New Orleans Republican.

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OFFICIAL JOURNAL OF NEW ORLEANS

THE DAILY REPUBLICAN

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THE COLFAX MASSACRE.

Opinions of the Press.

The press of the United States generally unite in condemning the conduct of the assassins of the colored citizens of Grant Parish, though we occasionally come across one that volunteers a pitiful excuse for them, mainly on account of their color. We present below selections taken at random from our exchanges, by which it will be seen that the public sentiment of the Union is painfully aroused, and that the federal government is asked to interpose its authority.

The Shreveport Times makes no legal vindication of the massacre, but attributes it to the outrages of the colored people, and says:

We shall not pretend to extend our gratification at the summary and wholesome lesson the negroes have been taught in Grant parish. This lesson comes, too, at a most opportune moment. The result of their brutal conduct, the terrible justice visited upon them in Grant, may suppress the evil symptoms they are manifesting elsewhere. And it will be well for them if they have common sense enough to take this view of the matter.

A letter republished in our columns this morning from the Ouachita *Telegraph*, shows the lawless spirit rife among the blacks in Claiborne, and private intelligence informs us of a restless and portentous feeling agitating these deluded creatures in Bossier.

[From the Lousiana Democrat.]

A HORRIBLE TRAGEDY.

Our dispatches to day bring the news of a wholesale slaughter, more terrible and sickening in its character than any of the recent events which we have been compelled to chronicle. What information we have concerning it is gleaned from the dispatches which our readers will find fully reported in our columns. The material facts appear to be briefly these:

There are in Louisiana two parishes named respectively Grant parish and Rapides parish, contiguous to each other. In Grant parish the negroes preponderate in numbers, while in Rapides parish the whites are in the majority. Between the two races there is a bitter and deadly feud, which culminated on Sunday in an affair which will stain with the foulest disgrace the escutcheon of the State in which it occurred. On the day above mentioned the rioting between the whites and blacks in Colfax became violent, and the latter, being unarmed, took to the courthouse for safety. Failing in their efforts to dislodge them, the white fiends who led the mob put in execution the hellish device of burning them out; and the courthouse was fired while several hundred human beings were in it. Our report says that from two to three hundred of the blacks were burned to death, roasted alive in sight of their enemies. Captain Williams, of the Atlantic, has been condemned for carelessness for letting his vessel drift on the rocks with its living freight. Captain Jack, of the Modocs, is justly execrated for his treachery and bloodthirstiness in murdering General Canby and Dr. Thomas, but these offenses, with whatever measure of atrocity they may be invested, pale and whiten before the infernal blackness and demoniacal malice exhibited in the Colfax horror.

If the men who committed this crime are reconstructed they are reconstructed after the pattern of the devil. It would be interesting for Mr. Horatio Seymour, who has such a high opinion of the Southern people, if an expression lately attributed to him was really his, to candidly explain what would be the probable condition of the Southern blacks if they were fully given over to the tender mercies of the chivalrous Southerners who celebrated Easter Sunday by driving 300 unarmed negroes into a courthouse—a temple of justice—and offering them up with fire as sacrifices to their prejudices, hatred and malignity. We understand well enough that the negroes were probably not entirely innocent of fault—that they have in many instances used their new privileges as freemen and citizens with insolence and indiscretion—that there are thousands of Southern gentlemen and ladies who will regard this affair with the great abhorrence as we can—but there are still remnants left in Louisiana and in other Southern States the prevailing sentiment among the masses of the whites, the poor, ignorant, frenzied masses, if you will—is that of deep, intolerant, implacable hatred and bitterness. If they could be guilty of the greatest they would not pause at the least crime. If they could burn their enemies to death by the wholesale, they would assuredly not hesitate to shoot them, either singly or in groups, if the power fell into their hands. What we want to see, for the sake of preventing all that we must see in the future, regarding the difficulty of making peace between the two sections of the country, and the difficulty of making the South, or the great majority of the South, realize that the great difficulty with which we have to contend is the intolerance of the South toward the blacks and the Union men, the unmanly, cowardly, bloodthirsty spirit which, if indulged, will ultimately place the South in a worse condition than that of Poland. Let the North see that the South is not to be conciliated by concessions to her prejudices, that she is not to be allowed to reorganize her society in her own way, that she is not to be permitted to reenact the horrors of slavery under the guise of law, that she is not to be allowed to murder her citizens who differ with her in color, and that she is not to be allowed to do these things without a protest from the North, backed by the power of the government. We do not say that the North should interfere with the South in her own peculiar domestic affairs, but we do say that the North should see to it that the South does not so conduct herself as to necessitate a renewal of the war for the Union. We do not say that the North should see to it that the South does not so conduct herself as to compel the North to put her back into the Union at the point of the bayonet. We do not say that the North should see to it that the South does not so conduct herself as to compel the North to place her back under the control of the Union forces. We do not say that the North should see to it that the South does not so conduct herself as to compel the North to place her back in a condition of vassalage to the Union. We do not say that the North should see to it that the South does not so conduct herself as to compel the North to place her back in a condition of bondage. We do not say that the North should see to it that the South does not so conduct herself as to compel the North to place her back in a condition worse than that of Poland. We do not say that the North should see to it that the South does not so conduct herself as to compel the North to place her back in a condition worse than that of Poland because the South would murder her citizens who differ with her in color. We do not say that the North should see to it that the South does not so conduct herself as to compel the North to place her back in a condition worse than that of Poland because the South would murder her citizens who differ with her in color, and because the South would murder her citizens who differ with her in color, and because the South would murder her citizens who differ with her in color, and