

The Semi-Weekly Louisianian.

"REPUBLICAN AT ALL TIMES, AND UNDER ALL CIRCUMSTANCES."

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PROSPECTUS

OF
The Louisianian.

In the endeavor to establish another Republican journal in New Orleans, the proprietors of the LOUISIANIAN, propose to fill a necessity which has been long and sometimes painfully felt to exist. In the transition state of our people, in their struggling efforts to attain that position in the Body Politic, which we conceive to be their due, it is regarded that much information, guidance, encouragement, counsel and reproof have been lost, in consequence of the lack of a medium, through which these deficiencies might be supplied. We shall strive to make the LOUISIANIAN a desideratum in these respects.

POLICY.
As our motto indicates, the LOUISIANIAN shall be "Republican at all times and under all circumstances." We shall advocate the security and enjoyment of broad civil liberty, the absolute equality of all men before the law, and an impartial distribution of honor and patronage to all who merit them.

Desirous of allaying animosities, of silencing the memory of the bitter past, of promoting harmony and union among all classes and between all interests, we shall advocate the removal of all political disabilities, foster kindness and forbearance, where malignity and resentment reigned, and seek for fairness and justice where wrong and oppression prevailed. Thus united in our aims and objects, we shall conserve our best interests, elevate our noble State to an enviable position among the sister States, by the development of her unlimited resources, and secure the full benefits of the mighty changes in the history and condition of the people and the Country.

Believing that there can be no true liberty without the supremacy of law, we shall urge a strict and unflinching administration of justice.

TAXATION.
We shall support the doctrine of an equitable division of taxation among all classes, a faithful collection of the revenues, economy in the expenditures, conformably with the exigencies of the State or Country and the discharge of every legitimate obligation.

EDUCATION.
We shall sustain the carrying out of the provisions of the act establishing our common school system, and urge as a paramount duty the education of our youth, as vitally connected with their own enlightenment, and the security and stability of a Republican Government.

FINAL.
By a generous, manly, independent, and judicious conduct, we shall strive to rescue our paper, from an ephemeral, and temporary existence, and establish it upon a basis, that if we cannot "command," we shall at all events "deserve" success.

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The rooms of this Club are open each day to members and their guests from 7 A. M. to 12 P. M. Lunch will be served daily from 12 M. to 2 P. M.

POETRY.

LOVE'S CHOICE.

BY WILLIAM WINTER.

The stroller in the pensive field
Doth many a wistful glower deersy;
Sometimes to him the Roses yield,
Sometimes the Lilies feed his eye;
Sometimes he takes delight in one,
Sometimes in all, sometimes in none.

But when, in dusky woodland ways,
He sees, beside some dreaming stream,
The fresh, untutored Violet raise
Her pleading eyes for him alone,
Then makes his heart its final choice,
And Nature speaks in Passion's voice.

The stroller beauty's garden through,
By many a wayward impulse led,
Sometimes is charmed by gold and blue,
Sometimes by brown and mantling red;
Sometimes proud dame and maiden small
Please just the same, or not at all.

But when, remote from pleasure's whirl,
He sees, at home's sequestered shrine,
The ardent, cheerful, guileless girl,
Of mortal mould, but soul divine—
Too good, too beautiful to know
How fair her worth and beauty show—

Then all his roving fancies pause,
Entranced by this overwhelming grace;
It rules him by celestial laws;
It lights a splendor in his face.
'Tis the best good that Heaven can give;
He wins it—and begins to live.

A Plan for the Civilization and Christianizing the Nations of Western Africa.

Messrs. Editors—Will you allow the undersigned a space in your valuable paper to give publicity to some thoughts respecting a plan which has suggested itself to my mind for the extending of American civilization and the successful diffusion of the glorious principles of Christianity among the western nations of Africa?

Under the above heading I propose to treat upon that all-important subject. Unless I may be called a colonizationist, I will here state that I never did, and I never expect to have any sympathy with society, church or State, whose ostensible aim is to remove the colored people off of this continent. No, never! I acknowledge, however, that much good has been done by the American Colonization Society.

For many years the church has been called upon for money and missionaries for that benighted land, and the call has been liberally responded to, and both missionaries and money contributed largely. Many thousand of dollars has been expended, and many of the brightest intellects of the church, of both men and women, with Christian hearts has been sacrificed in that inhospitable climate to American constitutions, in behalf of their fellow man, to tell him the pleasing story of the cross. They responded to the Macedonian call, "Come over and help us." They bid adieu to their native homes, parents, relatives and friends, then set sail for that far off land where spiritual darkness dwells, and the name of Christ is not known. After a tedious and perilous voyage on the Atlantic ocean, they were landed on the coast of Africa. They lost no time in commencing their chosen work of love among the heathens, which had again and again been interrupted by that most dreaded disease, "the African fever," and by the time they were clearly under good headway, with bright prospects before them, they, too, were suddenly cut down by the fell destroyer, as had been the case with many of their predecessors. And thus the work has gone on for many years, and but little progress has been made, considering the great work to be done to convert and civilize the millions of that land of heathenism. Heathenism and idolatry are on the very coast.

I have often asked myself what can be done to redeem these people from their heathen idolatry and spiritual degradation? The following plan of a missionary enterprise has suggested itself to my mind as an answer to the question. Slavery now being abolished in this country, and its once victims now made free and restored to their manhood and entitled by law to all the blessings of civil, political and Christian liberty, the church and the Government, the two great instruments in their suffering and degradation, are greatly in debt to this class of our fellow-citizens and

their ancestors. How is this debt to be paid? Not by sending us back to our father land, Africa, in either large or small numbers, by statutory laws, or an undue course of east prejudice against us. Neither will produce the happy epoch that the church has so long prayed for, that all men might come to see eye to eye, and be of one mind and heart, or establish the fact declared by the Government in its formation, that "all men are free and equal and endowed with certain inalienable rights, among which are life, liberty and the pursuit of happiness." Let both church and Government join each other to pay this great debt by redeeming the untold and unknown millions of immortal souls in Africa, groaning under the great weight of heathenism and idolatry, and banish forever from that land and the world the inhuman practice of cannibalism. Let there be a farm of several hundred acres of land in cultivation be secured; on this farm establish a normal school, based on the manual labor system, with the several departments necessary to fit and qualify a young man or young woman for the high and holy work of a missionary in Africa. This farm should be so located as to be of easy access to ocean communication. It should be established in some one of the Southern States, so as not to cause too great a change in persons from Africa, residing there, and passing through the acclimation of a Southern latitude in the United States. Then let one thousand of the children of Africa, having good intellects, be brought to this school with the expressed provision of contract with their parents and friends in Africa that they are to be returned to their homes as soon as they finish their education, to become missionaries among their countrymen. Let these children be of both sexes, not under ten years or over fourteen years of age. Let the boys be skilled in the various trades of this country, and the girls the various callings of the women of our land, that they may be able to carry these children can be obtained from several of the nations near the coast. They will be old enough to retain their native language while attending school in America. At the same time the boys can be taught the sciences of the mechanic arts and agriculture. On this farm let there be established a manual labor school with suitable departments to teach these arts, and prepare them for usefulness in their native country as missionaries.

At the expiration of some six or seven years, these children, now grown up to man and womanhood, may be returned back to their own country and parents, well qualified, having acquired a sufficient knowledge of the sciences of our language, the arts, agriculture, and religion to make them useful missionaries among their own people. I am persuaded that an enterprise of this character will, in its operations, result in more general good to the nations of Africa, in redeeming them from idolatry and heathen superstitions, and the diffusing among them a more general knowledge of civilization, which will serve as a mighty lever to prize them out of their degradation in the next twenty or thirty years than he has done by all the money expended heretofore, and all the precious and useful lives that have been sacrificed in that far-off land that is so inhospitable to American constitutions, than has been done by all the combined operations of all the societies or associations organized, with far less expense to the church and friends of the ignorant and degraded in that country.

I am also aware that it is the prevailing idea of the American Church that the black men of America must be the instruments by which this great work of evangelization of Africa must be accomplished, for they argue, the white men cannot do it—their constitutions can't stand the climate. Hence the organization of the American Colonization Society, which has done a great deal of good but has failed to do the good it might have done for the time it has been in operation. The reason is, its prominent aim was to get rid of

the free colored people of the United States that slavery might be the more secure. Time and experience has shown that the black men of America are no more matches for the African fever than the white men of America.

I hold that neither the white man nor the black man of America can effectually do the great missionary work which is to be done in Africa. I further hold that by some means the Africans must be the successful instrumentalities in their own deliverance from their heathen degradation or other I am persuaded that a plan of missionary operation in Africa, as I have suggested, meets the case. I propose that if such a school could be put in successful operation, that the General Government be petitioned by the friends of the missionary cause in Africa, or the State Legislature in which said school may be located, to negotiate through the Liberian Government, with some of the Western Nations near the coast, for a certain number of children of both sexes, to be sent forward annually to this school.

For instance, suppose four of those nations bordering on the coast each send fifty head of these children annually. By this arrangement there would be two hundred children sent to America every year, and so on till there were one thousand of them brought over to this school. When the school would have been in operation five or six years, the first of these children, now grown up, with a tolerable good education—could be sent back to their fatherland in suitable detachments, to be helps and supports to each other in their work, under the superintendency and watchful care of some of our noble and christian-hearted men and women of this country, who would, no doubt, volunteer to accompany these young, educated Africans back, and who would be of assistance to them in beginning the good work among their countrymen. These young missionaries would return home with American ideas planted and stamped in their minds and hearts so deeply that they would abhor the practice of idolatry and heathen degradation. They, having the advantage of their native language, would speak of the many things they saw, heard and learned in America, and could not help having an influence over the minds of their countrymen of greater force than a stranger would have, especially one who was ignorant of their language.

Another advantage these educated Africans would have over Americans, they would soon get through the acclimation, having been accustomed to it in their childhood. I was in company with a colored gentleman by the name of T. Morris Chester, Esq., a short time since who had spent nine years in Africa, viz.: in Liberia, and held the responsible position of Superintendent of Public Education. I mentioned to him my missionary plan for the evangelizing and the enlightenment of the nations of Africa. He was pleased with it, and said to his mind it was the plan the best suited for the purpose of any that he had ever heard spoken of. He also said that there would be no difficulty in obtaining the children with the very best of minds, susceptible to mental, moral and religious culture; and among these could be obtained the children of kings, to be brought here and educated.

Would not these educated sons and daughters of kings have no influence over their parents and countrymen? Doubtless they would. If these kings and other African nobilities were induced to adopt our idea of Christianity, and carry the arts and sciences of mechanism and agriculture by these young Christian educated African princes and princesses, and other missionaries, would not the subject of those kings do the same things.

Think of it, Christian ministers and friends of the missionary cause, that through your influence and aid, after five or seven years of toil to educate the heart and head of these African children, you can throw in the field of the missionary work of Africa two hundred educated and converted sons and daughters

of Africa annually. Think of it, my dear brethren, that by this ratio, in ten or twenty years you can have an army of missionaries, a thousand strong, of educated young African men and women shedding forth the glorious light of Christianity and American civilization in that foreign land of heathenism.

Mr. Chester informed me that these African kings are anxious to have their sons learn "American fashions," meaning American customs, consequently there would be but little difficulty in inducing them to use their influence to have their subjects to send their children to America to be educated, and returned again as domestic missionaries among them. Children thus educated, would not be likely after their return home, to relapse back into heathenism.

There would be among them some, with minds thus educated, possessing exalted ideas of our habits and customs, that would brace them up and prevent them from returning back to those heathenish customs taught them in their childhood. Again, there would be so many of them together in a community, that each would be supported by the other—the influence thrown around each other would be so great, that they would not hurriedly go into heathenism and idolatry. Then there would be in every community, where these young African Christian missionaries are located to labor, one or more Christian and educated Americans, of both white and colored missionaries who had volunteered to return with these educated African children, with the purpose of aiding them in their new relations of life among their countrymen. In my next article, I shall consider the subject in its commercial advantages to the United States. I hope all papers friendly to the redemption of Africa, will give this article an insertion.

M. T. NEWSOM.
[From the Miss. Weekly Leader.]

A TOUCHING SCRAP OF HISTORY.

It was in 1809 when Napoleon took the step which always seemed to me the beginning of a downward career. He himself read aloud the decree of his separation from the Empress; and, though his voice seemed strained and unnatural, and he faltered once or twice, he read to the end, before a silent assemblage, then entered his carriage and drove to Trianon, while Josephine returned to Malmaison, which had been neglected during the years of her reign by the Emperor's side.

She murmured no more, though she had pleaded with him long and earnestly before the final step was taken by Napoleon. She had pleaded not to be cast off; it was an omen for him, she said, that he should take the crown from her head; his "good genius" would leave him if he banished her from his side. But it was all in vain—and Josephine had spoken the truth. He was loosening the crown on his own head when he took it from hers; and his good angel, who had averted his face when Josephine knelt before him, never smiled on him again, but departed from his side, slowly and sorrowfully—weeping that earthly grandeur and perishable greatness should so dazzle the children of men with their glitter and pomp.

Back she went, broken hearted, to the scene of her former joys—walking slowly over the lawns his feet had trodden—resting wearily under the trees in the park, where the statues seemed to gaze on her with sorrowing brow, and the deer came to look into her face with pitying eyes.

Once only she left Malmaison. Perhaps the spacious halls seemed too narrow to hold such grief as hers; but she returned from sunny southern countries, to find peace at last in the "Evil House."

Napoleon never ceased to pay every tribute of respect to her. It was to her the first news of the birth of his son was sent; and she rejoiced with him, as she rejoiced in all the good fortune that came to him. Often he sought the shade of the willow and the cypress at Malmaison; feeling perhaps, with unerring instinct, that his "good genius" still lingered there.

ORIGIN OF A NATIONAL HYMN.

HOW "MY COUNTRY, 'TIS OF THEE" WAS WRITTEN.

An old friend of Rev. Dr. S. F. Smith made inquiries concerning the composition of the popular and familiar hymn beginning with the lines:

"My country, 'tis of thee
Sweet land of liberty."

The author in reply made the following statement, which we feel sure will be read with much interest:

"One day, I think in the month of February, 1831 or '32, in turning over the leaves of one of some music books, I fell in with the tune 'God Save the King,' though I did not know it at that time to be the English national air. I at once wrote a patriotic hymn, in the same measure and spirit, and soon after gave it to Mr. Lowell Mason, together with other pieces, and thought no more of it. On the next Fourth of July I found that the piece was brought out for the first time at a children's celebration of the day in Park Street Church, Boston. This was the beginning of its course. It gradually found its way into music books for children, and into the public schools in various places; and thus, I cannot but think, may have had an influence in infusing into many childish hearts a love of country, which prepared them to battle for the right, the true, and the good, when the time of peril to our institutions and our country came.

"I have often remarked that if I had supposed the piece would have been so popular, I should have taken more pains to perfect it. 'Yes,' says some one, 'and thus, perhaps, you would have spoiled it.' It has won its way, most unexpectedly to myself, into the hearts of the people. I have heard most gratifying narratives of the places where the circumstances under which it has served as the expression of heart-felt love of country—in schools, in huts, on Western prairies, in churches, on the eve of battle, and in soldiers' hospitals. I never designed it for a national hymn; I never offered it for public acceptance as such. But if the people will sing it, I am sure I cannot help it. I thank God that He ever led me, such as it is, to write it. It is my cheerful contribution to the cause of patriotism, and the manner in which it has been received is an abundant compensation.

"Very sincerely yours,
"S. F. SMITH."
[Boston Transcript.]

A REMINISCENCE OF ALEXANDER DUMAS.

The study at Monte Cristo was a miracle of art, and devised in such an ingenious way as to insure absolute privacy. Hard-working editors might adopt the plan, and find their comfort wonderfully improved. It stood a short distance from the main building, was lighted only from the top, and was surrounded by a pretty wide ditch, filled with water. There was no access to it save by a regular porticulis, the mechanism of which was in the hands of the occupant of the study, who, by means of some simple contrivance, could lower or raise it at will. A small *lucarne* in proper mediæval style gave the person within opportunity of observation and reconnoitering. It was a clever expedient to keep off bores and duns. The novelist had endless jokes about this ditch, which he loved to tell. "It gave," he would say, "perfect security from intrusion, and with it such opportunities for revenge. If a theatrical critic abused me, all I had to do was to inveigle him out, get him once on the bridge, and then, even if he was a member of the Academy of Sciences, souse he must go, *a la tour de Nesle*, plump into the water. I could get up at any time a regularly acting epic. The fish in it were ever so fat. Talk to me about your Roman fish ponds! No slave could ever have been as succulent a morsel as a well-to-do Parisian *bourgeois*. There was one carp there who had swallowed a tailor and a bootmaker, but who died at last of surfeit from my hatter."

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| Five | 20 | 35 | 45 | 60 | 85 |
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