POET'S DEPARTMENT.

For the Liberia Herald.

Jesus our Redeemer.

Immortal souls set free,
By Heaven's precious heir;
Jesus invites us'd the tree,
Of wisdom's richest fair:
He broke the bands of sin,
That bound us to the earth;
He set us free, a home to win,
By His own humble birth.

He heard the sinner's cry,
And chose to be his friend;
That wretched starving soul like I,
Might freely, freely rend.
Oh Jesus, source of bliss—
'Tis heaven where thou art;
Oh speak! and give our souls a lift,
And bid us ne'er depart.

We bow before thy throne,
And pray for hearts of love;
Illume us with that light, that's borne,
Thro' thy bright plains above.
Then will our souls rejoice,
And agonize for faith;
We'll preach thy blessed word from choice,
And keep within thy path.

R. H. GIBSON.

An Epistle to a student, on hearing of his intention to marry.

Dear Sir:—the wisest man once said,
That "love is strong as death,"—you know;
Although you may have, or not, read—
That love oft strikes a fatal blow!

Nor is the sage from love exempt,
For love knows him not from the fool;
But causes either, much torment,
While training him up to his school.

One cannot wonder at the sage,
That seeks to form connubial bond,
While Sol'mon, wisest in his age,
Was, of connubial bonds, so fond.

Tho' I'll ask not thee of thy love,
I'll truly sanction in all good;
The wisest best men, lovers prove,
And why not, well as take their food?

They have strange notions too, at times,
Peculiar to *their* precious mind;
Were I to give the whole in rhyme,
I'd leave not all *thy* acts behind.

Friend *Rumor* tells me as she flies,
("As two are better" far "than one")
That you're about to seek supplies,
Of loves,—that may produce a son.

I'd welcome thee in thy pursuit,
If I but knew thy heart's desire;
Perhaps before you much recruit;
In love,—I'll know, and too, admire.

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Concluded from the first page.

Out-landish provisions has ever had the highest preference, and to this day, some say, "I want to purchase cassava &c., for my hogs, native boys, and cows!" Thus Africa's yielding have been neglected and rejected, and that of other countries prefered, and procured, for sustenance. Thus progressively and unwittingly we have shot wide of the mark, and have taught our children to follow in our train in this unhappy respect. It is useless to keep pleading, that foreign food is best for us foreigners, we are use to it, cannot now learn to live upon African productions, let our grand children learn that, emigration must be finished, and cease, and the last drop of the blood of Ham come over, before this, eating old American bread and meat can be given up.

So is it wrong to argue that American provisions are absolutely necessary, or even more necessary to life in Africa than the productions of our own soil. These opinions are entertained simply because we have innured ourselves to have it so, and that too, ****; to our hurt. Liberians are the most formidable devourers, and gormandizers of foreign provisions, I will venture to say in the whole world! * * * * * * We may safely say, we eat up in foreign provisions over half of all the profits made, and some of the principal too, on all the palm oil, rice, camwood, ivory, and missionary expenditures &c. * * * * * * * * * * * Well might David Moore, call us "the eatingest people he ever * * *." Salt provisions, bread-stuffs, and do I miss the mark when I say one hundred thousand dollars, go into the hands of foreigners for provisions alone, annually—devoured by wholesale and retail by us. Is foreign pork, bacon, butter, beef, fish of all sorts, size and kinds, flour, meal, and ready made bread of all qualities, down to the ginger cake, and even sweet meats, and confectionaries; better for Africa? sugar, coffee, and rice too, in the bargain, than that which God made indigenuous and livible and growable, on our own soil? What is our own maise, rice, millet, taniers, yams, potatoes, cassava, plantains, bananas, fruits, oils, hogs, sheep, goats, beef, turkeys, ducks, fowls, &c., &c? Has not Africa her own abundant stock? Can it not, if not pushed out by foreign preferences, be made in tenfold abundance into bread, salted meat, preserves, ginger cake and pound cake too? If need be. God has given Africa, Liberia a seed. Soil rich and excellent, and competent to produce that seed. Our own Africa, has its own necessities of life, and luxuries too, and the nation lives not, that sets itself up against itself, as does Liberia. This nation expects to live upon luxuries under the name of necessities of life. They ought to be called *luxuries*, as they are in truth, as being extra to what should be the necessities of the country. The strongest plea put in to make the foreign productions, *necessities*, is that which arises from the necessity of their use, from the neglect in nine tenths of Liberians from usage, to produce our own; while foreigners keep theirs filling the market. "These things must be winked at now." Why? If they are, they should be only from this day fourth,—as monsterous inconsistences into which we have been thoughtless led, and to which, we have adhered to the neglect of our own rice fields, corn crops, yam, and tania heads, coffee, plantain, coco, and fruit orchards, and gardens to the overthrow of their hog-pens, goat, and sheep, fowls, hen-houses duck-yards, and turkey-pens, and to the depriving our own homes and yards, of lowing kind, bleating flocks, squeeling pigs, quacking ducks, peeing turkeys, and cackling hens, that ought to be ever before us in teaming and flattering fleshly life.

Domestic economy is on the wrong foundation entirely. Our labour and energy directed for our support to the wrong points. Starting from false premises, we rush along the wrong road of life, enjoy a wrong and destructive happiness. The adult population of Liberia are a hard working people, a laborious set of men and women, but their occupations most of them, from these usages causes them to exert a useless energy,—that end one half in the cavities that receive their independence through their own throats; foreigners pocketing, the price of their sweat.

2. False notions, of what constitutes a man a gentleman, a woman a lady—and what is a respectable appearance in the world, and in what true equality consists, and such like things has much to do with this condition. Now, if virtue, is moral goodness, the practice of moral duties, and obtaining from vice, or a conformity of life and conversation to moral law, a particular moral excellence.—If to be *honest*, is to be upright, just, fair, frank, and sincere, according to truth, proceeding from pure and just principles, and if honesty in principle springs from moral rectitude of the heart, then to be a gentleman in this view, is to be what these things imply. In Republics, where titles reign not, the term is is applied to men of education, to good breeding in all occupations; and wh[illegible] found without reference to riches—to [illegible]s, civil manners;—the term gentle women [illegible] alles in the same qualities, a woman above vulgar and black-guardism, a woman of good breeding—what we call good manners, genteel, well breed soft, tender, delicate; based upon the moral training of the Bible. The true gentleman and lady is found wherever moral honesty exists in virtue, without respect to dollars and cents, in gold, silver, goods, or any such thing. Respectability then, must not be looked for in the number of dresses, of various kinds, and struts, or flounces, or beau, or caquets, or gold watches, chains, and rings. All these may exist in a man, or a woman, and the gentleman and lady, be absent,—and very little of them may be found, with plenty of poverty, and want, and a thatched house, and the gentleman and lady be present. Let the *thing* respectable come home to its legitimate place in society, and reign; as that estimation in which men should hold true worth and substantial good qualities, giving them their due biaz, then the state or quality of being respectable, will receive wherever found from the hovel to the palace deserved commendation, as passing the true worth which deserves esteem and honor, and the true classes No 1. No 2. &c., will be rated as God will rate them in heaven, and as the good ought to rate them on earth.

Some northern gentlemen was once on a visit to——several ladies were in the party, all seemed well behaved, according to the rules of propriety,—and some of them very intelligent, except one; it was an agreeable party, this one lady, was illiterate, course vulgar, and to use a common expression, ill mannered; still she was carressed, invited, waited upon, and every attention showed her to the neglect of the rest by certain gentlemen. On parting one of the gentlemen makes inquiry, as to who the ladies were, when to his surprise, he found the well behaved, intelligent, women, were no ladies, but only common livers, half strainers, but the vulgar strollop, was a lady—of the first blood of the country! a rich young widow man, said one of them!—she has four hundred and fifty negroes, and make six hundred bails of cotton! Now right at this point, does not Liberia too much calculate? After all is not money, too much of a foundation for virtue and morals? I do not pretend to hint, that many of our moneyed folks are not the most honest, upright, noble, industrious people in the country. And that many of our poor are not the most lazy—black-guard, immoral, vulgar in the land. But I do mean to say, that there are good qualities; and good and respectable people in both classes; and at all points from the highest to the lowest, and that rich villiany, should be treated as raged rascality! But there is an undue weight given to money—whether we have it or not. Too often no matter how it is obtained, it makes the respectable man or woman. I will not say money makes the infidel a christian, and that the rich libertine, finds no inconvenience in passing moral society as virtuous, that the drunkard, well dollared, find a very easy and equal birth among sober people, the ass, is curiously intelligent, and that money gives a kind of passport *too*, and stamps respectability *upon* money who without it, swims in very muddy water. But I do say I fear something like, the estimation of the negro and cotton growing woman above, resembles too strongly the existence of things in Liberia sometimes.

And does not this give to DRESS a kind of mania, that takes into it respectability on the wrong ground? Is not fashion and extravagance in DRESS here fed and fostered? Yes DRESS, accursed DRESS, murderous DRESS, ungodly DRESS, demoralising DRESSING, walks off here with what does not legitimately belong to it. Is not here the great crying sin of Liberia basking under the cloak of respectability? Eating out the other half of the wealth of the country from all sources. The merchant may have a reason for dressing his family, it makes his goods sell. But what are the hidden workings of this all absorbing *dress business?* Let Liberia inquire a little into this matter, while it is today. 1st. Among the scores of marriageable, and ever [illegible]rting young people in our community, ho[illegible]s it that so few in certain classes marry? Wh[illegible]s the register of legitimate, and illegitimate c[illegible], so nearly ballanced? Nor are these reco[illegible]gs to be confined to the poor, and No. 3 and [illegible]o. 4 classes either. Is it not that men afflicted with the *respectability* of the *Dress mania* find that it takes all they can rake and scrape to procure broad cloth, Casinet, Casimere Janes of wool, and the finer sorts of cloth caps, hats, with gold chains, rings and jewelry? Because they must be *respectable* and beloved young gentleman. Why are so many ladies seen smoking, shooting, idling about, dressed up like stuffed frogs! while their poor mothers and fathers, are * * * worked to death;—why? from false notions of the disrespectability of work as connected with dress. Work good enough for natives, &c. Not able to provide for themselves what will they do with a family? A lady butterfly, who must have a new dress every week, and sometimes more. And all the foreign pork, bacon, beef, flour &c., &c., &., she can gormandize besides; and no mean house and something in it too besides. And my father and my husband *must* find it, *must* do it. Is not an impassible gulf thus thrown in between the young maid, for marriage and conjugal friendship? nature says it is not good to be alone.

And what young man can venture to the great houses, to find a wife, without hoping help from the "big houses," to mind her, that is feed and clothe her? Their extravagance have had its life long sway, and how often when one does this, is he so plainly suspected, that he heartlessly backs out leaving his tender love in tears. Still high clothed, and highly fed, and full of blood, and passion and fire, made for society, with * * * * * * * * * * warmer grasps of legal sociability, thwarted? How often is the hopeless plunge taken down the gulf of sensuality deep! deep!! DEEP!!! And why is it so strange strained, destorted, and foolish notions of respectability, and out side show of it is indulged. A man of money may wear Dungaree, and his riches passes him, but no other dungaree wearer, must approach the shrine respectable. The standard of our social and moral measure, is founded too much in "filthy lucre," based too much on "the root of all evil," and its influences are evil, and only evil viewed from any point whatever. Truth is, dress must be had, honestly if it can be gotten, but must be had! and here the cost of dress be[illegible]es often dearer than life itself! * * * * * * * * *? But I let the curtain fall—and ask must we ever live so? Can we exist? We must all go back, into and trace our blood—from the brutalized trammels, and influences of slavery. A pretty dead evil then I confess, trade ourselves out, by personal honesty, virtue, and proper respectability, maintained, or recovered, and estimate how is it now? How with me? set the true standard. Aim at the true mark ourselves, and aid those impartially who do so too. Then we will hear less of this I am as good as him, or her, and see less unnatural straining to show it. Then this man will not be sued at law so much for meat, and dress, Mr. and Mrs. will not be so much at war about it. Untold thousands now hung as fool marks on the back, will go into our purses and chests, to help us in honorable and honest pursuits of life, and to find living and lasting monuments, of personal and of national improvement; our holy marriage rights will not be wa red and cut off—our families and very existence will no longer be as curses to us. We will no longer weep over the lost chastity of our daughters, and the worthlessness of our sons—labour made honorable will give its reward.

ELIJAH JOHNSON.

Greenville Sinoe, Sept. 1st, 1856.

My Dear Sir,—I embrace this opportunity of writing about matters in general. The conduct of the Bataw people, concerning the indemnification, gave rise to suspicions of there being some evil design existing among those tribes; and reports brought in from the interior strengthened certainly, these suspicions. Joe Weah sent a message to me to this effect, that the [illegible] had been the allies of the Bataw, while they were at war with him; that when peace was proposed, "Nyah" was not mentioned, nor did Bataw notify them to discontinue hostilities, this according to their notions of things would justify them in fighting "Joe Weah," and that the Nyah people were preparing to attack him. Much anxiety on the subject were manifest by our people, especially after it was heard, that "Tom Puss," was the instigator of it.

I determined immediately to send to Bataw, and have the matter investigated. The Commissioner E. J. Kirk, and his interpreter were absent three days, on his return, he reported favorably of the appearance of things. "Tom Puss" and all the Headmen denied the report altogether, that no such design was ever thought of for a moment. Tom says, they have had enough of war, and there is not a man in the country at all disposed to take up his musket. Mr. Kirk says, from personal observation, there is nothing indicative of hostilities, they are suffering greatly from the effects of the weather, and other inconveniences.

They are now actively employed preparing to settle the indemnity. The amount has been divided among the men according to circumstances.

"Tom Puss," being the richest man, assumed one hundred croos, some have taken forty, fifty &c., and the greatest solicitude is apparent, to be rid of the fine in a few days, I hope to receive something from them, they have men in the bush country, engaging bullocks, sheep, goats, &c., to help the cause forward.

On the 24th. ult., the little captive girl, was restored to us by Jumbo and John, she looks well, Jim Dow, has sent for his neice, the Blue Barre people demands her; and I will have the matter adjusted to-day.

We are all doing pretty well, all things considered, and if the light fingered gentry could only be controlled, we would be at ease with regard to such edibles as are generally produced here, I am of the opinion that special enactments will have to be made for this county, by the Legislature. * * * * *

We are more than obliged to you for the seeds, the season was dry, and some will certainly be lost, however, that does not alter the case, we are quite grateful to you, and Dr. Forney, to whom tender our grateful thanks.

With kind wishes for the health of you and family.

I am yours truly,
R. E. MURRAY.

THE MORMONS.

It is a remarkable fact that the greater part of the recruits to the Mormon settlement come from Europe. Ship load after ship load of deluded immigrants arrive at New York and Boston. Women take their children and desert their husbands, leaving them often in debt, and stripping them of all that they can carry away. The accounts which the English papers give of this infatuation are marvellous. Thus it is that the United States bear the odium of the vileness and obscenity, of what, after all, is rather a European than an American community.—*Providence Journal.*

The Pasha of Egypt has issued a public notification permitting all Christian soldiers in his service full liberty to worship God in any way they may think proper.—*The Examiner.*

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