sumter county. He is a Methodist preacher, and Mr. Reese informs me, as I write, that he has heard him preach a great many times in the last twenty years to both white and colored people at camp-meetings and different meeting-houses in this region. He refuses to sell any of his land to the colored people, and will not allow them to build a school-house on it.

STATEMENT OF FLOYD SNELSON.

Floyd Snelson, foreman of the hands employed by the Government in the National Cemetery, Andersonville, Georgia, says:

"That in July, 1868, after the work was suspended in the cemetery, and the Lieutenant in charge had gone to Marietta, Georgia, and the schools for the freedmen were closed, and the teachers had left for the North, Mr. B. B. Dikes notified all the colored people who occupied buildings on the land now claimed by him, formerly occupied by the Confederate Government, in connection with the Andersonville prison, that they must get out of their buildings within four days, or he would have them put out by the Sheriff, and they would have the cost to pay. Nearly all of these men had been in the employ of the Government, at work in the National Cemetery, many of them from the commencement of this work after the surrender. They all occupied these buildings by permission of the officer in charge of the cemetery, by whom they were employed. Many of them had built these houses at their own expense, and cleared, fenced, and cultivated gardens of from one to four acres, which were covered with corn, potatoes, and other vegetables, which, with their houses, they were required to leave without any compensation. Including these laborers and their families, about two hundred persons occupied these buildings. On account of the great difficulty of getting homes for so many on such short notice, most of these colored people applied to Mr. Dikes for the privilege of occupying their houses and

paying rent, either in money or a part of the crops that they were growing. But he refused, and said they could not stay on any terms. On the day appointed by Mr. Dikes, (Wednesday, July 29th, 1868,) the most of the white people in from six to ten miles around, appeared in Andersonville, with their arms, and Mr. Souber, the magistrate of the district, and Mr. Raiford, the Sheriff of the county, accompanied by a party of some twenty-six or thirty armed white men, went to the houses of all these people, (except a very few who had vacated their premises,) and threw all their furniture, and provisions of every kind, out of doors. They then nailed up the doors of all their cabins, on the inside, and punched off a part of the roofs, and got out in this way. By about two P. M., all these people, with their furniture, bedding, provisions, and everything that they possessed, were turned out of doors.

"About four o'clock, the most violent rain storm, accompanied with the most terrific thunder and lightning ever known here, commenced and continued the most of the night. Every mill-dam and many of the mills in a circle of ten miles were washed away and so completely destroyed that but one of them has been repaired so as to be used. The women—some of them about to be confined—children and invalids were exposed to this storm during the night. Their beds, clothing, provisions, and themselves were as completely drenched as if they had been thrown into a brook. Some of these people got homes by working for their board. Some able-bodied men got twenty-five cents a day. Some of them, (Deacon Turner Hall, of the Congregational Church, Andersonville, among the number,) walked from ten to twenty miles a day, and could get neither homes nor work at any price at all. Many women and children lay out of doors guarding their things, and exposed to the weather nearly a week, before they could get any shelter at all—their husbands and fathers roaming over the country to find some kind of a home. The Rev. F. Haley, of the American Missionary Association, arrived the next day, to look after the property of the mission. His life was threatened, but the colored people rallied around him to protect him, and he left the next day unharmed. Large numbers of the white people, from the neighborhood, assembled at Andersonville every day until Saturday night, when they set fire to nine (9) of the buildings, that had been built by the colored people, and burnt them up, and tore down their fences and destroyed their crops. The colored people, supposing that they intended to burn the buildings occupied for the "Teacher's Home" and the "Freedmen's School," rallied and protected them. No one of the men