"In those persons of a better organized structure who yield themselves up to the mesmeric degradation, the physical cause are less operative; but the moral causes are still more inflectual. In all cases the prostration is self-induced. But in the subject of whom we have spoken, it is mainly induced by physical depravity, although moral frailties concur to bring about the condition. In persons of superior type, the condition is mainly due to moral causes, although physical imbecility has some share in facilitating the result. These people have much vanity, much curiosity, and much credulity, together with a weak imagination; that is, an imagination which is easily excited by circumstances which would produce no effect upon people of stronger imaginative powers. Their vanity shows itself in the desire to astonish others, and get themselves talked about. They think it very creditable to be susceptible subjects. It is a point in their favor! Their credulity and curiosity take the form of a powerful wish to be astonished themselves. Why should they be excluded from a land of wonders which others are permitted to enter? The first step is now taken. They are ready for the sacrifice, which various motives concur to render agreeable. They resign themselves passively, mind and body, into the hands of the manipulator; and by his passes and grimaces they are cowed pleasurably, bullied delightfully. Into so much of the condition which their inclinations are bent upon attaining, as justifies them, they think, in laying claim to the whole condition without bringing them under the imputation of being downright impostors—downright impostors they unquestionably are not. We believe that their condition is frequently, though to a very limited extent, real. We must also consider that in a matter of this kind, which is so deeply imbued with the ridiculous, a mesmeric patient may, and doubtless often does, justify to his conscience a considerable deviation from the truth, on the ground of waggery or hoaxing. Why should an audience, which has the patience to put up with such spectacles, not be fooled to the top of its bent?

"How, then, is the miserable nonsense to be disposed of? It can only be put a stop to by the force of public opinion, guided, of course, by reason and truth."—*Southern Baptist.*

THE TRUE GENTLEMAN

The distinguished Governor Morris, of Morrisania, near the city of New York, who was a gentleman by birth, education, and the most lofty bearing, on being asked for his definition of a gentleman, replied, in the words of the Psalmist:

Tush who every thought and deed
By rule of virtue moves,
Whose generous tongue disdains to speak
The thing his heart disproves.

Who never did a slander forge,
His neighbor's fame to wound;
Nor lent an ear to false report,
By malice whispered round

Whose voice, in all its comp and power,
Can treat with due neglect;
And piety, though in rags,
Religiously respect.

Who to his *plighted words* and trust
Has ever firmly stood;
And *though he promis to his loss*
He makes his promise good.

Whose soul in usury disdains
His treasure to employ,
Who unto rewards can never bribe
The guiltless to destroy.

[This Psalm was copied by Mr Jefferson, in the smallest hand and neatest manner, in his common-place book.]—*Wilmington (N. C) Commercial*

THE INDIAN'S REPROOF.

A Shoshone warrior possessed a beautiful mare; no horse in the prairie could outspeed her, and in the buffalo or bear hunt she would enjoy the sport as much as her master, and run alongside the huge beast with great courage and spirit. Many propositions were made to the warrior to sell or exchange the animal, but he would not hear of it. The dumb brute was his friend, his sole companion; they had both shared the dangers of battle and the privations of prairie travelling, why should he part with her? The fame of that mare extended so far that in a trip he made to San Francisco several Mexicans offered him large sums of money, nothing however, could shake him in his resolution. In those countries, though horses will often be purchased at the low price of one dollar, it often happens that a steed well known as a good hunter or rapid pacer will bring sums equal to those paid in England for a fine race horse.

One of the Mexicans, a wild young man, resolved to obtain the mare, whether or not. One evening when the Indian was returning from some neighboring plantation the Mexican lay down in some bushes at a short distance from the road, and moaned as if in the greatest pain. The good and kind-hearted Indian, having reached the spot, heard his cries of distress, dismounted from his mare, and offered any assistance. It was nearly dark, and although he knew the sufferer to be a pale face, yet he could not distinguish his features. The Mexican begged for a drop of water, and the Indian dashed into a neighboring thicket to procure it for him. As soon as the Indian was sufficiently distant, the Mexican vaulted upon the mare, and apostrophized the Indian:

"You fool of a red skin, not cunning enough for a Mexican; you refused me gold, now I have the mare for nothing, and I will make the trappers laugh when I tell them how easily I have outwitted a Shoshone."

The Indian looked at the Mexican a few moments in silence, for his heart was big, and the shameful treachery wounded him to the very core. At last he spoke:

"Pale-face," said he, "for the sake of others, I may not kill thee. Keep the mare, since thou art dishonest enough to steal the only property of a poor man; keep her, but never say a word how thou comest by her, lest a hunter a Shoshone, having learned distrust, should not hearken to the voice of grief and woe." Away ran with her! he may never see her again, or in an evil hour the desire of vengeance may make a bad man of me."

The Mexican was what unconsiderate and not over-scrupulous, but not without feeling; he dismounted from the horse and putting the bridle into the hand of the Shoshone—"Brother," said he, "I have done wrong; pardon me! From an Indian I learn virtue; and for the future hand I vow to commit any deed of injustice, I will think of thee."

For the Liberia Herald.

Mr Herald:

I do not delight in *accrimonious discussion*, but I am constrained again to solicit a space in your paper, for a few remarks in reply to the last article of Wm. Providence.

I perceive that in order to palliate his incorrect language, which appeared in his former article, and to screen it from the contempt of a ridiculing public, he attempts to cover it by what he calls "too much truth mixed with it." Perhaps it *was* "mixed," so "mixed" as that no truth was perceptible in the whole article.

But he refers your readers to his precious article. Well, let us refer to it and notice what he calls "truth"—hear him. "Alas! they have stopped by the way, and are grasping after that which is contrary to the spirituality of their religion; money." By "they" in the first part of this sentence, he means the *missionaries*. Now this assertion obviously conveys the idea that the missionaries in Liberia are not *now* engaged in the work of "holding up the glorious light of salvation." "They have stopped" says Wm. Providence.

Mr. Herald, is this "truth?" If this is true, then why the gathering together of the multitude in their respective places of worship every Sabbath? Why the ringing of the church bells so frequently? If the assertion be true, then I pity the state of things in Liberia.

But the latter part of the sentence, "they are grasping after that which is contrary to the spirituality of religion; money." The falsity and absurdity of this position, is at once so apparent, that I forbear saying any thing on it. I will say, however, that Wm. Providence reminds me very forcibly of the Fox in the fable, who made several vigorous attempts to pluck a bunch of grapes that hung from the lofty vine but without success: at last, finding himself tired and worn out, and all his attempts to reach the object of his desire vain; Reynard exclaimed, "*the grapes are sour.*"

You will perceive Mr. Herald, that he feigns himself aware of the grammatical inaccuracies in his previous article, but he does not appear to carry his knowledge into practice; for a similar blunder occurs in his last. Alas! for Her Majesty's English.

Wm P's. last article is very short. He however offers an excuse for being so short. What is it? It is that he had written so fully on the subject before. "On what subject? Does he mean that he has "fully" pointed the duty of missionaries in Liberia? What burning zeal! How red hot! We presume that his heart would counteract the influence of refrigeration at the poles. Already he has produced ignition without coming in contact with combustible matter. He has "written fully on the subject." He has "fully" endeavored to expose the feelings of good men; how charitable! He has "fully" counted the the spots on the sun, but to what purpose? Only to return dazzled, for none of its brilliancy has been diminished, neither has its light been rendered less a preciable.

Yours, &c.

EDWARD.

Monrovia February 3rd. 1852

LIBERIA HERALD.

MONROVIA, FEBRUARY, 4th 1852.

Agriculture, is a subject we like to speak about—we can never be wearied with it: and now, when it is apparent to all, that it is rapidly attracting attention, and claiming a portion of the capitol hitherto employed in traffic, our reference to it, will be more frequent, and we hope, calculated to encourage monied men to give it more consideration than they have hithe to done. The cultivation of coffee should demand the attention of every one. If the growing of this article was a doubtful undertaking, there might be some excuse for its scarcity among us: but the contrary is decidedly the case. Its cultivation, has been fairly tried, and the result far exceeded the expectation of the most sanguine.

It is with much pleasure that we notice the unwearied attention given to the cultivation of the coffee plant by several gentlemen on the St. Paul's—they spare neither labor or expense in their undertaking—and they are certain of a rich return for all the expense they may be at in making their farms. We hope soon to hear that others are following these enterprizing citizens.

Grand Bassa has gone far ahead of every other part of Liberia in the cultivation of coffee, and indeed, in other productions for exportation—considerable quantities of coffee, arrow-root, ginger, and pepper, were shipped from that place last year, and we understand the probability is, that larger quantities will be exported this year.

We would also advise a more extended cultivation of the sugar-cane—it is pleasing to record, that this article has claimed considerable attention among the agriculturists on the St Paul's. We know that they have manufactured in some quantity, sugar and syrup of a good quality—and that they are now preparing to manufacture their large farms of cane. Our friends in Grand Bassa are behind hand in the sugar business—they must keep their eyes open, or this county will take the lead in coffee in a few years.

We have received late advices from the leeward settlements. Sinoe continues to improve. Greenville, its capitol, presents quite a busy appearance. Several new buildings have been finished within the last few months, some of them of very respectable size; and several others are being built. Agriculture is claiming a good share of attention. The health of the people was good.

Grand Bassa has recovered from the late war, and the people are employed in their usual avocations. The immigrants have not suffered greatly from the fever. Very soon they hope to go to work.

We learn that Grando is in confinement at Trade Town. It is known, that previous to his town being destroyed by our army, he sent the most valuable of his effects to Boyer for safe keeping. After the army returned home he visted Boyer, in the hope of finding a safe assylum, and taking possession of his property. Boyer had already appropriated the property as his own—and concluded to imprison Grando, as soon as an opportunity offered. He will hold Grando in close confinement, and if it will gain for him the least favor, he will not hesitate a moment, to deliver his friend and ally over to the government for condign punishment. Such is the character of Boyer of Trade Town. He would sacrifice his greatest friend and benefactor, if in doing so, he would be benefited. We have on other occasions, spoken freely of the character of this Chieftian, and it is not our purpose now to say any thing more about it; and we conclude this article by stating, that there is scarcely a chieftain in Grand Bassa and New Cesters, but rejoices in the severe chastisement which Boyer has received.

Taking it Easy.—In the late military expedition, there was a number of King Boatswain's warriors, under a petty chieftian named Varvuller, while in the Grand Bassa country, on returning from one of their plunderin excursions, one of their number was missing. Varvuller was questioned—he said the man was "in the bush." An hour or two elapsed, and the man not appearing, Varfuller was again questioned, his reply tho, not very well understood, but from the indifference manifested, it was supposed that the missing man would soon return to camp. When the time arrived for every man to answer to his name as called from the roll, it was ascertained that the missing man was not in camp. Varvuller was again questioned, and sternly commanded to account for the man—he said the man "was lost in the bush, gun shot catch him." "Why did you not bring him to the camp?" He die, he come for war, what's matter—man come for war, he die, no palaver." This is what we call, taking it easy.

Delaware Colonization Society. A letter was placed in our hands a few days ago, by J. H. Minor Esq., the Post Master, addressed to Wm Janye, "Monrovia." No such person living in Liberia: Mr. Minor had authority to open the letter, when he ascertained the writer's name to be E. F Chatham; and the subject, the formation of the Delaware Colonization Society. Mr. Chatham will be thankful to receive information from Liberia on all subjects interesting to the friends of Liberia &c. On the night of 22d Sept., 851, this society was organized, its object is "to co-operate with other similar societies, in advancing the cause of African Colonization to furnish the means by which that part of the colored people of these states, (U States) who will voluntarily immigrate to the Republic, may be assisted in going and in becoming permanently settled there. We believe that, this cause is to restore to that bereaved mother, Africa, her expatriated children, by whom alone, her extensive territories, rich in the luxuries of the earth, shall be reclaimed, her inhabitants civilized and christianized and her "deserts be made to bloom and blossom as the rose." The meeting was well attended by the citizens of Wilmington as well as by the colored people. Addresses were delivered by Rev. Mr. Danforth agent of the Am. Col. Soc., and by Rev. Dr. Hodgson, a Methodist clergyman. A constitution was adopted, and under it, officers were chosen, among whom are Hon. Willard Hall, Pres., Rt. Rev. Alfred and Henry Hicks Esqs, V. P's, James Canby Treas., D. M. Bates Sec., and board of eleven directors. The fee for membership is any sum not less than $1,00. It is estimated that many hundreds if not thousands of dollars can and will be raised in this city for the promotion of the cause. It was also resolved that, six copies of the Liberia Herald be taken to be distributed through the colored population of the city.

Our Liberia readers will no doubt, be pleased to learn that the cause of African Colonization continues to gain advocates—and from all we have heard, African Colonization, will ere long, become the most popular subject among the people of the United States. We will do what we can in the way of information; and by the first opportunity the "Liberia Herald" will be sent, as directed. Mr. Chatham's address is Dr. B. F. Chatham, No. 118 King Street—Wilmington city State of Delaware.

It is much easier to create than to calm unjust apprehension or dangerous enthusiasm. The meanest and most detestable tool of fear may produce excitement, and stimulate mobs, which the united efforts of wisdom and prudence may fail to extinguish and suppress.

Henry L Hosmer

COURTSHIP.—A lover should be treated with the same gentleness as a new glove. The young lady should put him on with the utmost tenderness at first, only making the smallest advance at a time, till she gradually gains upon him, and twists him ultimately round her little finger; whereas the young lady who is hasty and in too great a hurry, will never get a lover to take her hand, but be left with nothing but her fingers ends.

Ambition is like a wild horse, which prances uneasily until it has thrown off its rider.

The silent eye is often a more powerful conqueror than the noisy tongue.

The best part of beauty is that which a picture cannot express.

The most ignorant have sufficient knowledge to detect the faults of others; the most clearsighted are blind to their own.

Maryland Historical Society

The Maryland State Colonization Society Papers

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