The New Orleans Crescent.

J. O. DIXON, Editor and Proprietor.

OFFICE, No. 94 CAMP STREET.

THE DAILY CRESCENT

is published EVERY MORNING—Mondays excepted. Yearly Subscription, in advance, $16; Half yearly, $8; Quarterly, $4; Single copies, 10 cents.

Rates of Advertising:

Squares.	1 month	2 months.	3 months.	6 months.	12 months
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Five.....	18 "	32 "	42 "	65 "	110 "
Ten	30 "	55 "	75 "	130 "	200 "
Season...	40 "	75 "	100 "	180 "	330 "
Thirty...	70 "	150 "	180 "	300 "	480 "

SUNDAY MORNING, SEPTEMBER 27, 1868.

For the Sunday Crescent.]

JOCKO WRITES ABOUT RIOTS.

I rejoice in a riotous imagination.

I am consequently fond of riots.

I think every man should have a riot.

I heard there was to be a riot last night. I walked three miles to find it. I didn't find it. Why? Because it wasn't to be found. Helas!

It has been the dream of my life to revel in riotous profusion. I believe I could profuse in a manner to do myself credit.

Riots is a weakness of mine. Hence, when I hear the melodious newsboys singing "Hyurs the Evening Dimes—full account the riot," I feel moved. I am always moved by a concord of sweet sounds—which proves I am not fit for spoils, to say nothing of treasons, stratagems and the like. It comes near spoiling my temper sometimes, however; and by the way, what kind of a gem would you call a stratagem—something geological I presume, belonging to the tertiary, perhaps, or even to the old red sandstone.

But be this as it may, riots is riots, and should not be despised. Riots is the one thing needful to a properly organized state of society. Riots produces excitement and consequently stirs the blood, which in turn prevents stagnation internally—for who could stagnate internally, while in turning he turns in—etc., etc., as we say in French.

Pipe, or lovely woman. It makes L. W. look instinctively to the strong arm and the manly heart which is naturally the thing she looks to. Hence she becomes more interesting, and the interest increases as the riot gets nearer. In fact, there are few things more so. Sea-sickness is pretty good in its way, but a riot is the thing for my money.

To be enjoyed, however, at its best and brightest, riots must be taken regularly. Broken doors don't answer. The morning "Pick-a-time" must have the details of the last, and the evening "Pelter" must contain additional particulars, with vivid anticipations of the next, or else the talk will flag. (No reference to "the old flag"—I am not much on the flag since one April many, many years ago.)

If you take your riots freely and don't stint yourself, it is amazing what benefit you will derive from it. For myself, my appetite has increased so that Mrs. Towel is seriously indisposed, and I am grown so fa—fleshy, I mean—that my best friends pass me on the street. It is entirely due to riots—and I always give the devil his due. The way of it is this: I am a Son of Malta, and a Lone Star, and a Comus, and a Seven Wise Men, and (between ourselves and to go no further) I'm a Ku-Klux-Klan. [Request to the Printer: Please put this last in excessively small type. So small you can't see it, if possible. They say its death to mention it, though I can't speak from experience.] Now, being all these things, not to mention the Masons and the A. U. O. D., and the I. O. R. M. and the Polysyllabic Pollywogs, I am called on rather frequently for duty of various kinds—guard duty, and scout duty, and champion of unprotected females and punch-mixer after the business of the evening is disposed of, and leader of the Billy Goat, and holder of the Red Hot Poker, and I am walked and run, and trotted and double-quicked, and ordered here and ordered back, and sent yonder and recalled, and stationed there and everywhere, till—its no wonder I eat. A wolf would eat—under the circumstances. But it's healthy—and its riots.

So in the words of Byron—romaically taken—I say bully for riots, and whisper softly to myself (in indignation) "Call-riot girl with the dark eyes, give me your fist."

PASS CHRISTIAN COLLEGE.—We would remind all those intending to send their sons, or wards, to the college at the Pass, that the next session will commence on next Thursday, October the first. Brother Isaiah will wait at the academy, on Foucher street, till 8 o'clock on Thursday morning, to take charge of all pupils going over to the college. Those who live near the Pontchartrain Depot, can meet the brother there, on the 9 o'clock cars. Parents are requested to be punctual in sending their sons on the morning of the first.

The patronage extended to this institution is one of the strongest evidences of its worth; while it shows at the same time the significant fact, that our people are beginning to realize the truth, that their sons can receive as thorough and finished an education South as North; and that talent, learning, and professional skill are not, like products of the soil, indigenous only to some climates. That colleges, academies, and schools conducted by the Christian Brothers should be a success wherever established, need not be a matter of wonder, as the brotherhood is composed of men of all nations, who devote their whole lives to the perfecting the one grand object, the education of youth. For this they are taught and trained; to this are they disciplined through a life of study; and hence the universal favor with which they have always been received in every part of the country. It is but justice to say that Pass Christian College forms no exception in the line of popularity, merit or success. No graduate need blush at possessing its diploma, but rather feel proud of sharing its honors with some of the first scholars of the country, who have graduated at the colleges of the Christian Brothers.

Our neighbor and friend, Gresham, 92 Camp street, has an excellent book for youngsters, entitled: "What makes us grow." A better and more interesting book for children cannot be found.

The steamship Gen. Grant, Capt. Quick, sailed last evening for New York, with a full freight and the following passengers:

Miss Ida Rogers, Mrs. Jno. Roots and child, Mrs L. Cecirone, D. Almina, Jas. Robinson, Jacob Smithy, J. H. Talbert, Master S. Q. Robinson.

For the Sunday Crescent.]

HAVE SPIRITS MOTION?

BY IDENBURG.

What is a spirit? In the precise definition of this is involved the answer to the main question—have spirits motion? In the first place I understand spirit and soul to be synonymous terms. A man troubled in spirit means a man troubled in soul. In taking these terms as synonymons, however, I tacitly acknowledge the immateriality of the soul; for, matter and spirit, when defined alike, sound rather paradoxical. I hold, then, that the soul is an immaterial, spiritual substance, and materiality can no more be considered an attribute of spirit or soul than visibility can of wind. We feel the wind, we hear it, and we see its effects, but the wind itself, in its individual capacity, we do not, we cannot see. So with the soul. We carry our ideas as far as possible into infinity. We see everything around us capable of motion, either actively or passively. We know there must be some prime agent, and when human conception, from the magnitude of the object, is exhausted, we fain must stop, and doubtful as we may be, fix on some essence *as* the prime agent; we end in the faint idea of a God. God is a spirit—that is, not a being of matter, but one and indivisible. Hence, we have come at a final cause, and consequently can see that nothing but this spirit is capable of self-motion. Now, if we can believe that there is a spirit, infinite in power, though we see and know it only in its effects, we can likewise believe there are other spirits, inferior indeed in power, but partaking of the same nature, and which, when set in motion, are capable of working invisibly visible effects. We cannot tell precisely what these invisible principles are, but, as we can form no idea of a spirit being matter, we may rightly suppose them to be something like emanations from the Infinite Spirit, and, according to the first admission, immaterial. Having gained some idea of spirit, the first and most powerful argument in favor of its power of motion, is the universal belief of philosophers of all sects and ages that it is so. If we look at the numerous contests to which the subject of soul has given rise in all parts of the earth, the east as the west, we shall perceive that motion is admitted as an indispensable inherent attribute of soul. So naturally does the fact of its being so present itself, that this quality alone has hardly had any weight whatever on either side of their arguments. The materialist admits it—the immaterialist admits it. One says thought itself is motion, and that thought is but a modification of soul. Another says: If anything exist, it requires space to exist in; I believe in the soul's existence and can form as sound an idea of spirit as of matter, existing in space; if I believe that space be necessary for a spirit, I have as much reason for believing that power of motion is given the spirit in that space, and that this spirit is always at work, yielding its influence to the matter about it. We see by this, that, however discordant philosophers may have been in their opinions concerning soul, they all agreed in this point, respecting the principle of motion. In fact, if we will but reflect a moment, it does not seem possible to deny the attribute of motion in any way. Suppose the mind an inert principle, utterly incapable of action; what would be the use of it? Why should such dead principles be given us? We might, indeed, suppose it plastic, like matter, capable of receiving an impression or of being moulded into any form; but, after the impression be made, after the form be determined, where would be its further use? The soul must contain within itself the principles of motion: and, when we come in our reasoning to conclude there is mind; when we see the influence it exerts on the body; and, not *see* merely, but *reflect*, these very circumstances will tell us the soul has these principles.

We draw another argument in favor of motion being applicable to spirits from Scripture. We often read of spirits ascending and descending, and of spirits conversing with mortals. Here is motion too palpable to be overlooked—too evident, if we believe these writings, to admit the shadow of a doubt. These spirits do not come encumbered by flesh—they come free, pure, in their own invisible nature. They converse with man yet man sees them not; they warn and encourage him and he trembles and rejoices. Now, if spirits can hover about the confines of this world, and even possess the faculty of speech, as the Scriptures say they do, we must either suppose them minute portions of Deity itself, or mere human souls without matter—spirits already escaped from the prison of mortality. But, that the infinite mind, which is believed to be one and invisible, should at the same time be composed of an infinite multitude of little minds, is inconceivable; take the latter supposition, that these spirits are nothing more or less than souls like ourselves. We believe, and it is instilled into us from the dawn of reason, that the souls of the just "will go to Heaven." Now, what is meant by this? Where is Heaven? asks one. We have no more right to say a soul ascends and descends to Heaven, since we are looking down at the very moment we are looking up; for our antipodes and ourselves point to Heaven at the same time, although we know, that, from the nature of our globe, we are both looking opposite ways. Knock the world from its center, or out of existence, and where is the ascending and descending you tell about? Such is one of the arguments used against the idea of a Heaven. But, as respects our subject of spiritual motion, we may suppose, if we please, this argument good, still, there is a Heaven somewhere—souls go to that Heaven—and the act of going supposes motion.

IDENBURG.

New Orleans, Sept. 25th, 1868.

OCCASIONAL LETTER FROM VERMONT.

ST. ALBANS—ITS HOUSES AND LANDSCAPE—MEDICINAL WATERS—POLITICAL BIGOTRY OF A HOSPITABLE PEOPLE—EXCELLENT HOUSEKEEPING, THRIFTY HABITS, ETC.

Special Correspondence of the N. O. Crescent.]

ST. ALBANS, Sept. 14, 1868.

Truly we are in a strange land and among strange people; we feel very far from home up here in this northwestern corner of Vermont, and can fully realize the immense distance between the apple orchards of New England and the orange groves of our loved Louisiana.

St. Albans is one of the prettiest towns it has ever been my fortune to visit. It is beautifully situated, only two and a half miles from Lake Champlain; riding in from the lake one sees the white houses and the church steeples resting against a back ground of mountains. The town is regularly laid out at the foot of a mountain, and running partly up the side. The effect is quite picturesque. Every street is an avenue of large maple trees. The residences are generally handsome, and the churches as specimens of architecture would do credit to a city.

Many of our readers will remember the famous robbery of the banks that took place here during the war. The people, I think, are quite proud of the celebrity acquired, and rather enjoy telling strangers how the "rebels" rushed in so frantically.

The springs in the neighborhood are justly famous, and of late years the place has been thronged during the summer months with invalids in search of health. The waters have different mineral properties, but the far-famed Missisquoi Spring takes the lead. Tasteless, colorless, cold and clear as crystal, yet the water is warranted to cure "all the ills that flesh is heir to," and one can readily believe it when we see the marvelous cures it has wrought. I have not yet visited the spring, which is twelve miles distant, but I hear the farmhouses in the vicinity have been filled with sufferers for three months past. There is a large hotel in process of erection. The water is brought to St. Albans fresh every morning; it is boxed up here and sent all over the country. I have heard that 700 boxes have been sent to New Orleans this summer. When its wonderful properties become more generally known there will be a rush from all parts of the United States. People will go a long way from home in search of health, and surely it is the greatest boon that God can give to man; let us thank Him, then, for these mineral springs scattered broadcast o'er the land.

We all know "a prophet is not without honor save in his own country." Even here the people seem very incredulous when you speak of the remarkable virtue of the water; they tell you it is imagination and the bracing mountain air. The latter, I do not doubt, helps the water along, and imagination may be of great assistance, but neither have ever been known to cure *cancer* or *consumption*.

The place is thoroughly Black Republican, indeed I believe there is no other party. We cannot say Democrat, or breathe the honored name of Seymour; I can scarcely realize such bigotry when I look around me; the people as a class are so kind-hearted and hospitable. The fact is, they have been educated in the Radical doctrine and would consider it a species of heresy to inquire into the merits of any other; it has "grown with their growth, and strengthened with their strength," until it has actually become a religion. In this free country, I suppose all men should be entitled to their opinion; still I think if there were more travel, and people from extremes of the land could be mixed up, the bitterness of party feeling would in a great measure evaporate. It is sad that a great country like this should be torn to pieces with political strife. When one looks at these mountains that have stood through all time and "to endless ages shall endure," one feels the bitterness of party spirit and political faction. It is hard we cannot live in this beautiful world without quarreling.

A stranger visiting in this New England village would be struck with the thrifty appearance of the people and their homes; the houses look as if they were lived in and made comfortable for that purpose. The kitchens are the pride of every house, high and low, rich and poor. These are as nice as the dining-rooms. I never imagined such neatness possible in a room where everything that was eaten in the family was prepared and cooked. There is a certain place for every article, large or small, and that article is always in its place, except when in actual use. The painted floor, the large wooden dresser with its numerous drawers and shelves, the pump in the corner, ingenious closets in the wall, and the stove, the crowning glory, all bear evidence of comfort and thrift. One ceases to wonder that every woman who is fortunate enough to be mistress of a house, prefers doing most of her own cooking.

And oh! what good things are concocted in those kitchens; such bread and biscuits hot from the oven, such good home made cake and apple pies that only a down east Yankee housekeeper can make.

And then the doughnuts, the ginger-bread, the crisp tea-cakes, etc., etc., one is almost tempted to turn cook for the pleasure of using the kitchen.

To keep a good house, to have the best bread, the best preserves, pickles, etc., seem to be the highest ambition of the housewives, and as it is next to impossible to procure good help, they do nearly all the work themselves. I do not doubt they enjoy better health, and are happier for it; they become narrow-minded, it is true, in the never ending circle of domestic duties; still their minds have a much more healthy tone than those devoted to dress and fashion "of the world, worldly."

A Southern kitchen with a fat negro woman as prime minister would shock the sensibilities of these proper New England dames. The extravagance, wilful waste, petty larceny, and, I must say, *dirt*, of the reigning factotum, would horrify even a philanthropist of the Radical school.

It is no wonder these people are Republicans; they are not troubled with the negro up here; the question don't come home to them at all. I do not think there are a dozen of the article in the place. Yesterday the managerie was in town, and of all the throngs who passed my windows, en route for the show, I only counted two negro men and five women.

The Radicalism of New England is all *talk*; they have never felt any of its effects; they are the slaves themselves of hereditary error; if something startling could occur to wake them from their trance, they would make the staunchest kind of Democrats, true to the core, with the steady endurance of their forefathers.

MINNEHAHA.

How City Clerks Live.

The New York correspondent of the Providence Press describes the life of the clerks in that city:

"Some of the establishments have as many as two hundred clerks in their employ. They are expected to dress well, to keep up with the fashions, so as to be in keeping with the general style of things about them. They must be at business promptly at eight in the morning, a strict account being kept of any failure to do so, which is reported by the head of the department to the general manager. All the day long they are kept on their feet, under watchful eyes, and with a multitude of details to attend to; and at noon they must hurry out for a hasty lunch and be back as soon as possible, flying the day through until seven or eight o'clock at night. In the busy season they are liable to be worked until eleven or twelve o'clock at night; and in the dull season, which comes on the city often enough, they are just as liable to be discharged at a week's notice, even though they have been years in the house, and have been faithful in every way.

"It is a well known fact that New York merchants care nothing for the interests of their clerks, and the larger and more prosperous the house, the more anxious it is to save a few dollars by cutting down hands in dull times. The supply of clerks is always so large that at the approach of busy days they can easily fill up again. With the exception of men who bring trade, and are engaged by contract, no clerk is sure of his place beyond the passing week. And for it all what salary is received? By careful search through all branches of trade, it is found the average is not over fifteen dollars a week, falling in some, yes, in many cases, far below that, and rising, in a few exceptions, far above. Thus the head bookkeeper of a prominent Broadway house gets a salary of thirteen thousand dollars, while under him are no less than six men, having the brunt of the work to do, who are paid three dollars a day. There are men in other houses who are princely prizes of trade; they have a trade of their own, which brings in large sums to their employer; they are paid for their work with unstinted hand. But all around them are men without this special advantage, though competent, who are barely getting a living.

"Go into other lines of business. An entry clerk in a great grocery or produce or tea house is thought well paid, for the first few years at least, with five hundred salary. He must be a crack penman, and devote himself like a dray horse to business, even to retain the position, where in this overcrowded city so many are eager to get it. A young friend of mine worked six years in one wealthy commission house, giving night and day to the affairs, hoping each season, as he saw his services were worth more than he was getting, that the firm would raise his salary. At last his efficient business quality attracted the attention of a rival company, who offered him a large advance. He announced his intention of leaving his employer, who then woke up to his value, and told him he could not spare him, and wanted him to name the salary he wished. And this is a fair sample of the mercantile style in New York.

"The clerks in banks are well paid, well treated, and oftentimes are provided with dinners free, in fact some of the banks get up daily a luxurious dinner for their clerks, serving it hot and nice in the bank parlor or other room provided for the purpose. These fortunates also receive a semi-yearly gift from the bank for faithful service, ranging from fifty to three hundred dollars. And, as might be supposed, there are five hundred applicants for every vacancy that occurs.

The lack of a home sends the clerk too often on the streets for amusement. Thousands of young men are living in New York without any check upon them in the way of home influence. Dissipation finds them out quick. Disappointed or weary, they seek those exciting pleasures of town life which blast and kill. Not being able to meet the demands of these follies, they gamble, hoping to raise money; they rob employers, going on from small sums to large amounts; and at last become reckless. Even as I write, memory brings up the career of clerks I have known and watched—young men who were of New England, of good families, who in some evil, wayward, tempting hour, fell into the pitiless snares, and were caught beyond hope in the meshes—who sunk name and caste, and broke the hearts of fond parents at home! They came to New York meaning well, and with high-beating hearts. But its whirling life was too much for them. Its competition and merciless demands broke their spirit—they lost honor; they lost themselves!"

We find the following in the Mobile Tribune of Friday: The Central Council met last night, and on the report of a special committee, consisting of Messrs. Price Williams, G. W. Jones and Henry St. Paul, unanimously passed the following resolutions, which were at once telegraphed all over the country:

WHEREAS, The central council of the Democratic party of the city and county of Mobile have seen, for the first time, in the Cincinnati Commercial, a wood cut entitled, "A prospective scene in the City of Oaks, 4th March, 1869," accompanied with comments, both purporting to be copied from the Independent Monitor of September 1st, 1868, a paper of very limited circulation and influence, published in Tuskaloosa, in this State; and

WHEREAS, The Central State Executive Committee of the Democratic party of Alabama, less than three days after the said publication had taken place, solemnly and indignantly denounced the statements it expressed; and

WHEREAS, Such publications call for the most public and unqualified condemnation; therefore,

Resolved, by the Central Council, representing officially the Democracy of the city and county of Mobile, That we do in the most emphatic manner, repudiate the said publication in spirit and substance, and do hereby denounce the same and all similar articles, from whatever source they emanate, as a gross misrepresentation of the feelings and sentiments of and an unmitigated outrage on the public opinion of the people of Alabama.

Resolved, That the great want and aspiration of the people of the South are for peace, harmony and the restoration of the Union, and abhor and deprecate disorder and excitement as the most serious obstacles to their prosperity.

THOS. H. HERNDON, President.

THOS. H. PRICE, Sec'y.

Robert Bonner, while summering at Setauket, Long Island, recently, amused himself by treating, on the Dunbar system, the feet of an ancient trotting horse, which he purchased solely for the purpose of the experiment. The horse had been considered foundered, and had been very still for many years. Treated under Mr. Bonner's direction for only a few weeks, the old speeder became limbered out like a colt. On leaving Setauket, Mr. Bonner made a present of him to a son of the landlord where he boarded.

STATE LEGISLATURE.

SEVENTY-SEVENTH DAY.

Senate.

SATURDAY, September 26, 1868.

The Senate met at noon; quorum present. The usual formalities.

House bill to repeal the act authorizing the issue by the State auditor of warrants to the amount of $200,000 to provide for the expenses of the General Assembly. Concurred in.

REPORTS OF STANDING COMMITTEES.

Finance—On an act to authorize tax collectors to receive in payment for taxes warrants issued to defray the expenses of this or any previous Legislature, except for convention and levee tax, such warrants to be indorsed in each case, from whom received, and that it was received at par, and that the tax collector did not speculate in such warrants, favorably. Bill passed.

An act to provide for the protection of the swamps and alluvial lands of the State from inundation by the issue of five millions of dollars of bonds. Referred to the finance committee.

Day introduced a joint resolution allowing mayors of corporations to marry people. Referred to the judiciary committee.

Campbell's bill relative to elections, and to enforce article 103 of the Constitution, was taken up as unfinished business, and several sections adopted.

Pending the consideration of this bill the Senate adjourned.

House of Representatives.

The House met at noon.

Speaker C. W. Lowell in the chair, and fifty two members present.

RESOLUTIONS.

By Collins of Orleans—Authorizing the committee on banks and bankers to sit during the recess of the General Assembly and employ a secretary. Read and calendared.

By Heidenhain—That from and after Monday the House hold two sessions a day. Calendared.

By Hill of Ascension—That owing to the fact that the Hon. M. D. Cavanagh, of St. Landry, is absent without leave, the committee on elections declare the party who contests his seat as entitled to the seat. Calendared.

By Wren of Bossier—Providing for the appointment of a committee of five on the part of the House to investigate the action of the Board of Registrars, and ascertain if it has exceeded its authority under the law, and if so, to suggest the remedy for the same. Calendared.

By Yorke—That the House rescind its action allowing Castello, a contestant of the seat of Mr. Prescott, of St. Landry, per diem and mileage. Adopted.

By Murrell, of Lafourche—Authorizing the chairman of the committee on public lands and levees to sit during the recess of the Legislature, for the purpose of investigating the condition of the same. Adopted.

REPORTS OF STANDING COMMITTEES.

Elections, signed by Messrs. Yorke, Kent and Matthews, in the contested election case of the parish of East Baton Rouge, in V. M. Lange vs. B. E. Chaney and John S. Huguet, which recommended that the latter named gentlemen be confirmed in their seats.

Lott and Antoine submitted a minority report, recommending that the seats be given to the Messrs. Lange upon the ground that there was an unfair election.

Burrell submitted another minority report, or recommends the holding of a new election.

The whole subject was postponed until Wednesday next.

A bill appropriating to Mrs. Martha Waters $200, for damages sustained during the riot of July, 1866. Postponed until Monday.

Judiciary—Unfavorably on House resolution increasing the number of the committee to revise the statutes of the State.

Unfavorably on Senate bill to create an additional court for the parish of Orleans, to be known as the Eighth Judicial District Court of said parish.

Unfavorably on House bill changing some man's name.

Favorably on House bill relative to attachments.

A message from the governor was then received vetoing the social equality bill for the reasons set forth below:

EXECUTIVE DEP'T., STATE OF LOUISIANA, New Orleans, Sept. 25, 1868.

To to the Honorable Speaker and Members of the House of Representatives:

I return to the House of Representatives an act to protect all persons in their public and civil rights without my signature, for the following reasons, to wit:

The rights and privileges [illegible] by are fully and explicitly recognized and established in the Constitution of the State. Even a foreigner, not a citizen, has the same right to travel and be entertained as a citizen, and there is nothing in our jurisprudence which makes distinctions on account of race or color, except in so far as relates to slavery. The organic law of the land gives to "all persons" perfect equality of civil and political rights, including the privilege of enforcing these rights in the courts and employing all the legal remedies which have heretofore been found requisite to secure their rights to all persons; the means, however, proposed in the fourth section of the bill for enforcing these rights are, in my judgment, not merely novel and unprecedented, but impracticable and pernicious. It seeks to make that a crime which has never to my knowledge been so considered in those communities where the highest regard is paid to the personal rights of all men.

There is, and always ought to be, a broad line of demarcation fixed between a crime and the breach of obligations growing out of civil contracts, and we demoralize the public conscience and confuse its conceptions of right and wrong when we seek to obliterate so evident a distinction. Our statute book is filled already with criminal laws that are never enforced, and never will be, until public opinion rises to their respective levels. The history of the world is full of examples of this sort. When acts not in themselves criminal have been vainly declared so, and in this way a levity of feeling in regard to real crimes produced, we relapse into the legislation of a less enlightened period, when we try to convert an act which is properly a question of civil damages into an offense against the peace and dignity of the State. And it ought to be carefully borne in mind that we cannot hope by legislation to control questions of personal association; much less can we hope to force on those who differ from us our views of what is humane, or courteous, or Christian like. Mutual forbearance and kindness, and the noble belief in the brotherhood of man, must spring from a higher source than the fear of punishment. They can never be forced to grow by pains and penalties.

Again, so far as railroads and steamboats are concerned, it must be borne in mind that the regulation of commerce between the several States was wisely confided, under the Constitution of the United States, to the national Congress. The object of this grant of power was clearly to prevent the confusion which would arise from conflicting legislation on such subjects by the different contiguous States; and the wisdom of the provision appears more clearly every day as the means of transportation are increased and improved. By the second and third sections of this act, no distinction is clearly made between railroads and steamboats whose routes are wholly within this State, and those whose routes are beyond. Of course, our criminal jurisdiction cannot go beyond our State lines, and in this respect the act seems impolitic and liable to produce unnecessary confusion and litigation. For experimental legislation of this kind, for which the sanction of no successful precedent can be adduced, a more unfavorable occasion than the present, could hardly be imagined. In the midst of a most exciting political campaign, at a time when the passions, animosities, and resentments consequent upon a great war, and attendant upon great and sudden changes in affairs, are roused to the highest pitch of intensity, and when the prejudices regarding race are inflamed to the utmost, it is here proposed to enforce by penal remedies, what is practically class legislation, and to maintain and confirm class distinctions. The effect, in my judgment, of such an act, would be to defeat rather than to promote the ends apparently had in view by the author of the bill. The barriers of race, instead of being thereby removed, would be increased in height and breadth, in firmness and strength. So long as these barriers are maintained, so long will be deferred the era of peace, order and prosperity in the State, to which mutual harmony and good will are essential, and so long will the rights of the lately enfranchised linger in the condition of doubt and insecurity. The prejudices upon which these barriers are founded have no foundation in reason or nature, and will surely give way to the softening influences of time, unless they are constantly fretted into activity. In the meantime, any person, colored as well as white, is equally secured by the Constitution in the enjoyment of political and civil rights, and in his remedy for their infringement, the courts are open to all alike; the same rule obtains in national and State courts. The judges of the State courts and their officers are amenable to and dependent upon all citizens alike. Colored and white alike constitute juries. Those of the lately enfranchised who are wise and reflecting will not ask for more. They will rather deprecate a kind of legislation which, instead of advancing their present condition, only renders the enemies of their race more bitter and determined in their hostility, and furnishes them weapons whereby to assail the rights which the colored men have already acquired. In returning this bill without my signature, it is hardly necessary for me to say that I am prepared, so far as lies in my province and power, to enforce the new Constitution as it exists; such is my desire, as well as my duty. But when I find the act in question to be, in my best judgment, unnecessary and unwise, and, for the reasons I have stated, calculated to demoralize the public conscience and intensify distinctions which will surely yield to the power of time and the growth of more catholic views of our personal relations, it becomes no less clearly my duty to decline to sign it.

H. C. WARMOTH,
Governor of Louisiana.

The following is a copy of the vetoed bill:

AN ACT to Protect all Persons in their Civil and Public Rights.

SECTION 1. *Be it enacted by the Senate and House of Representatives of the State of Louisiana in General Assembly convened*, That all persons, without regard to race, color, or previous condition, shall enjoy equal rights and privileges in their traveling, and being entertained upon any conveyance of a public character, or place of public resort, or any place of business where a license is required in this State.

SEC. 2. *Be it further enacted, etc.*, That it shall be unlawful for any person or persons, commanding any steam or sailing vessel or water craft, plying in this State, to make any distinction on board of any of the above mentioned vessels to refuse accommodation on account of race or color.

SEC. 3. *Be it further enacted, etc.*, That it shall be unlawful for any person or persons conducting or controlling any railroad company, stage line, or vehicle to make any distinction, or refuse accommodation to any person or persons on account of race or color.

SEC. 4. *Be it further enacted, etc.*, That any person or persons violating the provisions of this act, on conviction thereof shall be fined not less than $100 and not exceeding five hundred ($500), recoverable before any competent tribunal in this State, or imprisoned not less than three months and not exceeding one (1) year.

SEC. 5. *Be it further enacted, etc.*, That all acts, parts of acts and ordinances in force in this State, contrary to the provisions of this act, be and the same are hereby repealed and of non-effect.

SEC. 6. *Be it further enacted etc.*, That this act shall go into effect from and after its passage.

Isabelle was the first to speak on the bill. He urged that the negroes' present rights would be worth nothing to them without the passage of this bill; his speech being but an elaboration of this idea.

Murrell, the preacher member of Lafourche, next obtained the floor, and delivered an address, a little more vehemently than usual, accusing Gov. Warmoth of treachery to his party and to the colored men who supported him, stating his opinion that the meeting of coffeehouse keepers, etc., held on Thursday evening, had a great deal to do with the veto, and winding up with a prayer that the colored people might have patience to bear the outrage which Gov. Warmoth had imposed upon them.

Harper spoke next, but his ideas are not worth repeating, being a repetition of the same stale clap-trap about rights of men, "all men created free and equal," stating, amongst other facts, that the principles of the Republican party and those promulgated by Jesus Christ are identical, and taking the occasion to highly eulogize the Radical party and predict its certain success in November.

George Washington, of Assumption, a colored man, followed. He threatened impeachment to the governor, said he had betrayed his oath of office and his party, that he was "weak-kneed and afraid to stand up," that he (Washington) was not scared but was ready for anything. Prayers or threats could not influence him. But if the Legislature refused to pass the bill over the veto he was willing to send in his resignation; he didn't want to stay in any such body. Washington here said that the colored people were beginning to find out these carpet-baggers—these gentlemen who wanted colored votes to get office with, and who trampled on colored rights as soon as they get office—saying, too, that the eyes of the negroes had been greatly opened by the plain talk of the Democrats since this campaign commenced.

Noble then spoke in favor of the veto, reiterating the arguments which have been published against the bill, making a telling speech.

Murrell followed, but was so excited that our reporter was utterly unable to hear what he said.

Faulkner, of Caldwell, then delivered an address, utterly recanting and opposed to his vote on the original passage of the bill, which had been for it, urging the right of property which each man holds, and contending that Governor Warmoth had a right to express, as he had done, his opinion about the passage of the bill.

Upon motion of Isabelle, of Orleans, it being nearly 4 o'clock, the further consideration was postponed until Monday, at 1 o'clock, and the message ordered printed.

The House then adjourned till noon on Monday.

BOOK NOTICES OF FEMALE WRITERS.

Written for the N. O. Sunday Crescent.]

There is a singular feeling that actuates some men in regard to female intellect and female writers, a feeling of illiberality and narrowness that one would think was prompted by jealousy on their part, that there might be some women who could measure intellect and ability with them and not be found wanting. Not long since I picked up a paper containing book notices. Among them were several works ascribed to female writers, and spoken of in a contemptuous tone that was, to say the least, unwarranted, unless the works were indeed very far below par, and then there was no excuse for speaking of "women writers" as they did.

Not having read the works I of course can offer no opinion upon the literary ability displayed in their manufacture, and do not take up the cudgels in their defense but in reply to the sneering tone towards female ability shown by the writer of the criticism.

In criticising or condemning a work from a woman's pen it is not necessary to play the Macbeth and in one fell swoop to destroy the whole brood of female writers. It will not enhance man's capacity as a writer, his brilliancy of wit, or his depth of reasoning should he do so.

Men of intellect should be noble and generous enough, rather to hold out the hand of fellowship, and aid woman in her literary advancement, and should scorn the littleness of mind that would utter sneers at her mental capacity, even could they sneer truthfully. But when we reflect that many of the most popular and powerfully written novels that have been given to the world have emanated from females, that women were really the pioneers in the light literature, and led the way that has been followed by the lordlier sex, we find that such sneers have not even the merit of truthfulness to support them.

The common taunt that literary women neglect their domestic duties in order to make themselves conspicuous in print, cannot be supported. It is a noted fact that many of our most prominent female writers have been and are noted for their strict domestic habits and their happy home qualities. The exceptions are few—not the rule; and among all the ladies I know who "try to make themselves conspicuous in print," I cannot find one who can be truthfully charged with neglect of home, family, social or Christian duties. Can men of intellect say as much?

I know of none who cannot fairly challenge comparison with the most think-less, write-less, reading-less nonentity of a feminality that ever existed, in a strict performance of all duties, while I know some who in cooking, making shirts bread, etc., could excel nine out of every ten women you could bring forward who were utterly guiltless of any attempts at cultivating or displaying intellect.

If men only want women for slaves or toys they had better adopt the Eastern mode of raising and educating them; but, if they want helpmates, companions and good wives, mothers, daughters and sisters, let them drop the sneer and sarcasm and aid woman in the higher development of her mental faculties.

CLAIRE.

THE LOUISIANA STATE SEMINARY.—The next session of this popular and flourishing institution of learning begins on the 7th of September, 1868. The faculty consists of a full corps of able instructors, versed in all the branches of literature and science usually taught in universities. The surrounding country is high and rolling, and as healthful as any part of the world. The terms of the school, including every expense except that of clothing, is $410 per annum, $200 of which is payable in advance, and the balance in equal payments January 1st and April 1st. Prof. D. F. Boyd, the superintendent, makes the comfort and interest of the students his chief and only aim, and we knew of no one to whose guardianship we would sooner trust the training of our youth.

The steamship George Washington, Capt. Gager, sailed last evening for New York with a full freight and a number of passengers.

The Democrats of the Fourth Maryland district nominated Patrick Hamill for Congress on the 143d ballot.

Written for the Sunday Crescent.]

"MIN HERTIS QUENE?"

BY BENISHAW.

I.

While I watch thee, Aline,
Wantoning lilies seem
Shrined in a living stream
Clad with its crystalline
Tremulous gleaming.

II.

And when thou leavest me
'Tis as though liquid death
Drew down the lily leaves,
While with their swaying fled
Beauty and brilliance.

III.

Thine are the floating feet
Light as the shadow-sheen,
Wave-blent within itself,
Caught by a crested sea
Flung from the morning.

IV.

Thine is the tiger-step
Airily accented
Like a sweet melody
Subtly inwrought with its
Cadences low.

V.

And when thy lifted eyes
Unmask their batteries
'Tis as though midmost night
Blossoming instantly
Burst into day.

VI.

Lo! 'tis the crimson-tinged
Sunrise that swiftly comes,
Pouring from out of the
Shining and darkness-fringed
East of thine eye-lids.

VII.

Sing: and from Psyche-lips,
Eros' own ecstacy,
Wandereth blindly,
Framing a soul-eclipse
From its uncertainty,
And its desire.

VIII.

But when in trembling kiss
Sense drinks insatiate bliss,
Faster than fainting breath
All that Heaven knows, or this
Earth can tell angels—
Hopings—despairs—delights—
Red days and raptest nights—
Joy and woe, life and death—
Fleetingly mingle.

IX.

All that these