

SATURDAY, AUGUST 7, 1875.

EDGAR P. O., LA.

XXIIIRD YEAR--N^o 32.

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PAYABLE IN ADVANCE

OFFICIAL JOURNAL OF THE PARISH OF ST. JOHN THE BAPTIST---LOUISIANA.

E. DUMEZ & T. BELLOW, EDITORS.

fathered by an Indian, out of a white woman. Of the latter, I have met instances in my residence in Central America where I have found pure and no mistake white women, yoked to pure and no mistake Indian men.

Now, dear sir, in opposition to the Yankee definition, dated Cambridge, Massachusetts, 1859, let me invite your attention to the Dictionary of the Spanish language published by the Royal Academy of Madrid in 1762, which thus plainly defines the word "creole":—"One born in either of the Indies, whether the East or the West Indies, of Spanish parents, or of parents of other nations, who are not Indians." This word, "creole," is one INVENTED BY THE SPANISH CONQUERORS OF AMERICA AND BY THEM MADE COMMON IN SPAIN, to distinguish their European progeny, as we learn from Acosta's History of the Indies, in the fourth book and chapter the twenty-fifth. The definition goes on to say: "This word 'creole,' in course of time, came to apply not only to children born of European parents, but it was also extended to animals, vegetables and fruits. Hence they had creole horses, creole pens, creole beans and creole flour, to distinguish these, no doubt, from the like which were imported into the colonies from Spain."

The next definition, relative to this question, derived from the profound work of Covarrubias on the "Origins of the Spanish Language," from its Carthaginian sources, running, through the Gothic and Moorish eras, down to the period in which he wrote, states that the word *criollo*—a creole—is an "invention of Spanish-born parents to denote their children, begotten and born in America."

A next definition, connected with the earlier significance of the word Creole, is in the Trévoux Grand Dictionary, a work of the learned Jesuit Fathers, written in this wise: "This word, in French, was formerly written *criole*, as derive from the Spanish verb *criar*, to beget, to bring up, etc. It is now written *creole* and is the appellation given to a child of European origin—no longer limited to Spanish origin, as you may perceive—of European origin, born in any one of the colonies of the two Americas. This name was afterwards misapplied to negroes and mulattoes, whether free-born, or born in slavery, either from African parents, out from mixed white and black blood. It was, in after years, used in speaking of animals and even of vegetables and fruits."

ALEX' B DIMITRY.
N. O. Bulletin.
(To be continued.)

THE "CREOLE" DEFINED.

No. 194 TERPSICHOE STREET. }
Sunday, July 25, 1875. }

Mr. P. S. Moran:

Dear Sir—Your note acquaints me that, in consequence of many discussions which you have heard, and of various opinions which you have read in print, you request me to give you the true meaning of the word "Creole." Not of my own knowledge, but out of the authority of the best approved writers who mention the word, I most cheerfully comply with your request, while it will be my endeavor to remove misconception, which ignorance has, so long and so often, attached on the term both at home and abroad. The evidences brought out for your consideration are so clear and unmistakable that "he who runs may read."

In the first place, I quote from Worcester's Yankee Dictionary, assisted by Webster's word-mongery: "Creole, a native of Spanish America or of the West Indies, born of European Ancestors, as distinguished from any resident inhabitant born in Europe, as also distinguished from the offspring of mixed blood, as the *mulato* born of a negro mother and a *mestizo* born of an Indian mother."

This definition, on the face of it, looks fairly enough; but it is full of absurdity as is an egg of addle. It violates the grand, logical law that every definition, to be impregnable, must apply *uni, solo et toto*, apply *uni*, to one thing; *solo*, to that one thing only and to none other; *toto*, wholly and exclusively to that one thing and to none other. This is the irreversible law of mind, which controls the fullness and the accuracy of definitions. Worcester's, borrowed from the Popular Cyclopaedia, as he borrowed "bleyme" from a Farrier's Vocabulary, is sinful in two of its branches, at least, because, however rare the case may be—and we thank God that, in spite of the 13th, 14th and 15th corruptions of the Constitution, it is rare—a *mulato* may be the get of a negro, out of the body of a white woman, just as a *mestizo* may be