a century, to the interests of Liberia.

Resolved—Unanimously that the thanks of this meeting be, and the same are hereby tendered to Rev. Mr. Gurley for his untiring exertions—though prosecuted under many discouragements—in advancing the intrest of Liberia; and that he be assured of the high esteem and respect in which he is held by the Citizens of this Republic, and that they will ever remember with greatful hearts his christian and philanthropic efforts in the cause of humanity and religion.

Resolved That a Committve of five be appointed by the chairman to confer with Rev. Mr. Gurley; and to answer such questions as he may wish to propound to them in the furtherance of the object of his mission; and that said committee be requested to collect specimens of nature or of art, which may be of interest to present to Mr. Gurley on his return from Cape Palmas.

The chairman appointed H. Teage, B. V. R. James, A. D. Williams E. W. Baker and A. Blackiege.

The meeting then adjourned

S. BENEDICT.
Chairman.

H. Teage.
Secty.

For the Liberia Herald.

Messrs Editors:—In your last number there is a communication from Elder A. P. Davis, which deserves a moment's notice. The article was of course written for effect in America—for what other object could the writer have had. For surely his traveling and preaching will not by any one here, be thought extraordinary—seeing, he is paid to do so: and seeing further, that others have done it, and still do it, without fee or reward;—and seeing still further, "that Monrovia is one of our stations." When was Monrovia made one of Elder Davis's stations? By the board at Richmond—by Elder Day; or merely by the dictum of Elder Davis? I certainly for one, have no objection that it should be made one, and then I could only wish that a man could be found to visit it, "having weight of character—upright himself—understanding the doctrine he imparts to others," and enabled, by having the confidence of the world, and of the brethren, among he statedly labors, as well as by living in peace with them, "to correct, rebuke and reprove in righteousness." But enough of this: *Verbum sat.* Now for the discoveries—and this was, that all the churches in Montserrado County, need *good undershepherds.* Coming as Elder Davis did, from another county, this statement must be regarded an invidious comparison—and under the circumstances,—however designed, a most unworthy and simple one. That the churches here need good undershepherds, I will not deny; but will Elder Davis say the churches in Lowa do not need them? I would not bandy words. I will state facts. The increase in some of the churches in Monsterrado County, in the space of about two years, has been from one third to one half their present number, and a sweeping revival was going on up to only a few weeks before Mr. Drayton arrived here from America. What increase has been made to the churches in the other counties? We would like to know. If the want of faithful pastoral oversight is to be determined by the stationary or onward condition of the churches, Elder Davis has only to count the present number of his flock, and compare it with the date of its constitution, to be compelled in charity to apply his remark elsewhere, besides to the churches here.

The second discovery, and the most important, was the "people of Monrovia cannot be taught by any one less informed than themselves." *Mirabile dictu.* Wisdom cannot learn from ignorance! Sublime discovery!! But is he sure his discovery is a truthful one. I subscribe to the general correctness of the remark: but there may be exceptions: and if I did not love the brother too much, I would employ a part of his communication as a proof of it. I conclude by joining brother Davis in the invocation "that the God of churches, and missions will bless, (as I am not selfish, and all need a blessing)—all the churches, in Montserrado and Bassa too and increase their number, and make them a hundred times so many as they be, and fill all the stations with good, humble unostentatious men.

Yours,
THEOPHILUS.

For the Liberia Herald.

Messrs Editors.—Sirs, in the June number of your monthly chronicle, appeared an article entitled "Reviewer Reviewed" of which Citizen of the World was the author, in reply to an article which appeared in "Africa's Luminary," signed "Reviewer," descanting in a most unchristian manner upon an article which appeared in the February number of the same periodical on "*Christian Perfection*" written by Rev H. W. Ellis. In what measure "Reviewer" executed his purpose in his review, I leave the intelligent public to determine.

In the August number of the "Luminary" appeared on editorial by the editor who here felt himself more capable at this stage than ever, to appear before the publice with a column of senseless subterfuge.

The article on Christian Perfection by the Rev. H. W. Ellis, as I before remaked was submitted for publication upon request, but why the article appeared before the public without the author's name, I known not, but his name was withheld. The Editor of the "Luminary" attempts to deny that the article was solicited, by saying "the last Annual Conference appointed him to take charge of the "Luminary" in February for the remainder of the year 1849 &c." With that we have nothing to do; because the Annual Conference in their appointment of the Editor knew well "that a pigmy would be a pigmy still, though perched upon the Alps." The circumstances leading to his appointment were unavoidable,—the former Editor (Rev. J. S. Payne) having been removed to Bassa County, as Preseding Elder of that district, which necessarily compelled them to give that responsible post, to that domestic prodogy.

Readers the piece on Christian Perfection in question, of which the Rev. Mr. Ellis is author, by solicitation, was given for publication in the columns of the "Luminary," and accordingly placed among the papers of that office. It then legally became the property of the office, and its publication would certainly ensue, when those concerned thought proper; and all Mr. Ellis had to do, was to await its appearance, however distant, before the public. The Editor of the "Luminary" acknowledges asking the Printer for an article for the "Luminary," he produces the piece on "Christian Perfection" by Rev. H. W. Ellis, the Editor readily accepts it and ordered its immediate preparation for the columns of the "Luminary" and published the same. Now readers what it here evinced? Is it not mutuality in nature, and solicitation in principle? There can be nothing else: and against what principle contained in the piece entitled "Reviewer Reviewed," is he writing? Does he wish to deny even the piece appearing in his columns? I can comprehend nothing else, nor can any unbiased mind comprehend it an any other light, but such a narrowly capacitated individual as the Editor. I fear that this *hypocondriac* will do himself some serious injury. "We have nothing to do with the Review" that appeared in the Luminary of June 13 on said article." The Editor of the "Luminary" asserts that he had nothing to do with the "Review." How much truth there are in the assertion; after some remarks, reader you will determine. He, the Editor of the "Luminary" must have read the "Reviewer," in *copy* and corrected it in proof, he received it, and ordered it to be prepared in the columns of the "Luminary" for publication; but he boldly asserts that he had "nothing to do with it." There was no no other channel for it to go through and find itself in the columns of "Africas Luminary" but in and through the Editor. About the piece on "Perfection" he is as wise as a *serpent*, but about "Reviewer," he is as harmless as a dove—knows nothing.—what simplicity—just such as the serpent evinced to *Eve* and ruined the world of mankind—just such simplicity by which he will ruin all with whom he may associate. "But with the "Citizen of the World" we would advise him to remove from "Liberia," if he is any where in it as this social climate is not so congenial with the peculiar propensity that he appears to be so remarkably addicted with. The Editor of the "Luminary" advises that Citizens of the World should leave Liberia if he is any where in it; very good indeed. Because when *truth* in a minister becomes burried, (for in this town the congregation he is pastor of is the largest, and certainly, the most deteriorating influence will be felt among the greatest number) it is time, not only for the Citizen of the World to leave, but every one else. And as regards the "congeniality of this social climate, being not adapted to Citizen of the World;" good again—for when *envy* in a christian Editor has hid itself, who could live in such foul air caused by such foul mouth vituperation in a gospel minister.

"As an *excathedra* of all who may hail by that most unenviable epithet, it is derived from the Latin, and *cathedra* from the Greek; but as I am neither a Latin, nor Greek scholiar, and consider myself very dificient, in my own vernacular though my antagonist may "stand the plans proud pillar," and exaltingly say "shout all ye gods,"—there was a constable some time since sent to arrest a person, but unfortunately he failed to do so, he having a great idea of the dignty of his office of thief catching like our "*excathedra* friend, of his Latin profession was anxious to make his returns in *Latin*, wrote the following sentence on the back of the writ "*non est come atebus, et railum swampo.*" The good Magistrate under this circumstance was compelled to scratch his head, for sometimes he thought it meant one thing and then another, until he finally gave it up and asked the constable to explain the unintelligible sentence, when he translated it thus "non est come atebus means I could not catch the scoundrel, "et railum swampo' means he crossed the swamp on a rail." Under this consideration of that part of the subject whenever there occurs a vacancy in the language profession, I will recommend him for the situation.

Again he assails the Rev. Mr. Ellis who had nothing to do with the matter in dispute, no father than the piece on "Christian Perfection" concerns which was published in the February number of the Luminary. The Editor of the "Luminary" acknowledges the piece to be good in its tendency, and virtuous in its principles, and that he gave an editorial article soiciting his brethern to write and thanking Mr. Ellis for the same, and frankly acknowledges soliciting the piece, for he says he "thanked brother Ellis" for the piece in question." We think very hard of the Rev. Mr. Ellis because he knowing this publication to be false, and not having corrected it before this time." Mr. Editor charity begins at home; you suffered to appear in the columns of "Africans Luminary" a paper entire christian in its principle, supported by a christian society in the U. S. for the purpose of disseminating the truth of the gospel in this heathen land, an article libelous in its character, touching nothing in principle and fact of the subject matter of the piece, on "Christian Perfection," signed Reviewer" but very "pragmatically" avows your innocency. "I have nothing to do with the Review that appeared in the Luminary of June 13 on the said article." What subterfuge, what senseless diatribe in the Editor of the Luminary. It do appear to us that Mr. Ellis is equally as guity of falsehood as the Citizen of the World, as the Citizen of the World has lied in his defence." How can the editor make it appear that the Rev. Mr. Ellis is guilty of falsehood; Mr. Ellis's piece on Christian Perfection, had reference to no particular denomination, he was not holding up his own faith and putting down any other, but tells the editor, as well as others, that without holiness of heart no man shall see God. Mr. Ellis has had nothing to do with the matter in question, he has neither aided, nor abetted in it. Now in what manner is he guilty of falsehood? This libelous asssertion made by the Editor, of the "Luminary" is characteristic of himself, for certainly Jack will not forget his trade. And so it seem to be with him, he think every one like himself "fabricating in great wickedness, such foul mouthed vituperation" upon the Rev. H. W. Ellis. Messrs. Editors, since *virtue* in the christian Editor has gone begging, and his *conscience* nailed to the wall, what can you expect more than to hear, and see appear in the colums of the Luminary, such a wicked and calumniating article which certainly will prove to the disvalue of his reputation?

Citizen of the World.

Monrovia Aug 22, 1849.

For the Liberia Herald.

Messrs Editors:—Sirs, I read with much attention the communication in your last number (July) from Rev B. J. Drayton, Cape Palmas. The subject of introducing civilization and christianity among the heathens particularly those in the neighborhood of Liberia is a matter which I take a lively interest in—indeed I hold it to be the bounden duty of our government to adopt every practicable expedient to bring the surrounding tribes as speedily as possible under the influences of christianity and civilization. It is policy to do so. The interests of the state demand that it should be done; to say nothing of our duty as individuals, to foster every means within our reach, for the enlightening of *our race.* Mr Drayton seems to entertain similar views and hence the recommendations he makes in his communication. He says, that "the most ready way to accomplish the objects in consideration, is for the government to make roads into the interior, that the missionary and the merchant may travel side by side; &c, &c. And that there will be security for the missionary and the merchant, because the Africans will know that they are under the protection of government, &c. &c." I do not wish to say a word that will detract the least from Mr. D's. views;—his letter in general is worthy of being attentively perused, and it will advantage many if the principles it contained are adhered to. Mr. Drayton is known to be a consistent minister of the gospel, zealous for the conversion of his fellow creatures to christianity, and it is believed that he is truly sincere in all his propositions for that effect. I must, notwithstanding, decline falling in with his views; and so will every one I think, who have given the matter matured consideration. At this time of day, it is preposterous to imagine that *missionaries,* (I allude to those persons who are employed by religious societies in the U. S. to teach and preach in Liberia,) are to be depended upon to effect this most important and desirable object. I say it is perfectly absurd to imagine such an idea, much more to believe it. Daily observations teaches the people of Liberia that themselves do more in their families in furtherance of civilization and christianization of the heathen, a hundred fold more, than do the operations of all the different missionaries combined. I do not pretend to any knowledge of the success of missionaries in other lands. I have read many of their reports, and if they are to be relied upon, then the missionaries in Liberia have the name *only,* and not the talisman that gains success. Scores of thousands of dollars are expended annually in Liberia for the support of "missionaries," and what is effected by it? I reply nothing—litterally nothing; when leaving out of the consideration the advantges gained by the people by the expenditure of the money. I make no charges against the "missionaries" among them; I number some of my warmest friends; but I am a Liberian, and feel deeply interested in every thing that concerns it. It is our duty to watch every movement that is made for the advancement of our country, and when conclusions are assumed and advocated, that will not bear fairly on subjects effecting the interests of the country, we ought to speak out. I take the liberty of doing so, in denying in plain terms, that any material advantage is to be derived from missionaries in Liberia. The missionaries know this themselves. If any suppose I have erred in what I have said, I would suggest, that at once, without delay, that the number of African children in the different families in Liberia be counted—those of them who can read,—those who have learned some useful occupation, and those who have made a profession of religion. Let each class be added up separately; and then send some persons, who are entirely disinterested, to the mission stations to make similar count, and every body will see that I make no exaggeration, when I say that no material advantage is to be derived from the employment of persons as missionaries to the Africans in Liberia. And the money thus lavishly expended for their support is wasted. But this state of things can be altered!—altered for great good, in many respects: but I will not now enter into full particulars. I may do so hereafter. It is sufficient for the present, that a suggestion be made for the different missionary societies in the United States—to place into the hands of the government of Liberia' the money they expend annually in Liberia for missionary purposes, with the understanding that the government will employ it for the civilzation of the aborigines of the country. It cannot be doubted, that the government have greater interests at stake, in wishing the civilization and christianization of the Africans, than the missionary societies can possibly have. As Liberia marches onward, so ought her sons—if they are permitted to live on in their untutored state, the country will not, cannot advance with that strength which it should. In fact, the Executive of Liberia and its Legislature will be much more adequate to form plans for successfully bringing the heathens under the yoke of christianity, than any body or institution can be.

I have written more than I at first intended, and lengthy communications, I know are not often read. I am not sure that my style of writing will be agreeable to your many readers. A number of years have gone by since I sent a communication to your paper, but if I have any reason to suppose that this well is recieved, I may write shortly, giving more minute particulars of the subject, I now touch upon.

ALPHA.

Messrs Editors:—I wish you to consider this a post script, to my communication, which I certainly expected to find in you last number, August,—but instead of it you make an editorial notice, animadverting upon it, in a very strange manner, which I think was very inconsiderate in you. If you had published the communication, and then referred to it. I would not have been surprised;—the course you adopted, was in my opinion entirely unwarranted, and intended, I believe, to encourage hostility to it.

ALPHA.

September 12th, 1849.

For the Liberia Herald.

Messrs Editors:—Sirs, Mr. Leiper, more ambitious to aspire to the vacancy occasioned by the death of Senator Prout, in the Senate;—than evidous to get wood, or pretice virtue. This want of virtue is alike evinced both by the report that he came to Liberia tied, or ironed as well as his nameless subsequent conduct in Liberia. This man would excite a crade against me for not taking the currency more than others will take it of me: that he may upon this hobby, get into the Senate.

I need but to be convinced that I act unjustly, ungraciously, or unnaturally towards any person or thing, to abandon my course. Enough for the present. I will endeavor to so arrang it as to take it.

E. J. ROYE.

Sept. 28th, 1849.

For the Liberia Herald.

The Ladies "Dorcas Society of Monrovia," acknowledges the receipt of "Five Dollars" from B. Coats, Esqr. of Philadelphia, by the hand of the Honorable S. Benedict, for which they tender their most cordial thanks. All such manifestations of benevolence, which must eventuate in the redemption of those in indigent circumstances, and for the benefit of whom, as far as practicable, this institution was established.

I have the honor to be
Your obedient servant,
N. M. HICKS,
Corresponding Secretary.

Monrovia, September, 15th, 1849.

For the Liberia Herald.

Lines by Mr T. G. S. an immigrant by the Liberia Packet, on his arrival.

"Love of liberty brought us here,"
Ills to flee, too great to bear;
Bondage's chain, complete to sever,
E'er manhood's zeal were crush'd for ever.
Rous'd from our infatuation:
Inspired with hope, by this young nation:
Africa's weal or woe, we'll bide.

T. G. S.

A Distinction with a Difference—A witness was lately called upon to define what was a 'young female human being,' and what was the distinction between her and a 'young lady.' He gave the following reply.

A young female human being wears pinafores, long frocks, check aprons, eats large quantities of bread and butter, giggles at the boys, hugs wax dolls, and plays 'puss in the corner,' and chickemy, chickemy crany crow'—whilst a young lady carries her hair done up nothing; reads Byron and Bulwer; wears bazarines from Madamee. Voizin's; eschews pantalets; casts her eyes down at the sight of young gentlemen; has a small appetite, chiefly confined to salads and sweetmeats; and generally, when there's room enough, sits at the first table.'—*Exrminer*

Obeying Orders.—While lying in a Southern port some years since the master of a vessel belonged to New England smoked her out for the purpose of destroying rats. The next morning about a dozen of these long tailed gentry were found and brought on deck. Their fat and sleek appearance evinced that they had been well cared for by themselves, if not by others. The steward came aft, and pointing to the heap, inquired of the captain what should be done with them.

"Done with them?" responded the captain, who was something of a wag, "why make them into a stew."

Nothing more was said by either party on the subject at the time. Several gentlemen had been invited on board to dine upon squirrels, which the captain and a friend, who was a good marksman, had "barked" the day before. Dinner was served up in good style, and the appetites of all did justice to the fare; but most of the party preferred them made into a stew to any other way.

"Steward," exclaimed the captain, as he was changing the dishes preparatory to setting on the pastry, "can't you give us just such a stew tomorrow! You know there are some of the squirrels left.

"Didn't make dat out ob squirrels, sir," replied the African, with a hesitating attempt to smile, but which was kept back by a slight tremor.

"What then!" inquired the captain, quickly.

"*Why, sir, ob de rats, as you ordered me to.*"—*Examiner.*

Maryland Historical Society

The Maryland State Colonization Society Papers

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