

The Weekly Louisianian.

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

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WIN AND WEAR.

There's no royal road to greatness; Men must ever climb to fame; All the wealth in misers' coffers Wouldn't buy a deathless name. Is a noble goal before you?

Would you great achievements bear? Brothers, then be up and doing! Brothers, you must "Win and Wear."

Toll and labor—never stopping Till you make the prize your own; For you know 'tis constant dropping Wears away the hardest stone. Never lack sublime endeavor; Nor 'mid cheerless toil despair; If you'd rise above your fellows, Brothers, you must "Win and Wear."

Tis the lesson nature teaches All throughout her wide domain; And the text from which she preaches Is that "Labor leads to Gain." Moral worth and honest merit— Better crowns than monarchs bear— These you never can inherit— Brothers, you must "Win and Wear." New Jersey Mechanic.

Election Returns—Parish of Plaquemines.

[From the Plaquemines Republican.] We publish to-day the official returns of the election held in this parish on the 4th day of November, 1872, under the provisions of an "act approved March 16th, 1870":

Republicans—Grant Electors.
STATE AT LARGE.
Dr. M. F. BONZAT.....1039
Jules Lanchere.....1039
Charles E. Hallett.....1039

Congressional Districts.
1st District—Dr. Rousselle.....1039
2d " " Milton Morris.....1039
3d " " Dr. Joseph Taylor.....1039
4th " " John Ray.....1039

Congressman at Large.
P. B. S. Pinchback.....1033
Congress.
1st District—J. H. Sypher.....1041
State Officers.
W. P. Kellogg, Governor.....1034
C. C. Antoine, Lt. Governor.....1033
P. G. DeLoe, Sec. of State.....1033
A. F. Fields, Attorney General.....1034
Charles Clinton, Auditor.....1033
W. G. Brown, Sup. Pub. Ed.....1033
Don A. Pardo, District Judge.....1032
Z. McKay, District Attorney.....1039
H. Mahoney, House of Rep.....891

Parish Officers.
W. M. Prescott, Parish Judge.....880
J. L. Huntington, Sheriff.....880
D. A. Thibaut, Clerk.....880
C. V. Thibaut, Recorder.....880
E. Fields, Coroner.....878
Police Jurors.
O. B. SAPPY.....886
Edward Butler.....886
Henry Taylor.....886
Charles Lewis.....886
James Johnson.....886

Justices of the Peace elected.
Seventh Ward—O. B. Sappy.
Eighth Ward—C. J. Lewis.
Twelfth Ward—W. D. Whetmore.

Democrats—Greely Electors.
State at Large.
T. C. Manning.....460
Andrew S. Herron.....460
C. A. Weed.....460

Congressional Districts.
1st District—Hugh J. Campbell.....460
2d " " Louis Bush.....460
3d " " Gen. A. Thomas.....460
4th " " A. H. Leonard.....460
5th " " L. V. Reeves.....460

Congressman at Large.
George A. Sheridan.....464
Congress.
1st District—E. Lawrence.....414
" " J. B. Wilkinson.....22
State Officers.
J. McEnery, Governor.....466
D. E. Penn, Lt. Governor.....466
S. R. Armistead, Sec. of State.....464
E. M. Ogden, Attorney General.....466
James Graham, Auditor.....464
R. M. Lusher, Sup. Pub. Ed.....466
M. Ducros, District Judge.....466
A. E. Livandais, District Attorney.....457
B. Fasting, House of Rep.....461

Parish Officers.
S. Martin, Parish Judge.....461
An. Chalain, Sheriff.....731
Robert Hingle, Clerk.....452
C. E. DeArmas, Recorder.....453
N. M. Hebert, Coroner.....453
Police Jurors.
Ed. E. Smith.....413
H. E. Gilmore.....413
W. H. Brooks.....413
Theodore Lamsade.....413
Tom J. Decker.....413

THE NECESSITY OF HAVING A PAPER AT THE CAPITAL OF THE STATE THAT WILL ADVOCATE THE CAUSE OF CIVIL RIGHTS, AND EXACT JUSTICE TOWARD COLORED CITIZENS CANNOT BE DOUBTED, THEN LET COLORED MEN ALL OVER THE STATE, SEND IN THEIR SUBSCRIPTIONS AT ONCE IN ORDER THAT THE LOUISIANIAN MAY BE MAINTAINED.

The World and Tribune will be pleased to learn that President Grant has one less "relation" drawing pay from the Government. Lieut. Louis Dent St. Adair was killed a few days ago in a skirmish with hostile Indians in Dakota Territory.

PRIVILEGED MURDER.

The horrible travesty of justice which resulted in the acquittal of Mrs. Fair has already begun to bear its legitimate fruits. The rash attack made by young Crittenden upon his father's assassin, as we find it described in the San Francisco papers, was an error which the young man's family and friends had every reason to deplore. Whether his intention was to kill the woman, or only to frighten her from the city, the attempt must be unequivocally condemned by every right judgment. Public opinion in San Francisco, we are fair to believe, must speedily drive Mrs. Fair into an exile which civilized society everywhere should be willing to confirm and continue. That justice which the law sometimes denies, the universal contempt and abhorrence of mankind often replaces, and young Crittenden only wrongs his own desire for vengeance by an act which gives the murderer a plausible excuse for assuming the role of the martyr.

But, having thus expressed our entire disapproval of Mr. Crittenden's course, we may be permitted to repeat that it was but the natural outcome of the events which preceded it. The maddening sense of outrage, the frenzy of despair and humiliation, which must possess a man who sees his father brutally shot down in cold blood, and the murderer tranquilly exonerated by a jury of her countrymen, hardly any effort of imagination will help one to realize without actual experience. Such verdicts as this which has just disgraced San Francisco, and which has many no less disgraceful precedents, must necessarily cause men to forget that distinction of sex which such women as Mrs. Fair remember only when they need it as the shield of most unwomanly crimes. If women resort to the weapons of men, they must expect to be met with men's weapons; if they deliberately unsex themselves, it is hard to see on what score they can any longer claim consideration by reason of their sex. And if juries persist in holding forth to women this virtual immunity of murder, there can be but one issue from the violence of human passions. If young Crittenden should kill Mrs. Fair for killing his father, the jury that acquitted her might very possibly hang him. Public sentiment might even assent to the punishment, but it would be with a conscious shock. And the next man who, under similar circumstances, shot the next woman would probably not be hanged at all; in other words, we should revert to a primitive condition of social anarchy.

To escape this inevitable and logical result two things are necessary; first, such a general reform of our jury system as shall make intelligence and not ignorance the essential qualification of a juror; second, a resolute and final declaration of public opinion against any recognition of sex in crime. A woman murderer, convicted after a fair trial must be regarded and treated precisely as a man in the same condition; the fact that she is a woman must in no case blind her judges to the fact that she is a murderer, or avail so much as a feather's weight to preserve her from the full sentence of the law. And if to hang women be repugnant to the spirit of modern civilization, as seems clearly to be the case, let that fact also be recognized on the statute-books, but let a suitable penalty be substituted and impartially enforced. No law is better than a law habitually overridden, no class is so dangerous to the public welfare as a class which feels itself privileged to do evil. Neither that indulgent galantry which is a part of social education, nor that deeper feeling of reverence for womanhood inherent in the blood of Northern races, must blind us to the truth that women can and do commit the most atrocious crimes, and that bad women are even more dangerous, as they are more revolting, than bad men. Until we give earnest and practical enforcement of this truth in our murder trials, our laws against homicide might as well, so far as real justice is concerned, be repealed at once.—New York Times.

DEATH OF JOHN COUSINS, ESQ.

Resolutions of the Board of Trustees of Wilberforce University passed October 16th, 1872, touching the death of Mr. John Cousins:

Whereas, It has pleased Almighty God to remove from this sphere of action, Brother John Cousins, who at the time of his death was Chairman of the Executive Committee of Wilberforce University, and whereas, Our brother has been an arduous and successful agent for several years and continued as such up to his last illness, therefore, Be it resolved, That we offer our sincere condolence to the widow and relatives of the deceased, with the belief that Brother Cousins is now enjoying the Saints' Everlasting Rest, and this opinion is based not only upon the general conduct of the deceased, but upon the clear and satisfactory testimony which he left upon his dying bed.

Resolved, That a copy of these resolutions be sent to the widow of the deceased, and also to the Christian Recorder for publication.

Resolved, That the members of this board are requested to wear a badge of respect for the deceased, for thirty days.

JAMES WARING, Chairman.
J. A. CLARK, Secretary.

The death of Mr. John Cousins is chronicled upon another page. Where or when the sad event took place we are not informed. The deceased was a remarkable man; of singular modesty, yet of the most indomitable perseverance. He never knew what it was to let go. We can say of him what Bellows says of Wesley:

"Wesley was not afraid of anything. Pluck was his birthright. He never showed the white feather. If he had been a soldier or a prize-fighter he could not have been calmer in danger or less afraid in any odds."

And yet all this courage of soul was held in abeyance to a disposition childlike and simple. In truth may we say, that his life will not be seen again—soon. Lamented by all who knew him, he will be especially lamented by the officers of Wilberforce. In no small sense, he was its physical stay and staff. As the resolutions of the trustee board say, he was a "successful agent." His life tersely and briefly told, would be a real benefit to our people. Can't it be got up? It is too bad the way we are letting time blow away the sweet fragrance of our glorious dead, of whom none were more glorious than the toiling John Cousins. May he have the sweet rest, that ever follows a laboriously good life.—Christian Recorder.

Never too Old to Learn.
Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became a most learned antiquarian and lawyer.

Boccaccio was thirty-five years of age when he commenced his studies in polite literature. Yet he became one of the greatest masters of the Tuscan dialects; Dante and Petrarch being the other two.

Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek till he was fifty.

Dryden, in his sixty-eighth year, commenced the translation of the Iliad, his most pleasing production.

Ludovico Monaldesco, at the great age of one hundred and fifteen, wrote the memoirs of his own time.

Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year.

Business Success—Its Secret.

What is the secret of success in business? This question is asked by a young correspondent as gravely as if it could be answered by chapter and verse out of some well-known text book. It may do him and others good, however, to discuss it a little. And first it is not genius. All with such peculiar gifts make bad managers of any business and are too erratic for ordinary executive purposes. And it is not high intellectual attainments. Few scholarly men will lay aside their devotion to letters for their own sake, and follow the plodding course by which success in business is to be attained. And it lies not in the force of circumstances. Some who might have otherwise been successful in a clear course have doubtless broken down in the face of peculiar obstacles; but the man who can bend circumstances and occasions to his will can achieve his triumph in spite of adverse circumstances. It is not luck. There is less happy chance in success than is commonly supposed. It is true that many tempt their fate and escape as by a miracle, but this can form no rule of life; success in business is obedient to a law that can be clearly and distinctly traced throughout the whole of one's career. This law is based on the principle that everything has its price, and they only who are willing and able to pay it can acquire that which they covet. Some are unable through want of nerve, or failing health, or defective judgment, or other mental or physical defects, to succeed in the struggle. But more who are able fail because they are unwilling to meet the cost. They seek the end but will not by patient, earnest self-denial employ the means. Present gratification, some form of indulgence not consistent with the end which has been proposed, offers a temptation too strong for them to resist. To-morrow they will begin a sterner course; next week they will turn over a new leaf with different reading on the obverse side; but to-day let the hands be folded and the old incumbrance remain. No man is on the road to success who has not already paid part of the price, and is not now holding out to fortune in full the next installment that is due. Many fancy they are tendering the price, and wonder that the ground does not grow solid beneath their feet. If they will look again with a keener eye they will see that their hands are filled with a counterfeit offering which will never be accepted. The toiler may deceive himself, but he can never get the better of the principle. Something for nothing is contrary to the constitution of things. Every thing for its price is the universal law, but no bogus coin is taken in this bargain.

There is still another question of still greater importance. Is that great measure of success which most people covet, worth the price at which alone it can be recovered? Is it not often, if not always, bought too dearly, and at a sacrifice too great for its real value? And another of even more practical importance, is personal happiness at all dependent on this measure of success? We hold that happiness is not dependent on outward circumstances. It is the outgrowth of desirable moral character, and is built of no sordid materials. In truth the enjoyments of our present state are more evenly distributed than they are willing to admit as applied to their own case; this one fact alone proving the truth of our assertion.

—N. Y. Journal of Commerce.

Now that the cool nights are coming on, country people are thinking about fixing up their front gates. They say there is no use trying to keep them in repair as long as the evenings are favorable to outside courting. One of the wants of this age is a gate hinge that will bear the weight of a young couple without straining the gate hinge, or the young couple.—Northern Herald.

CHRISTIAN KNOBBINESS.

The following paragraph appears in the New York Independent of October 31, and reminds us of just another kind of outrage committed in this city not many years ago by a religious denomination; on its colored adherents who aided in the construction of a church and as soon as it was completed, they were coolly "pigeon-holed" in a small gallery, while the body of the building was devoted to the white members of the congregation:

"There is a Young Women's Christian Association at Hartford which refuses to let any but E-vangelical churchmembers take part in its work; and, with entire consistency, excludes colored girls from its building. A young lady of refinement recently sought to avail herself of the advantages of the society, and was most cordially welcomed, until she revealed the fact; which none of the managers had suspected, that she was an Octoroon. Then she was told that her case would be considered; and, after much debate in the board of managers, it has at length been voted that 'as a measure of Christian expediency' young women of color must not be admitted to the association. The colored Christians of Hartford made generous contributions toward the funds of this society. Christian expediency did not forbid that; but it shuts their young women out from its benefits. It is unnecessary to say that 'Christian expediency,' as illustrated by these Hartford E-vangelicals, is nothing but snobbishness. The line of division between such Christianity as they represent and Pharisaism it would be very hard to draw."

How to make Yourself Unhappy.

In the first place, if you want to make yourself miserable, be selfish. Think all the time of yourself and your things. Don't care about anything else. Have no feelings for any one but yourself. Never think of enjoying the satisfaction of seeing others happy but rather if you see a smiling face be jealous lest another should enjoy what you have not. Envy every one who is better off in any respect than yourself; think unkindly toward them and speak lightly of them. Be constantly afraid lest some one should encroach upon your rights; be watchful against it, and if any one comes near your things snap at him like a mad dog. Contend earnestly for everything that is your own, though it may not be worth a pin; for your rights are just as much concerned as if it were a pound of gold. Never yield a point. Be very sensitive and take everything that is said to you in playfulness in the most serious manner. Be jealous of your friends, lest they should not think enough of you; and if any time they should seem to neglect you, put the worst construction upon their conduct you can.

THE VALUE OF MONEY.—The island of Manhattan, on which New York City now stands, was bought by the Dutch from the Indians in 1626 for the trifling sum of \$25. The assessed value of wealth on the island in 1872, is about \$800,000,000, the real value is not less than \$2,000,000,000, and may be even double this. Of course it will be said that the Dutch made a good investment of their \$25; and no doubt they did. But if that \$25 had been put out at interest at ten per cent on the 1st of October, 1626, and the interest annually invested at ten per cent also, the product on the 1st of October, 1872, would have been \$26,560,179,962—or more than twenty-six thousand millions. This is more than thirty times as great as the assessed value of property in New York, and nearly as great as the estimated value of all the property in the United States.—Exchange.

A writer says: "It is not the drinking, but the getting sober that is so terrible in a drunkard's life." "Why get sober at all, then?" says Smiggins.