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AN OCTOBER DAY.

The emergent sun looks forth on sparkling grass,

Filmed with the frost's frail gossamers of snow;

And now long, resonant breezes wake and blow

The emurpled mists from meadow and morass.

The withering aster shivers; dry leaves pass;

Red sumachs burn; the deep-gold birches glow;

And, on the elastic air, in many a mass,

Rolling through pale-blue heaven, the great clouds go!

In the afternoon, all windy sounds are still:

From wooded ways the cricket's chirp takes flight;

And the dreamy autumn hours lapse on, until—

Look! the sweet-evening star, that, night by night,

Drops luminous, like an ever-falling tear—

Down dying twilights of the dying year!

EDWARD FAWCETT.

[In Appleton's.]

AN OPEN QUESTION.

EDITOR LOUISIANIAN—"To be, or not to be; that is the question," notwithstanding its assumed reconstruction, which the South still presents to the nation for its serious consideration. The efforts made to accomplish their purpose by that portion of the American people which fourteen years ago attempted violently to withdraw from the Union were certainly Herculean, and, if put forth in furtherance of a just cause, should have deserved to be called heroic. It is the recognition of this fact which, while it does not excuse the rebellion, tends to mitigate the severity of our resentment against the rebels, and gradually to extinguish the animosity which their treason justly provoked. Their disastrous failure should have taught them at least the moral of the mad prince's reflexion, which it pointedly illustrates:

"Let Hercules himself do what he may, / 'Tis not his wifery, and dog will have his day;"

in other words, that not even the most persistent endeavor can frustrate the designs of Providence. But unhappily for themselves, and the rest of their fellow-countrymen as well, the quondam rebels do not understand that the divinity which informed the brain of Jefferson, guided the councils of Washington and inspired the intelligence of their patriotic compeers, still continues to shape the ends whereto they labored, and to guide the destinies for the accomplishment of which they were measurably the unconscious instruments. They either do not or will not see that, if the still rising edifice solemnly dedicated to the service of liberty and the preservation of human rights differs from the rough draft of its earlier architects, the difference consists not at all in an abandonment of the original place, but simply in its amplification made necessary to accommodate it to a complete realization of the purpose it was and is intended to subserve. Therefore, to the patriotic American, there is much in the condition of that portion of the Union commonly known as "the South," to perplex the thoughtful and discourage the sanguine; much that while it necessarily excites pity for the white and black elements of society alike, renders extremely difficult an impartial attribution of blame. The sudden and violent disruption of the former relation between the two classes has involved both in a common calamity—the necessity of adapting themselves to social conditions of which neither has any adequate idea, and for which both are equally unprepared. In fact, it would be difficult to decide whether the education of the whites or the ignorance of the blacks be the greater obstacle to a bona fide reconstruction of the South. To both classes a long period of time is

indispensable: for the one to unlearn the instruction of the past and outgrow its influence; for the other to realize the true character of its altered condition and to acquire the knowledge necessary to fit it for a proper discharge of the duties which that condition involves. Meanwhile one thing is certain: the emancipation and enfranchisement of the black man is an accomplished fact. By it the nation is bound to regard and protect him as an integral member of the State and an equal citizen of the Union, not particularly for the sake of the black man, but in conformity with the progressive development of those principles which alone give vitality to our form of government and assure its permanence.

But the hostility of Southern sentiment to the provisions of the Federal constitution as embodied, in its 13th, 14th and 15th amendments, recalls our observation of Sismondi in his history of the French, in reference to one of the reforms which in 1775 the Count de Saint Germain, when minister for war, proposed to introduce into the French army.

The historian says; *Il se proposait d'abolir tout privilege militaire; il voulait legaler pour tous les corps sous les drapeaux; il avait raison; mais c'était avoir trop raison pour le temps.* So at the present time, the national verdict is right but it fails to meet the appreciation of a class of citizens, which conspires under various disguises to nullify that verdict, through a "conflict of races" to result, as some fatuously imagine, in the extermination of four millions of native American citizens, the bone and sinew of the population of the South.

In short, the constitution of the United States recognizes and declares that citizenship is independent of "race, color, or previous condition of servitude" the Southern whites mean, no matter what they may say, that no person of African descent shall in the South share that equal citizenship with themselves which the constitution guarantees to all persons born or naturalized in the United States and subject to the jurisdiction thereof.

Pending an adjustment of these conflicting views between the adherents of the White League and the people of the United States, the question of the hour is, how shall the integrity of Southern society be maintained without detriment to either class until the training necessary for both has been acquired? In this question not the South alone but the entire nation has a vital interest. It is the Gordian knot of American society which the statesman's sagacity must untie; for to cut it with the sword of military power would serve only to retard indefinitely the nation's progress by perpetuating anarchy and rendering civil war chronic. The slavery which corrupted ancient civilization and finally undermined it, did not attain the blood of those whom the fortune of war or the harsh requirements of municipal law enslaved. It remained for modern civilization, by a refinement of cruelty, to add to a universally admitted violation of natural law an unblushing disregard of the law which it professes to regard as divine, by excluding from the pale of humanity a whole race of human beings. In nearly every other civilized country, except our own, enlightened reason as well as religious conviction refuses to tolerate this exclusion which it recognizes to be an outrage to mankind and a sin against God. It is but just therefore that the nation which first promulgated to the world a belief in the universality of human rights should fully rehabilitate that portion of its population which barbaric custom has hitherto impiously consigned to hereditary degradation. So as a complementary act to the

series of measures already taken to assure all citizens equality before the law, it is to be hoped that Congress, at its next session, and at as early a day as possible, will take up and pass the *Civil Rights Bill*; thereby giving an earnest of its intention to enforce all the provisions of the Constitution by appropriate legislation. To do this will be justice; to omit doing it, infamy. Until this be done, the true character of our government, as well as the entirety of the Union, remains an open question. CIVIS.

OUR BOOK TABLE.

"The Heart of Africa. Three Years' Travels and Adventures in the Unexplored Regions of Central Africa, from 1868 to 1871. By Dr. George Schweinfurth. Translated by Ellen E. Frewer, with an Introduction by Winwood Reade." New York: Harper & Brother. 1874.

Next to Livingston, and we may add our own Stanley, probably no man has seen Africa with more of the true spirit of the explorer, and therefore a less desire to underrate what he saw than has the author of these travels. Dr. Schweinfurth's mode of locomotion, which was to place himself under the protection of a Nubian Mussulman trader making his stated visits to his "seribas" or factories with a large armed force, carried him into "the heart of Africa," between 30° and 10° north latitude. These Nubian traders, their mode of bartering and their travels are all made the subjects of a very interesting chapter. In his picture of life and manners in the heart of Africa Dr. Schweinfurth says: "On the labyrinth of Africa culture it is difficult to disentangle the hundred threads which lead up to the centre from which they have all been unwound. Not a custom, not a superstition is found in one part which is not more or less accurately repeated in another; not one contrivance of design, not one weapon of war exists of which it can be declared that it is exclusive property of any one race. From north to south and from sea to sea, in some form or other, every invention is sure to be repeated; it is the thing that has been." The creative hand of nature alone produces what is new. If we could at once grasp and set before our minds facts that are known (whether as regards language, race, culture, history, or development) of that vast region of the world which is comprehended in the name of Africa, we should have before us the witness of an intermingling of races which is beyond all precedent; and yet, bewildering as the prospect would appear, it remains a fact, not to be gainsaid, that it is impossible for any one to survey the country as a whole without perceiving that high above the multitude of individual differences there is throated a principle of unity which embraces well-nigh all the population."

The book is replete with interesting details. Take for instance the description of the four leading races whose territory he explored, the Dinkas, Bongos, Niam-Niams and Monbuttoes. The Dinkas straighten their hair by much combing and give it a reddish tinge by washing with cow urine and a fortnight application of a pomade composed of dung and ashes. It is effeminate for the men to wear cloths and one who should do so would be called contemptuously, "a woman."

Their cookery is very nice; they eat with more decorum than even Turks or Arabs; eating separately and passing the dishes like Europeans. Dr. Schweinfurth says, they took to knives and forks at his table as if they had been bred to them. They are fastidious in the selection of their articles of diet, besides being great smokers and ardent lovers of cattle breeding which is their principal occupation. The Dyoots a neighboring tribe, side each other by mutual spitting. They are iron workers, they fish, hunt

and breed cattle, and keep well stocked poultry-yards and good dogs. Their women are made to do all the field work as well as the work of the house; but they love children and reverence age, more strongly it is told than any other tribe in Central Africa.

All cultivate and love tobacco; calling it by some modification of the American name. The Bongos live on a red iron rusted soil and are very red themselves. They are great smokers and chewers; expert iron workers; disgusting feeders with a love of garbage and vermin, and enthusiastic lovers of music. The women are good potters and tinners. The men wear a skin or two, but the women nothing but a wisp of grass plucked every morning. Women are purchased, and no child at the breast is allowed to sleep in the same hut with his parents. As a sign of wealth the Mittoos wear iron ornaments just as profusely as American women wear gold and jewels. The Niam-Niams are a handsome, tall, well formed people. They are intelligent and warlike. Elephant hunting and the sports of the field are their pursuits. They are large exporters of ivory. Their women are very retiring and the objects of intense devotion on the part of their husbands. They are Cannibals. Fat people are necessarily timorous among them. They work in iron, are wood carvers, basket makers and potters. The fore and hind quarters of man seen hanging by the sides of their huts and on trees is not however a cheering spectacle. Dr. Schweinfurth's interview with the king of these people is appropriately described. The Monbuttoes who live South of the Niam-Niams are also a fine race. But their women are obscene and adultery is common among them. Dried man flesh is considered an epicurean dish, therefore the bodies of the slain are divided on the battle-field and carried home. "But with it all the Monbuttoes are a noble race of men." An account of the Akka or pigmy race, whom Herodotus mentions, some specimens of whom he saw furnishes very interesting reading. Altogether the book is of absorbing interest and with its details of the African flora makes a highly useful work.

Harper's Magazine for November, closing the Forty-ninth Volume, is as rich and varied in its contents as usual. An interesting article on the Bahamas; M. D. Conway's illustrated papers on "Decorative Art and Architecture in England;" Professor Newcomb's "Talks of an Astronomer;" Martin A. Howell, Jun., on the "Waterfowl of the West;" a sonorous, classical poem, by Commander William Gibson; Senor Castelar's papers on Republicanism in Europe; the serial of the "Rape of the Camp," poems by Joaquin Miller and Kate Hillard; and short stories, as well as the customary sparkle of the Easy Chair and Editor's Drawer make up an interesting and highly agreeable number. If we add to this the commencement of a series of papers on "The First Century of the Republic," to be continued through more than twenty numbers of the Magazine, it will be found that the readers of Harper's for November will indeed enjoy a treat.

The campaign in North Louisiana was opened with vim and abundant enthusiasm by Congressman Morey, Senator Pinchback, Hon. John Ray and others on last Saturday, the 17th inst., at Delta. On the 19th, another large meeting was held at Monroe, at which Senator Pinchback delivered an eloquent and masterly address.

The same speakers have addressed meetings during the week at Bastrop, Farmersville, Homer, Spearsville and Greensboro. North Louisiana is aglow with Republicanism.

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