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SUNDAY SEPT. 24 1871.



OUR CHOICE FOR PRESIDENT, 1872.

U. S. GRANT.

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A horrible case of cruelty, amounting to murder has been made out against two performers who practiced last season at the Academy of Music in this city. The man with the iron jaw, and the Samsonian woman who travelled with him, whose feats many of our readers doubtless witnessed, had it will be remembered a remarkably tiny little boy with them. From the parts which this unfortunate child had to take it was necessary to keep him as light as possible, and starvation was resorted to for this purpose. While the company was engaged at Stormville, Duchesne county, the poor child was shut up to keep him from obtaining food. Urged by hunger, he begged and obtained something to eat from a cook; on discovery of it, the female Samson beat him so unmercifully, that he shortly after died from the combined effects of the blows and starvation. This conduct has been denounced and there is strong probability that a trial will be had.

The latest telegraphic information from Washington, with reference to the disposition which President Grant will make of the Customhouse gunners, will be that of dismissal from office of Messrs. Packard, Casey and Lowell.

The city papers of Thursday report Robert Randolph as having come again to grief. He has been detected in an effort to obtain money from the National Banking Association, on a forged check. Accused is in prison to await his trial, having failed to procure bail for his appearance.

We acknowledge with many thanks to the donor, the due receipt of a copy of "Mardi Gras"; a tale of Ante-Bellum Times, by Jim Linkwater. The work may be had at 151 Camp street.

THE ROMANCE OF THE NEGRO.

Mr. Pollard thinks, and says very properly that since the experiment of freedom to the negro has been tried in the United States, and even under all the obstacles and disadvantages which the newly enfranchised has labored under, he has in hundreds of instances fully demonstrated the utter falseness of the theories of his unfitness for freedom and self control, built up and strenuously urged against him while he was forcibly held in servitude, it was time for the South to acknowledge the fallacy of its theories and the unjustness of its treatment of the negro and of his friends and advocates in the North. Says Mr. Pollard, "there is nothing more remarkable of the present disposition of the negro than the kindness of his reference to his former condition of slavery, and the utter absence of any disposition to retaliate upon his former taskmasters and to exact revenge for the past. The negro is seldom heard referring with any bitterness to his antecedent experiences as a slave; on the contrary, the colored speaker has frequently a pleasant reminiscence to tell of this former part of his history. An explanation of this temper is possibly to be found in some dim, imperceptible consciousness of the negro that slavery was not without benefits to him in the past, and may have done a providential part in making him what he is to-day—a hopeful experiment of civilization. The Northern politician who insists that the negro is already capable of discharging the full offices of citizenship and suffrage logically implies a tribute to the beneficence of slavery even greater than many of its most zealous Southern advocates ever claimed for it. The negro himself seems to have a sense of this logical necessity in his case, and is not near so busy in reproaches of his former submission as a slave as some of his would-be Northern friends are for him. The proposition that underlies these phenomena, and that will explain them, is this: Slavery may have done a providential part, now but dimly perceived and imperfectly acknowledged, in educating the negro to that point whence he was likely to advance rather than to retrograde and fall back into comparative barbarism (as was the case in the experiment of West Indian emancipation, which may have been a failure on account of the short or imperfect apprenticeship of the negro there as a slave) and, having in the South thus educated the African to a safe point, to the full condition of ripeness for freedom, it may be that the slavery of the South, its mission performed, was removed by act of God, in the same manner of providence in which we see in history many institutions overthrown which were at first aids in the cause of human progress, and afterward came to be stumbling-blocks and oppressions as that progress overtook its early necessities and demanded new and larger opportunities. Here is a most happy ground of accommodation for the two parties that have long been engaged in discussing the deserts of negro slavery in the South. We may acknowledge an indebtedness to it in the past, and at the same time allow that its abolition was timely and fortunate, as that of a harsh school that had done its work and could have existed no longer but as a superfluity and injustice. Let the Northern man on his side confess that slavery did improve the negro in the past, and has made him presently capable of civilization, and let the Southern man, with equal candor and generosity on his side, admit that the negro since released from slavery has continued to improve, and has shown that he deserved his freedom and is able to use it with discretion and to increase. The negro himself joins in his own person to-day both arguments; and testifies to each—his past indebtedness to slavery and his present worthiness of freedom; the two facts perfectly reconcilable, and the slavery question accommodated at once, swept forever, as this writer fervently prays and hopes, from the arena of discussion.

The writer then proceeds to draw attention to the remarkable fact that all experience of the negro, since emancipation, has been progress. "The negro moves," he says, significantly. His thirst after knowledge—his eagerness for education—his industry, which bears favorable comparison with other poor classes—the absence of general intemperance, "which has been the usual scourge of weak races, and the almost unailing incident of a precocious civilization, is comparatively unknown among the Southern freedmen," his economy, as attested by the freedmen's banks of the country, and by the provision of home comforts which so many men procure out of scanty wages, all combine to furnish irrefragable testimony in favor of the justice and propriety of freedom. Mr. P. then passes from this general treatment of the subject to the interesting illustration of "many interesting points of the negro." The first is his eloquence, says he: "His universally admitted gifts of imagination, his extraordinary faculty of language, his dexterity in rhetorical exercise, afford reason to believe that there may yet be in reserve a development of negro character to astonish the world, and to confer upon him an interest new and altogether romantic. The command of language which even the uneducated negro shows is singular; almost marvellous when we consider that, unable to write, he has only had the means of acquiring words by the ear, and that in a limited intercourse with the white man such as was allowed him in slavery. "His faculty of selection in the use of words is his most remarkable gift; he has an intuition for the appropriate; and even in the former days of slavery there was not a negro who had ever the advantage of listening to educated

AN ETERNAL DEMOCRAT.

On Thursday last we found a little half-sheet, a poor waif among our exchanges, holding up its tiny fingers, with an X on each, to attract our notice. Naturally compassionate and fond of pets, we snatched up the diminutive bantling, and found that it had just been ushered into existence in Abbeville, Parish of Vermillion, and already baptized—whether by immersion or sprinkling we can't say—"The Independent." It owes pater-nity, and guidance to J. A. Meagher Esq., who with somewhat of the disposition of a Hamilcar, has pledged the little Hannibal to eternal enmity, to Radicalism in general, and John A. Leet in particular.

The Independent denounces the fourteenth and fifteenth amendments as conceived in fraud born in iniquity and supported by violence and usurpation; announces its uncompromising hostility to every Radical man and measure anywhere, and it wants Alex. H. Stephens elected to the Presidency of the United States in 1872. You are evidently a child with lofty aspirations, and promising qualities, but your friends ought not to trust you to walk too soon. If we had anything to do with the nursing, we would compel you to creep first anyhow. We have put you among our exchanges, and now visit us regularly. KEEP COOL.—There is no necessity in the world for the flutter of anxiety which has been created by a canard in yesterday's Times, improved and embellished by certain Customhouse employees, to the effect that Governor Wormoth visited United States Marshal Packard's office and proposed a compromise with that functionary and "manifested a willingness to retract the assertions" made at Turner's Hall. We can inform our readers that no such thing took place. The Governor had occasion to visit the granite building to see another Federal officer, and Gen. A. Sheridan who accompanied having visited the Marshals' office and not returning as soon as was expected, the Governor went to the Marshals' office, and while there, then was the indulgence in a mutual pleasant bantering about recent sayings and doings, resulting in leaving matters just when they were before the interview.

T. MORRIS CHESTER, ESQ.

Elsewhere in our columns appears the notice of a lecture by T. Morris Chester, Esq., to be delivered at St. James A. M. E. Chapel, (Roman street), on Thursday Evening, the 28th instant, when Lieutenant Governor Dunn will preside. Mr. Chester is a lawyer of whom America may justly be proud. Notwithstanding the frequent and persistent announcement in high places that the negro is incapable, and inefficient in the profession, in Mr. Chester's high attainments we have indisputable evidence, not only of the negro's capacity, of his indomitable will and perseverance under difficulties, but of his ability to cope with the most favored of the races, and to win success. This gentleman is making a tour through the South to secure a more intimate knowledge of his people, whose elevation has been the constant purpose of his life. The subject of his lecture, (These are they that came out of great tribulation,) is suggestive, and we bespeak for him a generous welcome. The Louisville Commercial of July 9th, has the following: Mr. Chester's career in Europe has been of so markedly distinguished a character that a short sketch of his career will not be inopportune. Mr. Chester was born in Harrisburg, in 1834. He went through a course of study in Avery College, Alleghany City, and in 1853 went to Liberia, where he studied the condition of the Africans, making frequent excursions to the interior, and acquainting himself with the customs and peculiarities of the natives. A year later he returned to the United States, and entered Thetford Academy, in Vermont, where he graduated in 1856, and made a second journey to Africa. In Monrovia, the largest city in the Republic of Liberia, he practiced law, and engaged in teaching, obtaining all the information in his power of the capacities, inclinations and habits of the people of the coast settlements, and the tribes of the interior. By personal observation he obtained a practical knowledge of the country, and can speak intelligently of it. In 1862, feeling a desire to assist in the preservation of the Union, he returned to this country, and was extremely active in the organization of colored troops in the East. In 1863 Mr. Chester went to London, and at the instance of Mr. Adams, and other distinguished Americans, went into the manufacturing districts to speak among the people, and create a sentiment of sympathy for the Union. At that time a Southern Aid Society was in existence, with headquarters in Manchester, and ex-

LECTURE.

On Thursday evening Sept. 28, T. Morris Chester, Esq., will deliver a lecture in St. James Chapel. Theme: "These are they that come out of great tribulation."

The Shreveport Republican of September 16th, gets off the following at the expense of its city: "We heard on the street a few days since a remark derogatory to the enterprise of our citizens, that the market house was a disgrace to the city. Another person, a bystander, replied 'We had better get something to put in a market house before we build a new one.' Which is it, a new market house or a better supply of marketable products? We opine it is both."

The New York Tribune of Sept. 19, furnishes this item: "The Pittsburg Post of to-day contains an editorial proposing a Sixteenth amendment to the Constitution, to remove the disability from citizens of foreign birth from being eligible for the Presidency, giving Carl Schurz an even chance with Fred. Douglass. It is the intention to push the matter with earnestness."

SPECIAL CORRESPONDENCE.

MACON, GEORGIA, September 18, 1871. Mr. Editor:

Possibly, no contemplated assemblage among colored people ever attracted so much attention in advance as the Southern States Convention, which expects to meet in Columbia S. C. Oct. 18th. It has given rise, not only to a deal of criticism from the rebel press, but to a host of speculations from Republican newspapers. The all absorbing question appears to be, what are the colored people going to do. Are they going to draw distinctive lines between the white and colored. Are they going to recommend emigration to Africa, to Hayti, to the West, to New Mexico. Are they going to memorialize Congress and ask for the State of Texas, for the use of the freedmen, for free schools, for more protection, or are they going to organize counter Ku Klux associations, or are they going there to spout and gas, and adjourn and do nothing, as has so frequently been the case in our colored conventions.

I am not prepared, Mr. Editor, to speak for the convention in a manner that might appear to define what will be its character, but I think previous colored conventions will be no criterion for to measure the standard of this by. The men that will mainly compose this convention, it is true, will be strangers to each other, but are men who have already made their characters at home, and have been trained to business either in constitutional conventions, legislatures, or in Congress, heretofore the colored men who essayed to lead were inexperienced in business transactions, and in to many instances

CO-OPERATION.

The fundamental principles upon which shall at some not far distant day rest the happiness of the whole human family is the law of compensation or co-operation. In a not very delicate sense we say, "you tickle me and I will tickle you," or in more elegant language, a reciprocity of action toward a harmonious fellowship in the whole family, will tend more to a reconciliation of those elements of contention in society, which now agitates and commands the attention of philosophers, statesmen and socialists. Reason, right, justice and morality are the corner stones of that spiritual building on earth, not made with hands, but built upon the pure divine characteristics of man, that building, world-body or society in which the whole race shall dwell on terms of brotherly love, relief and truth. Relief, we mean a reciprocal action of every being with and for his fellow-man. The good order, peace and moral attributes of a social order, rests upon the study of those divine principles enunciated from the "first cause," the fountain, the source of all truth—principles of truth coming from God. The religion of reason or free will is the only system of a divine character which will bring about a harmonious indwelling of man with his Maker, the only system which will bring about a reconciliation of the conflicting interests, opinions and principles of sects with sects orders and societies, in fact of man with man. National questions of governments, social questions of evils, moral questions in society all must be solved by a mutual disunion and concession and a co-operation and reciprocity, and it will at once cut the gordian knot and solve the question for the good of the human race.

When it is incumbent upon each and every individual to lay aside his prejudices be they political or social, and give his aid and coun-

tenance to all subjects having for their object the good of the whole. The component parts of a material substance—a piece of mechanism for instance—if they be separated the mechanical adaptability of the same will be destroyed and it ceases to be a perfect whole. So with society with the human family. It is a whole body of which the component parts are men, individuals are integral parts of the whole body politic. Separate the parts, and the whole disintegrated elements become weakened and inactive—the result—if the separation was complete and irrevocable would be utter ruin and the self-destruction of the whole body—destroyed in detail. As sure as that man came from a "first cause," and that cause God, then so sure does he possess, though they may be inactive, some of the attributes of the Deity—for instance a reasonable sense of discrimination of right from wrong, morality from immorality, justice from injustice, etc. Then why not form the whole into one society, one religion—free will—a religion of reason, resting upon the "first cause" from which man himself originated. Before the millennium this must be the state of man's relations with God, society's relations with governments and "vice versa."

A VIRGINIA JUDGE'S OPINION OF EDITORS.

The recent death of the venerable Judge Leigh has revived many anecdotes connected with his long and eventful life. Among them is the following: When Judge Leigh's court was in session in Lynchburg, a number of years ago, it so happened that Mr. James McDonald, the present secretary of the commonwealth, broke fast alone with him for several mornings in succession. Conversation ensued, without introduction, and the Judge was so favorably impressed by his companion that he at last asked him his name. "McDonald." "Not the editor of the Lynchburg Virginian?" "The same."

Virginia editors just at that time were not making themselves particularly agreeable to men of Judge Leigh's tastes, so he turned to McDonald and said bluntly: "You must excuse me, but I can hardly believe that you are an editor. You have the manners of a gentleman."

THE CHARMS OF HOME.

BY MRS. M. V. VICTOR.

Those of us who have crossed the sea, and among other sight-seeing, have gone to look upon the private apartment of the great Queen Elizabeth, carefully preserved as she left it, have doubtless been most forcibly struck with the difference between the comforts and luxuries enjoyed then and now. In many respects, the merchant's, or even mechanic's wife, in America, enjoys more real luxury than all her power could purchase for the "Maiden Queen." The coarse matting of rushes which covers her floor forms a contrast with the soft velvet on which "Young America" treads. Her breakfast was said to consist of bread, meat, and a pint of beer. Our fair American queens would turn up their dainty noses at such a meal as that! To our apprehension, the most distinctive feature of this wonderful age—so full of invention and so marked by great discoveries—is the number of happy homes. Formerly, only the favored few—the nobility and the wealthier merchants—were enabled to live in ease and to enjoy even such privileges as then existed. The great majority dwelt in poverty, as serfs of the fortunate class above them, never expecting to improve their condition, nor to add one

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