

The Semi-Weekly Louisianian.

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

VOLUME 1.

NEW ORLEANS, LOUISIANA, THURSDAY OCTOBER 26, 1871.

NUMBER 89.

THE LOUISIANIAN, OWNED, EDITED AND MANAGED BY COLORED MEN, IS PUBLISHED EVERY THURSDAY AND SUNDAY MORNINGS AT 114 CARONDELET STREET NEW ORLEANS LA.

PROPRIETORS.
HON. P. B. S. PINCHBACK, ORLEANS,
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TERMS OF SUBSCRIPTION:
ONE YEAR.....\$5 00
SIX MONTHS.....3 00
THREE MONTHS.....1 50
SINGLE COPY.....5.

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 bread and 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 obliterating 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 undiscriminating 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 11 P. M. Lunch will be served daily from 12 M. to 2 P. M.

POETRY.

A WOMAN'S CONCLUSIONS.

BY FRIGIDE CARL.

I said, if I might go back again
To the very hour and place of my birth;
Might have my life whatever I choose,
And live it in any part of the earth;—
Put perfect sunshine into my sky,
Banish the shadow of sorrow and doubt;
Have all my happiness multiplied,
And all my suffering stricken out;

If I could have known, in the years now gone,
The best that a woman comes to know;
Could have had whatever will make her best,
Or whatever she thinks will make her so;
Have found the highest and purest bliss
That the bridal wreath and ring inclose;
And gained the one out of all the world
That my heart as well as my reason chose;

And if this had been, and I stood to-night
By my children, lying asleep in their beds,
And could count in my prayers, for a rosary,
The shining row of their golden heads;—
Yea! I said, if a miracle such as this
Could be wrought for me, at my bidding, still
I would choose to have my past as it is,
And to let my future come as it will!

I would not make the path I have trod
More pleasant or even, more straight or wide;
Nor change my course the breadth of a hair,
This way or that way, to either side.
My past is mine, and I take it all;
Its weakness—its folly, if you please;
Nay, even my sins, if you come to that,
May have been my helps, not hindrances!

If I have saved my body from the flames
Because that once I had burned my hand;
Or kept myself from a greater sin
By doing a less—you will understand;
It was better I suffered a little pain,
Butter I sinned for a little time,
If the smarting warned me back from death,
And the sting of sin withheld from crime.

Who knows its strength by trial, will know
What strength must be set against a sin;
And how temptation is overcome
He has learned, who has felt its power within!
And who knows how a life at the last may show
Why, look! at the moon from where we stand!
Opaque, uneven, say, yet he shines,
A luminous sphere, complete and grand!

So let my past stand, just as it stands,
And let me now, as I may, grow old;
I am what I am, and my life for me
Is the best—or it had not been, I hold.

FREDERICK DOUGLASS.

BY HON. HENRY WILSON.

[Continued from our last.]

In the conflict for freedom of speech and the right of free discussion Abolitionists had achieved a victory. What they had contended for had, at length, been conceded; at least, the principle was no longer contested. They had conquered a peace; but their opponents were determined it should be the peace of the grave. For the wordy warfare of discussion and the brutal violence of lynch laws would substitute the policy of neglect. To let them severely alone, to belittle their cause, to pass them by with a supercilious sneer, and frown contemptuously upon their attempts to gain a hearing, became now the tactics of the enemies against the advocates of human rights. Of course, what were termed anti-slavery measures had lost much of their zest and potency; meetings became less numerous, less attended, and consequently, less frequent; organizations, losing their interest and effectiveness, began to die out. Something was necessary to revive and reanimate the drooping spirits and the languid movements of the cause and its friends. It was then, at this opportune moment, while they were thus enveloped in the chill and shade of this most uncomfortable and unsatisfactory state of affairs the young fugitive appeared upon the stage. He seemed like a messenger from the dark land of slavery itself; as if in his person his race had found a fitting advocate; as if through his lips their long pent-up wrongs and wishes had found a voice. No wonder that Nantucket meeting was greatly moved. It would not be strange if

their words of description and comment were somewhat extravagant.

The Massachusetts Anti-Slavery Society at once made overtures to Mr. Douglass, and he became one of their accredited agents. For this new field of labor, which he reluctantly and hesitatingly entered, and for which he modestly said he "had no preparation," the event proved that he was admirably fitted. In addition to that inborn genius and those natural gifts of oratory with which he was so generously endowed, he had the long and terrible lessons which slavery had burned into his soul. The knowledge too, he had stolen in the house of bondage, had enabled him to read the *Liberator* from week to week, as he was engaged in his hard and humble labors on the wharves of New Bedford, and thus to become acquainted with the new thoughts and reasonings of others, while doubtless many things which had long lain in his own mind formless and vague he found there more clearly defined and more logically expressed, and the fierceness and force of its utterances tallied only too well with the all-consuming zeal of his own soul. Thus fitted and commissioned he entered upon the great work of his life. Though distrustful of his abilities, no knight errant ever sallied forth with higher resolves or bore himself with more heroic courage. With whatever difficulty he undertook the proposed service, there was no lack of earnestness and devotion. Nor was his range a limited one. Fitted by his talents to move thousands on the platform, he was prepared by his early experience to be equally persuasive in a little meeting in a county school-house. In hall, or church, or grove he was alike effective. He could make himself at home in the parlors of the great or by the firesides of the humble. He could ride in the public conveyances from State to State, or tramp on foot from neighborhood to neighborhood. Fertile in expedients and patient in endeavor, he was not easily balked or driven from his purpose. In the midst of the prejudices of caste, hardly less strong and cruel in Massachusetts than in Maryland, though painful, they were never permitted to divert him from his purpose. If he could not ride inside the stage, he would ride outside; if he could not ride in the "first class," car, he rode in the "second-class;" if he could not occupy the cabin of the steamer, he went into the "steerage;" but to these insults to his manhood he generally interposed his earnest protest, and often only yielded to superior force.

The character, culture, and eloquence displayed by his addresses provoked the insinuation that he was an impostor, and that he had never been a slave. To silence this imputation, he prepared and published, in the spring of 1845, an autobiography, which was widely circulated. As in it he gave "the names of persons, places, and dates," by which his claims and statements could be verified, it was soon known in Maryland, and he and his friends were given to understand that efforts would be made for his recapture. To place himself out of the reach of his pursuers, and, at the same time, help forward his great work, it was proposed that he should visit England. He was very kindly received, and visited and lectured in nearly all the large towns and cities of the kingdom. In a lecture in Finsbury's Chapel, in London to an audience of three thousand, he thus answered the question why he did not confine his labors to the United States:

"My first answer is: because slavery is the common enemy of mankind, and that all mankind should be made acquainted with its abominable character. My second answer is: that the slave is a man, and as such is entitled to your sympathy as a man and a brother. He has been the prey, the common prey of Christendom during the last three hundred years; and it is but right, just, and proper that his wrongs should be known throughout the world. I have another reason for bringing this matter before the British public, and it is this; slavery

is a system of wrong so blinding to all around it, so hardening to the heart, so corrupting to the morals, so delectorious to religion, so sapping to all the principles of justice in its immediate vicinity, that the community thus connected with it lack the moral power necessary to its removal. It is a system of such gigantic evil, so strong, so overwhelming in its power that no one nation is equal to its removal. It requires the humanity of Christianity, the morality of the civilized world to remove it. Hence, I call upon the people of Britain to look at this matter, and to exert the influence I am about to show they possess for the removal of slavery from America. I can appeal to them as strongly by their regard for the slave to labor in this cause. . . . The distance between London and Boston is now reduced to twelve or fourteen days, so that the denunciations against slavery uttered in London this week may be heard in a fortnight in the streets of Boston, and thence reverberating amidst the hills and valleys of Massachusetts. There is nothing said here against slavery that will not be recorded in the United States. I am here also because the slaveholders do not want me to be here. I have adopted the maxim laid down by Napoleon: never to occupy ground which the enemy would like me to occupy. The slaveholders would much rather have me, if I will denounce slavery, denounce it in the Northern States, where their friends and supporters are, who will stand by them and mob me for denouncing it. . . . The power I exert here is something like the power that is exerted by the man at the end of the lever; my influence now is just in proportion to my distance from the United States.

In the same speech, referring to the barbarous laws of the slave code, denying that, as accused, he was inveighing against "the institutions of America," and asserting that his only purpose was to strip this anomalous system of concealment, he said:
"To tear off the mask from this abominable system; to expose it to the light of heavens; eye, to the heat of the sun, that it may burn and wither it out of existence is my object in coming to this country. I want the slaveholder surrounded as by a wall of anti-slavery fire, so that he may see the condemnation of himself and his system glaring down in letters of light. I want him to feel that he has no sympathy in England, Scotland, or Ireland; that he has none in Canada, none in Mexico, none among the poor wild Indians; that the voice of the civilized, aye, the savage world is against him. I would have condemnation blaze down upon him in every direction, till, stunned and overwhelmed with shame and confusion, he is compelled to let go the grasp he holds upon the persons of his victims and restore them to their long-lost rights."
That, like other prominent Abolitionists of those days, he overrated the power of truth, and underestimated the power of slavery and its tenacity of life, appears in the same speech, and in this connection, when he says: "I expose slavery in this country because to expose it is to kill it. Slavery is one of those monsters of darkness to whom the light of truth is death. Expose slavery, and it dies. Light is to slavery what the heat of the sun is to the root of a tree; it must die under it." Mr. Douglass had not to live long—his own career furnishing the most convincing evidence of the fact—to see that something more than "light" was necessary to destroy slavery. To expose it was not to kill it.

WORDS OF COMFORTS TO MOTHERS.

A woman who does all her own work, who has very little means at her command, and who, besides is the mother of several small children, none of whom are able to help her, or wait on themselves, but on the contrary, require constant attention, often has weary moments of utter discouragement. Her thoughts run somewhat in this way:

"I am completely tired out, yet my work is not half done. I meant to have accomplished so much today; but I had had bad kindling, and the fire has been poor in consequence; then the baby has been cross, and the other children noisy and boisterous, and having them in-doors all the time this cold weather is so tiresome to them and to me. Then there are their little stockings to be knitted, and shirts for husband to be made—dear me, I am sure I do not see where I am going to find the time to do them! But that is not the worst of it. My darling children are so neglected, I can't possibly spare the time to train them aright; and when I see other persons' children so quiet and orderly, and so neat and well-dressed, it makes me feel badly. I am afraid my children will turn out miserably. It is seldom I can stop to correct them as I should; and it is only on a Sunday afternoon that I ever can gather them around me to talk to them, tell them a story, or appear like a real, true mother to them."

Dear mother, be not discouraged. That little Sunday afternoon talk, the distress which you display in your countenance whenever your child utters an evil word, or acts unkindly, and the prayerful desire on your part to do them good, will have its reward. Those little quiet, peaceful talks will be as grains of mustard-seed sown in good ground, which, although the seed is so small that it seems invisible to the human sight, shall spring up vigorous, strong, and irresistible. If you do the best you can, depend upon it you shall be rewarded.

Again I say, be not discouraged. Those children, who are brought up in refinement and luxury, who have servants to wait upon them, and have every want and whim gratified, are not always the children who make the strongest and noblest men and women. Those little ones who are partially neglected through an actual want of time on the part of their parents, and who have to rough it a little, are apt, in time, to fight manfully the battle of life. Not that I would advocate bringing up a child to "rough it" where circumstances made a different course possible. But I do say there is comfort and hope for the weary, distressed, and discouraged mother who does all she can, and more than her strength really warrants her in doing for her children.—*Hearth and Home.*

NATIONAL DEBTS OF THE WORLD.
—An English publication relative to national debts has just been received by Hon. R. T. Taylor, First Comptroller of the Treasury, from the author, R. Dudley Baxter, M. A., who, in an accompanying letter, returns his thanks to Mr. Taylor for assistance furnished him in preparing his work. It gives a brief summary of the history, amounts, and results of the national debts of the world; the national capital borrowed by each nation; the annual interest of such, and charge per head of the population; the real pressure and burden of the debts on their resources; the economical effects of national debts and the question of their reduction. It gives a table showing the Federal debt of the United States alone, from 1836 to 1870, by which it is seen that the annual charge in 1865 was four million sterling more than that of England, and in 1870 one million less, while the charge per head in 1865 was about the same as that of England, but in 1870 it was 3s. 9d. less. He states that it is remarkable that a young nation like the United States should have paid off in a little less than five years nearly £90,000,000 of capital or twenty-eight millions more than the reduction of Great Britain in the fifty-five years since 1815, and should have reduced the interest of £5,700,000, or nearly two thirds of the whole reduction of Great Britain during the same period.

Never forget what a man has said to you when he was angry. If he has charged you with anything, you had better look it up. A person has often been started from a pleasant dream of self-deception by the words of any angry man, who may wish his words unsaid the next hour, but they are past recall. The wisest course is to take home this lesson with meekness to our souls. It is a saying of Socrates that every man had need of a faithful friend and a bitter enemy; the one to advise, and the other to show him his faults.

EXPECTED IMMIGRATION.

It is expected that Lafourche will presently have a large increase of colors from the canadas.

A fresh importation was recently before his high and mighty majesty parish judge Knobloch, for the purpose of coercing them to perform a stipulated amount of labor or some thing of that sort, we simply gather the facts that these young and certain good looking specimen of Canadian manhood were brought here for the purpose of laboring, and because they did not labor, they are now in jail.

This course is probably satisfactory to Honor, Knobloch and when the news of their incarceration is carried to their friends and relatives in Canada we may expect an immediate influx of labor in the Parish Jail. How is this for an expected immigration.—*Lafourche Times.*

A SENTIMENTAL PUZZLER.

The Chicago Tribune thinks it would be a curious problem for a woman to find out from mankind what is really expected of her. Man adores helplessness, and says it is ruinous to him. He talks about economy and raves over spend-thrifts.

He decries frivolity and runs away from brains. He pines after his grandmother, who could make pies, and falls in love with white hands that can't. He moans over weakness and ridicules strength. He condemns fashion, theoretically and the lack of it practically. He longs for sensible women and passes them by on the other side. He worships saints and sends them to convents. He despises pink and white women and marries them if he can. He abuses silks and laces and talks them into his heart. He glorifies spirit and independence and gives a cruel thrust at the little vines that want to be oaks. What would the critical lords desire?

COLONEL JOHN W. FORNEY, in his "Personal Recollections," mentions the negro dialect which so generally characterized the speech of the public men of the South before war. Henry Clay's speaking, he says, was "strongly marked by it. James M. Mason, of Virginia, seemed to delight in the African accent. But there was no better specimen than the late Thomas H. Bayley, for many years the Representative in Congress of Accomack district. He was a man of considerable force and education, and I can easily recall his tall form, his expressive face and ringing voice, as, spectacles on his nose, he would address the 'Mr. Speakah,' and refer to the honorable member who has just had the floor." Keitt, of South Carolina, had the same accent and pronunciation. So, too, Linn Boyd, of Kentucky, and Howell Cobb, of Georgia. All these men, and most of the former leaders of opinion in the south, are in their graves; but Toombs, Stephens, Henry A. Wise, Bockock, John Forsyth, and Jeff Davis still live, as warnings, if not as examples.

Lincoln Institute.

The following preamble and resolutions were introduced at the National Convention in this city, by Mr. O. L. C. Hughes, and were referred to the business committee. The committee reported upon them favorably, and they were unanimously adopted:
WHEREAS, Lincoln Institute in a great measure owes its origin to the liberality and aspirations of colored soldiers, and whereas, said institution, excludes no applicants on account of race or color or religion, therefore resolved, That we rejoice in the success it has already achieved; that we trust the present effort for a new and larger endowment may be successful, and that every state may follow in the opening of Normal schools, wherein all without regard to race or color may be admitted.—*Miss. Weekly Pilot.*

RATES OF ADVERTISING.

Squares	1 mo	2 mos	3 mos	6 mos	1 yr
One	\$4	\$7	\$9	\$12	\$20
Two	7	12	16	20	35
Three	9	16	21	26	50
Four	12	21	28	35	70
Five	15	26	35	45	85
Six	20	35	45	60	100
1 Column	45	80	120	175	250

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