LIBERIA HERALD.

NEW SERIES.

(FOR OUR COUNTRY.)

VOL II. MONROVIA, LIBERIA, (WEST AFRICA.) NOVEMBER 6th 1851 NO. 7.

LIBERIA HERALD

Published Semi-Monthly.

The Liberia Herald is published in Monrovia on the First and Third Wednesdays in each month, at One Dollar *per annum*, payable in advance.

The rates of advertising in the Liberia Herald, are,—

For a single square, one insertion, $ " 37 1-2c
For half a square, one insertion, $ " 25c.
For each subsequent insertion, $ " 12 1-2c.

Five lines or less, constitute half a square, and ten lines a square If an advertisement exceeds a square the price will be in exact proportion.

Marriages and obituary notices are charged 25 cents for one insertion. Payments in all cases, in advance.

Voluntary correspondence, containing interesting or important facts, solicited from any part of the Republic.

No notice will be taken of anony[illegible] communications; nor will rejected communications be returned.

All communications must be addressed to "Liberia Herald."

BENJ'N COATES. WALTER BROWN

COATES & BROWN,

Wholesale Dealers in Foreign and Domestic Dry Goods,

No 139 1-2 Market street, North side, between Third and Fourth streets, PHILADELPHIA.

NEW GOODS!

And almost every thing else in use!!

To tell you Liberians about them would be, perhaps, either to weary your patience, or to doubt the veracity of the statement or that of the true existence and [illegible] senses.

Therefore, come and [illegible] about, and see what you want.

In every case [illegible].

Yours most Respectfully,

E. J. ROYE.

Monrovia Feb. 21 [illegible]

Job Printing [illegible] executed at this [illegible] reasonable prices.

LIBERIA HERALD

Aug [illegible] 1851

NOTICE!

[illegible] is hereby given to all persons having claims against N. [illegible] of Monrovia, deceased, for debtor, are hereby requested to present them to them designed properly authenticated [illegible] before the 1st day of February next, and all persons indebted, to him, the N. M. [illegible] will come forward [illegible] otherwise [illegible] be paid against them without further notification.

F. P. PAYNE.
Trustee

Sept 16th 1851.

LIBERIA HERALD.

The Wounded Dove.—An Indian Tale.

[*From the New Brunswick Offering.*]

"Daughter of the red men, why thus have ye wandered since the sun arose and smiled into the wigwam? Behold, his last red glance is upon the waters, yet the brow of Sunny-Cloud reflects not its ray. And then, Talking Bird, what hath hushed thy ever joyous voice? Tell me, have ye seen or heard the track of the wolf to day?"

Thus spoke the Indian mother to two dark maidens, who came and stood before her as she rested at sunset from labor.

Talking-Bird, the younger of the maidens replied:

"Nay; we were but thinking of a new-found friend We are sad, because he is of a race that our mother, loves not. Bending-Oak is a wise squaw. Her words are mild and fearless as the south-wind over the prairie. Sunny-Cloud and Talking-Bird will tell their tale and then listen to the wise words of Bending-Oak.

"The sunbeams had not warmed the stream when we entered the canoe to go and seek medicine herbs in the great prairie far down the river. Everything was calm and glorious as the smile of the Great Spirit Sunny-Cloud and I were very happy. We mocked the birds that sang above us, we repeated the wild legends of our tribe, and talked of all we had ever enjoyed or hoped to enjoy. So the time passed, till the moonbeams fell upon our heads, and the waters dazzled our eyes. We rowed into the shelter of a willow grove, and rested As we sat in the canoe, listening to the low ripples of the stream, and thinking pleasant thoughts, there came a flash like lighting through the trees, then a sound quicker and sharper than thunder; and a pretty dove fell wounded into the canoe beside me. I took the poor bird, and smoothed down its feathers. It panted for one moment, and its breath was gone. Just then a tall hunter appeared under the shade of a papaw-tree. His robes were curiously fashioned, and he bore upon his shoulder a load of the choicest wild game. He was not like our chieftains; for his face was of the hue of the January snow, when the yellow sun shines upon it, and his eye was bright as the depths of the moonlit sky in summer

"A white hunter! Why does Talking-Bird use golden words when she speaks of him?" said the aged squaw, peering into the maiden's face.

"The crows of our young men are like the wing of night; and methinks the dark forest girl should admire them more than the bleached visages of her nation's foe."

The maden turned and averted her eyes, and Sunney-Cloud spoke in her defence

"The pale hunter was bold and kind. He laid his burden upon the grass, and spoke to us as a brother speaks He smiled upon Talking Bird and told her that it grieved him to have killed a warbler gentle as herself, whose voice was musical and tender, like her own."

"And did the silly Talking Bird return his smile? These were not the words of a brother, but of a foe. The rattlesnake knows full too well how to lure the mocking-bird. His charms are bewitching, but he hath a deadly sting."

"Yet surely this was no traitor," persisted Sunney-Cloud. "He spoke of his home in a far off land, as beautiful as the hunting-grounds of our dead warriors And he called us sisters saying that we had one Father. Then he laid dazzling ornaments into our baskets, and promised, before another moon, to bring richer gifts to the wigwam

"Have ye put the white foe on this Indian's trail?" said the squaw, angrily. "Doth the dove [illegible] over its nest to the glaring eye of the hawk? Foolish One! [illegible] rightly named. She [illegible] from the crag across the [illegible] A few more storms will howl [illegible] will fall, broken and withered [illegible] she will fall from a high place She has [illegible] the tree-top, and seen the tempests sweeping [illegible] the valley, while others stood quietly [illegible] dreamed of danger And she [illegible] daughters, that in the track of the white man, the red race hath ever been swept away [illegible] before the wintry blast. The tongue of the pale-face has two sides; one is smooth [illegible] the other like coals of fire. If Talking Bird listens to him, her fate will be like that of the bird that fell by his fire-arrow. I was taken from the great spirit, to warn you."

"But the Indian girls must not forget to be civil," [illegible] Talking Bird, who had been [illegible] a listener. "As I stood in the canoe, to turn its course down the stream, my blanket caught on a dead bough, and I fell I could [illegible] the bough, but the blanket checked me, and I hung like a weed in the deep water. But for the strong hand of the white hunter, Talking Bird, voice might never again [illegible] with the song of the youths by the wigwam fire. Surely, when he comes, we must give him venison and a shelter."

The Indian mother's heart almost yielded but the frown lingered on her brow, and she departed, muttering, "Where is the brave that once dwelt in the tent of Bending-Oak? He fell long ago in the distant winter village, and the buzzards have picked his bones. May the same fate come upon every son of the murdering race The curse of Bending-Oak is upon the white wolf, and on all who smile upon him."

The next day the aged squaw talked with the chiefs concerning the expected intrusion into their camp, and besought them, by removing to the borders of a distant river, to evade their visitor. But the girls of the tribe had preceeded her with glowing descriptions of the treasures which the white trader would bring to offer in exchange for their furs; and curiosity and avarice, over came all her warnings and maledictions.

To be Continued.

For the Liberia Herald.

Bassa Cove Oct. 14th 1851.

My Dear Sir,

It was over two months after the date of the redemption of your promise (as contained in the last number of the August Herald), to give me your views in reference to foreigners being permitted to possess interest in the cultivation of lands in Liberia, that it came to hand. I have unavoidably suffered more than a month to elapse (owing to the pressure of business) before responding to your views either pro or con. For which I need make no further apology, nor even for a dissent from your views (should this be the case,) because we are not strangers, and we would allow such other privileges in correspondence, that would, perhaps, to others prove highly offensive.

As the word interest in your article, may be applied in the premises either in a restricted, or more extended sense,—until you define the precise limitation of your application of that word, I shall be at a loss how to express myself, whether agreeing with you, or dissenting.

If, Sir, by foreigners, you restrict the term to white people, and by their possessing interest in the cultivation of lands in Liberia, you restrict that interest to the investment of capital in the cultivation of lands, exclusively owned by Liberians. (such Liberians as our present Constitution recognizes), and with the expectation of a refundment only through the medium of the products of the land they thus may be allowed to cultivate—an interest to this extent, though attended with some dangers as well as benefit in our infantile state, I have no inclination to oppose; perhaps I might measurably become its advocate, until such arrangement began to wear a suspicious or undermining aspect.

But, Sir, if you mean that their interest shall comprehend the owning of as much as a square inch of Liberia soil, either singly or jointly, to this I must uncompromisingly object, and think that I will firmly maintain the same opinion for many years to come, perhaps to the close of my earthly career.

I confess, that there is considerable plausibility in your remarks that the fearful apprehensions of many of our fellow citizens, that their rights &c. &c. will be liable to an abatement, provided whites are permitted to reside in this country, (originate from the fact that nine tenths are from the south where they were accustomed to seeing money—power and intelligence on the side of the whites."

It is but reasonable to suppose that persons bred and born under such influences will be thus strongly impressed, (for it is an old and pretty well received saying" that a burned child will dread fire,) and I cordially agree with you—that such persons should not be ridiculed for entertaining such notions.

But Sir, after all our speculations in the premises, it must be confessed, that there is something seriously true, in the fact, that knowledge is power,—and wealth is influence, and will always predominate over their opposites. When I speak of knowledge being power in reference to white men, I beg that you will not consider me guilty of the current blasphemy (in some countries) of ascribing intellectual superiority to them! Though immodest circulation is given to such false sentiments, by those who would ascribe or assume this superiority to themselves, and which in my humble opinion but illy accords with the refined manners and good sense of the age. Yet, let my tongue become paralysed before it utters such a sentiment and my right hand perish before it pens it. I simply mean that they are in advance of us in acquired abilities, owing to well known circumstances which for centuries have given them the advantage over us.

These acquired abilities are one of the prominent causes of the mistaken idea of natural superiority, and consequently of the prejudicial distinction kept up between the two races, though living in the same country; for wealth and power are the product of acquired abilities and which distinction more or less prejudicially kept up, will never cease, until the distant and scrupulous (as to homes) generation of the races takes place, and the African in process of time, by a development of his powers under equal advantages demonstrate his equality and susceptibilities in every respect.

But by this time i. e. when this demonstration and "Liberia which is destined (like the sun among the planets) to be the great centre of attraction to the colored race and the instrument of its exaltation in the scale of civil and religious eminence, will no doubt possess sufficient numerical power to demand and coerce that" which, reason morality and religion have failed to produce in the bosoms of their professed votaries. "True Liberty," Perfect equality."

But Sir," until true liberty and perfect equality predominate in every Anglo Saxon heart, as they do now on their tongues; there is much danger and no less folly in attempting a union of the two races in the same nation. I know you believe it to be impossible in the U. States; you are convinced that the prejudice is too strong there from north to south, and from east to west, to admit the colored man to full privileges, and perfect equality. Show me a dozen abolitionists, throughout the whole length and breath of that land, that would be willing for a colored man to be President of the U. S. or unless he was doubly below par, would consent for a colored man to marry his daughter. And if this prejudice is so universal and deep rooted, as that the religious and different fraternities of the age cannot effectually reach it, may we hope for any change shortly in the U. States, or even in the Anglo Saxon bosom in Liberia, though he became nominally or virtually a citizen.

"But Sir," please indulge me by listening to one more objection to any attempt of identification of whites with us and I will have done. Though it may not seem strange to you, yet it may sound both strange and incredible abroad, especially, to such assumed superiority. That there is as much feeling of distinction in Liberians with regard to white men and women, as ever existed in the U. States towards our race. Do you know Sir, that; that white lady has never been born in the U. States as yet, that some men in Liberia would suffer their sons to marry—nor has that continent—produced the white gentleman that some men in Liberia would give their daughters in wedlock to.

Though Liberians glory in treating all well behaved white people politely and hospitably and disdain the betrayal of such inhospitality, as letting passion so far triumph over reason as to manifest any signs of the latent fire without cause. Yet I assure you that a majority to day in Liberia rather see their sons and daughters sealed up in coffins and deposited in the house appointed for all the living, than form a matrimonial connection with any white person the U. States ever produce —they wish no connection of the kind, they despise it with as much—and in fact with more real indignation, than the greatest pro slavery man in South Carolina. Perhaps the truth of these assertions may be questioned abroad, but sir I appeal to you, as a resident in Liberia, and as one of her noblest sons—are they not the essence of truth—they are facts, and will remain so, as long as the prejudice of the U States exist toward our race. There is a powerful reaction of their prejudice, it is both justifiable and efficiently reciprocal.

You must therefore see Sir, that a white persons interest in real or any other estate in Liberia must be either very limited if to exist at all.

I did purpose extending this article to a dozen or more pages but have since changed my mind—supposing that we possibly possessed a harmony of sentiment.

Yours most Respectfully,
STEPHEN. A. BENSON.

Genl. John N. Lewis.
Monrovia.

For the Liberia Herald.

A Bassa man's traditional account of the present condition of the civilized man Kroomen and Bassa man "who were in the begining created equal"

God after having created all things and set them in their proper order, was one day dwelling in a house he had erected for himself, and he bethought him to find some employment for man, as he was idling away his time day by day, and becoming a troublesome being to creation. So, God, early on the following day, laid off a tract of land for a farm, and set him to work. Well, the Kroman, Civilized man, and Bassa man, went out and worked faithful, in clearing until noon, when God who had the table laid for dinner;—the old consisting of Dumboys, Palaver-sauces, Palm Butters, together with various meats dressed and cooked after the African style,—called all the men to dinner. The Bassa man came in first, took off of the Dumboys off the table, set it down on the floor, and commenced eating away with his hands, at a rapid rate.

The civilized man came in next, and taking a chair, set himself by the table and commenced eating in a very fastidious and polished manner. The Kroman coming in last, instead of sitting down to eat at the table or on the floor, took his station behind the chair of the civilized man as steward or waiter, and served until the civilized man got through eating.

God observing all this, at once, forever after assigned to each of the men their respective states or conditions. He bid the civilized man to go no more in the field but walk about and enjoy himself at his leisure, as best he may, or as he pleases, attended by the Kroman, who is at his biding to go fishing, hunt game and dress it. While the Bassa man is to continue to work in the fields and make Palm Oil,—in a word, do any thing—and strive to make all the money he can for the civilized or white man as he is termed by them—be his complexion what it may—and in any way be conducive to his interest and happiness, and he,—the Bassa man,—is to be renumerated with a small pittance for his trouble.

Thus we have their notions of the different conditions of men, accounted for.

S.

Monrovia Oct: 1851.

UNHOLY PLEASURES.

The christian should be careful how he mingles with the world, or his christian profession; like a sword exposed to moisture, if it do not lose its edge will certainly lose its polish.

Maryland Historical Society

The Maryland State Colonization Society Papers

XII. Newspapers
B. Liberia Herald

February 1842(XI,4)--February 18,1857(n.s. VII,4)

1851

NEW SERIES NO 2