POETRY.

WRITTEN BY MRS. L. H. SIGOURNEY.

They, who would found a State.
On Afric's torrid plain.
Should nerve their spirits for the weight
Of toil, and care, and pain—

Sustain each adverse shock
With strength that ne'er can fail,
And, like the sires of plymouth Rock,
Look heavenward and prevail.

They, who the cross would rear
Where Niger's waters flow,
And see it dry the torturing tear
Of ignorance and wo,

And mark its radiance light
Sahara's darkest sky,
And heal that burning serpent's bite,
By which the heathen die,

Must make the Saviour's prayer
Their talisman of flame,
His armor mid their conflict wear,
And triumph in His name.

WRITTEN BY MRS MARY W. THOMPSON.

Ethiop's sons their home are seeking—
Home where once their fathers dwelt,—
Hark! what joyful songs they're singing,
In their freedom, which is felt.

From a land by bondage fettered—
Pressed by sweat from every pore,—
Their condition greatly bettered;
Thraldom's tears shall flow no more.

Stripes they now are gladly bearing—
Borne by many a willing hand—
"Stripes" whose brilliant "stars" appearing,
Peace and Liberty command.

On the Western Shores of Afric,
See the Gospel Banner wave,
Heralds there proclaim a Saviour,
Who the guilty came to save.

Swell, oh! swell the anthem louder,
Long gratitude arise,—
King of Heaven! extend thy border—
Crown this Christian Enterprise.

MISCELLANEOUS.

From the Christian Watchman.

AMERICAN NOTES.

There are some rare and rich specimens in this book, in spite of all draw backs, though in general they have about as little to do with traveling in America, as with any other conceivable topic of remark. It would be scarcely possible for Charles Dickens to put pen to paper by way of original composition, without producing some bright and sparkling things. He writes, evidently, as his humor for the time being inclines. Yet he manifests a deep sympathy for his fellow men. We will present him in some of his peculiar moods. And first,

DICKENS MORALIZING.

He is on his passage from Quebec and Montreal, in a vessel crowded with English emigrants, their beds and furniture stowed very close and thick around the decks. The children were clean and cheerful, and the poor parents were untiring in their love and self-denial. Reflecting on this sight, he says:

"Cant as we may, and as we shall to the end of all things, it is very much harder for the poor to be virtuous than it is for the rich; and the good that is in them shines the brighter for it. In many a noble mansion lives a man, the best of husbands and of fathers, whose private worth in both capacities is justly lauded to the skies. But bring him here, upon this crowded deck. Strip from his fair young wife her silken dress and jewels, unbind her braided hair, stamp early wrinkles on her brow, pinch her pale cheek with care and much privation, array her faded form in coarsely patched attire, let there be nothing but his love to set her forth or deck her out, and you shall put it to the proof indeed. So change his station in the world that he shall see in those young things who climb about his knee not records of his wealth and name, but little wrestlers with him for his daily bread, so many poachers on his scanty meal, so many units to divide his every sum of comfort, and farther to reduce its small amount. In lieu of the endearments of childhood in its sweetest aspect, heap upon him all its pains and wants, its sicknesses and ills, its fretfulness, caprice, and querulous endurance; let its prattle be not of engaging infant fancies, but of cold, and thirst, and hunger; and if his fatherly affection outlive all this, and he be patient, watchful, tender, careful of his children's lives, and mindful always of their joys and sorrows—then send him back to parliament, and pulpit, and to quarter sessions, and when he hears fine talk of the depravity of those who live from hand to mouth, and labor hard to do it, let him speak up, as one who knows, and tell those holders forth, that they, by parallel with such a class, should be high angels in their daily lives, and lay but humble seige to heaven at last.

Which of us shall say what he would be, if such realities, with small relief or change all through his days, were his! Looking round upon these people; far from home, houseless, indigent, wandering, weary with travel and hard living; and seeing how patiently they nursed and tended their young children; how they consulted ever their wants first, then half supplied their own; what gentle ministers of hope and faith the women were; how the men profited by their example; and how very, very seldom even a moment's petulance or harsh complaint broke out among them; I felt a stronger love and honor of my kind come glowing on my heart, and wished to God there had been many Atheists in the better part of human nature there, to read with me this simple lesson in the book of life."

DICKENS AT THE SHAKER VILLAGE.

"As we rode along we passed a party of Shakers, who were at work upon the road; who wore the broadest of all broad-brimmed hats; and were in all visible respects such very wooden men, that I felt about as much sympathy for them, and as much interest in them, as if they hand been so many figure heads of ships. Presently we came to the beginning of the village, and alighting at the door of the house where the Shaker manufactures are sold, upon which is the head-quarters of the elders, requested permission to see the Shaker worship.

Pending the conveyance of this request to some person in authority, we walked into a grim room where several grim hats were hanging on grim pegs, and the time was grimly told by a grim clock, which uttered every tick with a kind of struggle, as if it broke the grim silence reluctantly, and under protest. Ranged against the wall were six or eight stiff, high-backed chairs, and they partook so strongly of the general grimness, that one would much rather have sat on the floor than incurred the smallest obligation to any of them.

Presently there stalked into this apartment a grim old Shaker, with eyes as hard, and dull and cold, as the great round metal buttons on his coat and waistcoat; a sort of calm goblin. Being informed of our desire, he produced a newspaper wherein the body of elders, whereof he was a member, had advertised but a few days before that in consequence of certain unseemly interruptions which their worship had received from strangers, their chapel was closed to the public for the space of one year.

As nothing was to be urged in opposition to this reasonable arrangement, we requested leave to make some trifling purchases of Shaker goods, which was grimly conceded. We accordingly repaired to a store in the same house and on the opposite side of the passage, where the stock was presided over by something alive in a russet case, which the elder said was a woman; and which I suppose *was* a woman, though I should not have suspected it.

On the opposite side of the road was their place of worship: a cool, clean edifice of wood, with large windows and green blinds: like a spacious summer house. As there was no getting into this place, and nothing was to be done but walk up and down, and look at it and the other buildings in the village (which were chiefly of wood, painted a dark red, like English barns, and composed of many stories like English factories,) I have nothing to communicate to the reader, beyond the scanty results I gleaned the while our purchases were making. These people are called Shakers from their peculiar form of adoration, which consists of a dance, performed by the men and women of all ages, who arrange themselves for that purpose in opposite parties; the men first divesting themselves of their hats and coats, which they gravely hang against the wall before they begin; and tying a riband round their shirt sleeves, as though they were going to be bled. They accompany themselves with a droning, humming noise, and dance until they are quite exhausted, alternately advancing and retiring in a preposterous sort of trot. The effect is said to be unspeakably absurd and if I may judge from a print of this ceremony which I have in my possession, and which I am informed by those who have visited the chapel, is perfectly accurate, it must be infinitely grotesque."

AMERICAN JEALOUSY AND DISTRUST.

Dickens says that one great blemish in the popular mind of American, and the prolific parent of an innumerable brood of evils, is universal distrust; yet he says, the people pride themselves upon it, and mention it as one instance of the great sagacity and acuteness of the people, and their superior shrewdness and independence. Whether it is distrust, or the spirit of leveling downwards, urged on by envy, which some think to be a fruit of republican virtue, which he means, the reader must judge. That there is something like that which he describes, and quite as bad as he says it is, among us, which brands the man as an aristocrat whose character is purer, and whose talents are greater than those of his neighbors; makes him an enemy of reform because he has an opinion of his own, or sets him up to be the target of calumny because he is more useful, and consequently more conspicuous than others; is no doubt true. This prevalent spirit is thus expostulated with:

"You carry," says the stranger, "this jealousy and distrust into every transaction of public life. By repelling worthy men from your legislative assemblies, it has bred up a class of candidates for the suffrage, who, in their every act, disgrace your institutions and your people's choice. It has rendered you so fickle, and so given to change, that your inconstancy has passed into a proverb, for you no sooner set up an idol firmly, than you are sure to pull it down and dash it into fragments; & this, because directly you reward a benefactor, or a public servant, you distrust him, merely because he is rewarded; and immediately apply yourselves to find out, either that you have been too bountiful in your acknowledgments, or he remiss in his deserts. Any man who attains a high place among you, from the President downward, may date his downfall from that moment: for any printed lie that any notorious villian pens, although it militate directly against the character and conduct of a line, appeals at once to your distrust, and is believed. You will strain at a gnat in the way of trustfulness and confidence, however fairly won and well deserved; but you will swallow a whole caravan of camels, if they be laden with unworthy doubts and mean suspicions. Is this well, think you, or likely to elevate the character of the governors or the governed among you!"

The answer is invariably the same; "There's freedom of opinion, here, you know. Every man thinks for himself, and we are not to be easily overreached. That's how our people come to be suspicious."

THE LOVE OF SMARTNESS.

Americans must plead guilty to the following charge, though it is enough to cover their faces with shame. How deplorable that "smartness," which is often but another name for rascality, should be so often honored among us, more than honesty and goodness.

"Another prominent feature is the love of 'smart' dealing, which gilds over many a swindle and gross breach of [illegible] public and private: [illegible] have to hold his head as with the best, [illegible] degrees a baker—[illegible] it has not been without its retributive operation, [illegible] has done more in few years to injure the public credit, and to cripple the public resources, than dull honesty, however rich, could have effected in a century. The mere fact of a broken success or a bankruptcy, or of a successful speculator, are not engaged by its or his observance of the golden rule, 'Do as you would be done by,' but are considered with reference to their smartness. I recollect, on both occasions of our passing the flourishing Cairo on the Mississippi, remarking on the bad effects such gross deceits must have when they exploded, in generating a want of confidence abroad, and discouraging foreign investment; but I was given to understand that this was a very smart Scheme by which a deal of money had been made; and that its smartest feature was, that they forgot these things abroad in a very short time, and speculated again as freely as ever. The following dialogue I have held a hundred times; "Is it not a very disgraceful circumstance that such a man as So-and-so should be acquiring a large property by the most infamous and odious means, and, notwithstanding all the crimes of which he has been guilty, should be tolerated and abetted by your citizens? He is a public nuisance, is he not?" "Yes, sir." "A convicted liar?" "Yes sir." "He has been kicked, and cuffed, and caned?" "Yes, sir." "And he is utterly dishonorable, debased, and profligate?" "Yes, sir." "In the name of wonder, then, what is his merit?" "Well, sir, he is a smart man."

From the Sun.

TURKISH LADIES—A FIRMAN ON HOSE.

The ladies will be heartily amused with the document which we annex, which is an authentic translation of a firman recently issued in Constantinople. It appears that the Turkish ladies in that city have shown a disposition to adopt European fashions and customs in dress, which tendency has been promptly put down by the conservators of public morals. They have driven the women back into their old muffled up costume, but, at last dates, this had not been sufficient. The London Chronicle gives the document annexed, with the introduction from its Constantinople correspondent. We publish the article as exceedingly amusing:

In order to explain what may appear ambiguous in this quaint document, it is necessary to observe that the fashion of wearing thread or silk stockings has latterly become prevalent among the higher classes of the Turkish ladies, and that those who have adopted this Frank custom have laid aside the short and shapeless yellow boot, which served them in lieu of "hose," and only wear the plain slipper when out of doors. Now, although the ladies admit that it would be an unpardonable solecism in propriety to expose any portion of the feet or ankles uncovered, they all declare that there can be nothing incongruous in exhibiting the said fractions of their "mortal coil" when enveloped in stockings. They consequently practice divers manœuvres and petty feminine stratagems to attract attention to their progress in civilization, and when taken to task, therefore, attribute the opening of their feriecsi (mouths) to the wind or some other involuntary cause. They are well seconded in their coquettish manœuvres by the construction of their arabas and kotchy.—These vehicles being high and unprovided with steps, seem purposely made for exhibiting pretty feet and ankles; seeing that one foot must precede the other, at least a yard in descending, and then twist about, during some seconds, in search of terra firma, or in pursuit of the slipper, which generally contrives to part company in the effort. But now for the bonyourdy (decree) of which the following is declared to be a tolerably literal translat on.

"1st of Diemazy ul Khair (July 19.)

"The unity and omnipotence of God is undeniable. From him proceed all things, great and small. He has ordained the formation of various substances for the convenience and decent adornment of all that he has created. Thus, he had accorded feathers to birds—even to the never-resting *yel-caran*, (halcyon) in whose crops the souls of the damned perpetually wander—He has clothed the lordly cypress with eververdant foliage, and he has garded the pearl-breeding oyster with an impervious shell. By these means the nudity of these things is concealed at all seasons, and the glorious munificence of their Maker becomes still more manifest in the air, upon the land, and in the deep waters.

"Those who possess sound intellects doubtless, meditate upon these matters, and, adhering to prescribed rules, act discreetly. But others of frivolous disposition, regardless of the pangs of Al Zakum,* follow the path of those that go astray, and thereby accumulate infinite dirt for their own future consumption.

"Fascinated by the pernicious example of fire doomed she-Kaffirs, who unblushingly expose to the sun and moon almost all that a bountiful Creator has accorded them, so that those luminaries are fain to conceal themselves behind clouds, in token of modest reprobation—the mothers, wives, sisters and daughters of true believers, as well as the slaves their property, have adopted certain innovations, tending to cut them off from those enjoyments, beyond human intelligence, promised to the blessed in Paradise.

"The innovations alluded to are the wearing of woven stockings adhering to the form. Now, it is not written that these things are of themselves *memnou* (illicit). But things licit become unlawful from misapplication, even as things clean become impure from unclean contact. Thus, Inshallah's woven stockings may be worn for personal convenience, but not displayed as lurements of Satan to attract the gaze of licentious idlers, nor as incentives to extravagance, pride and heartburnings. Inattention to these facts has produced much scandal, out of doors, and sharp disputes within, not to mention inconvenience to purses.

"Instances, indeed, have come to our ear where, in order to procure coin for the purchase of these superfluities, the stomachs of children and dependants have remained empty. This is most reprehensible, and a manifest violation of all revealed ordinances.

"Let women, therefore, with the sanction of Allah, wear woven stockings of moderate price and becoming texture as an additional shield against profane eyes, but let them not, on any account, employ them, as merchants in the bazaar expose goods outwardly in order to attract notice to things within.

"Let heads of families exercise due vigilance and authority, and enjoin caution when those who are their tillage† walk forth for air, or when they make *benish* (excursions) in boats. In order also to avoid all pretexts for forbidden exhibitions, when the same (the tillage) proceed to the celestial waters, to those of Aley-Bey Koui (Sweet Waters of Asia and Europe) or to any other place of public enjoyment, in *Arabas* and *Kotchy*, let the said heads of families add steps to their vehicles, and devise other means for preventing unseemly incongruities.

"It is of common occurrence to hear indiscreet persons attribute to the innocent winds and to other accidents the reprehensible results of their own premeditated self-love and *ashibaztik* (coquetry.) This is an augmentation of backsliding, and merits objurgation. Let those whom it may concern, both high and low, take warning, therefore. If they neglect to do so, they will subject themselves to a depreciation of honor in this world, and they will be responsible, hereafter, for adding to the number of burned souls that already inhabit a most distressing place."

*Al Zakum, the tree by the bottomless pit, which supplies inexhaustible fuel for burning the condemned.

†Women are thus designated in the Kouran.

THE YANKEE PEDLAR.—This animal, so often seen, and so well known, you may say in all parts of the world, is to most persons, nevertheless, a perfect anomoly. They can neither measure his surface nor sound his depth. They see him enter the country with his light wagon, heavy with notions that they had supposed no one wanted—stopping at every farm house, and, though a perfect stranger, acquainted with no one, making sales wherever he stops, and upon a credit of 6, 9 or 12 month. But this is not the most extraordinary part of his conduct, for at the expiration of the time, they see him return and collect every dollar of his debts. He seems to have been better acquainted with the circumstances and standing as to solvency of his customers, than their nearest neighbours. To see one of these pedlars sell a clock or wind mill to one who cannot pay for it, is a year's wonder.

We were informed lately by a justice of the peace, that he had collected in his county, one among the most wealthy in the west, claims to the amount of ten thousand dollars for one of these pedlars, and had not lost in all the claim, thirty dollars.

Speaking on this subject to a gentleman one day, he remarked that a circumstance came under his notice lately that strongly fixed his attention. It was the meeting of two of these pedlars, trading in different articles, and totally unacquainted with each other. The one was going South, the other North, consequently one was going directly into the country from which the other had just come. It was at a tavern he said, in Washington, Pa. They were not long in the house before these facts were ascertained from each other. They had both been selling on the usual credit system, when a proposition was made by one, and acceded to by the other, that they should exchange the notes or obligations they had received. The exchange was made, said our intelligent informant, in my presence, and the balance, some 60 or $80 paid in money. Now these men were not only unacquainted with one another, but entirely ignorant of the givers of the obligations they had received of each other. The mystery was, by what rule were they governed in such an exchange.

These men doubtless knew of the factory and its owners from which each sold, and with them, *their* reputation was good for that of their agents. He knew this was not so green as to make a bad debt—his confidence here, was the warrant for the exchange, and it was made with the same freedom and unreserve that the same men would have exchanged bank bills. Nevertheless, this thing could only have happened with Yankee Pedlars.—*Pittsburg American.*

ANECDOTE.

SOME twenty or thirty years ago a very zealous professor of religion in one of the churches in England, went to her minister, a devoted and exemplary Christian, and told him she had something against him, and she considered it her duty to reprove him.

"well my good lady," said he, "what is the difficulty?"

"Why, sir, I think your bands are too long."

"Ah, do you? I have never thought anything about it; I will get a pair of scissors, and will thank you to cut off as much as you think best."

She replied, "I hope you will not be offended"

"Not at all, not at all, madain," he replied.

Without much ceremony she folded and cut off quite a large piece of the bands.

"Are you now satisfied! look again and see; perhaps you had better cut off a little more while you are about it, and be satisfied."

"I do not know but I had, I think it is still rather long," and she cut off a second piece, saying, "There, I think that will do."

"Well my friend," said the minister, "I must now tell you I have something against you."

"Have you, sir," she exclaimed, "what is it?"

"I think your tongue is rather too long, and you had better let me cut off a piece of it."

CONSOLATION FOR THE AFELICTED.

Many a christian, who is now a pillar of the temple of God in heaven, was on earth a bruised reed.

Maryland Historical Society

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XII. Newspapers
B. Liberia Herald

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