LIBERIA HERALD.

NEW SERIES

FOR OUR COUNTRY.

VOL II. MONROVIA, LIBERIA, (WEST AFRICA.) NOVEMBER 19th 1851 NO 8.

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, coustitute 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 news, solicited from any part of the Republic.

No notice will be taken of anonymous 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 action of your own senses.

Therefore, come and both hear about, and see what you want.

In every case payment down.

Yours most Respectfully

E. J. ROYE.

Monrovia Feb. 21st 1851.

Job Printing neatly and promptly executed at this office, at moderate prices.

LIBERIA HERALD

August 1st 1851

LIBERIA HERALD.

For the Liberia Herald.

Mr. Herald,

Reading a few hours ago, a back number of the Missionary Magazine, I saw a letter therein from the Rev. J. H. Cheeseman, under date of Sept 1850, a paragraph of which is entitled to some notice. Speaking of a superintendant for a proposed station in the interior, he says, "If the appointment of a person be left wholly with the Committee, the Board may not expect the station occupied until a man deeply pious can be obtained.' Now before I proceed further, it is proper that I should remark for the information of your readers, that this committee consists of brethren Day &, Cheeseman. What we have quoted above is, in itself, very good—none but deeply pious men should be employed as missionaries; and had bro. C. stated whether more and deeper piety is required in a missionary for an interior, than for an Atlantic station, we would not be thrown upon conjecture as to his purpose in penning the paragraph. But let us see the next period. "I think a good old Southern Baptist would answer well—I mean such men as may be found in the South, whose whole souls seem swallowed up in Christ" I have nothing to do with the pitiful flattery of this odious period—nor of its air and mein of begging for popular favor—sent as it was, to be published and widely circulated in those many regions where "souls seem swallowed up in Christ:" I notice it chiefly in its character of a downright and outrageous attack upon the piety of the whole Baptist population in Liberia!! Did bro. C not see it? Was bro. C. so absorbed in egotism and in a desire to hold himself up as a man of "deep piety,' and of a "soul swallowed up in Christ," that he could not see, how, while he was doing this he was stigmatizing his brethren?—How that he was telling the world, there are only two baptists in Liberia of "deep piety" with "souls swallowed up in Christ" and those are *myself* and my brother of "the Committee."? Although I have no well marked lead-line, or other definite admeasuring instrument with which to take the gauge or depth of piety in a brother, yet judging as seamen sometimes do, of depth by the color of the surface, I dispute most flatly bro. C.'s inferential position. Piety is seen and known in certain affections, and dispositions, and actions, and of these I may bring forward—meekness—gentleness—deadness to the world—humble-mindedness—quietness—and a spirrit that is not puffed-up. Now I will not be judge—but I call upon all Liberia to say whether our bro. C. has engrossed all these heavenly dispositions, and left all his brethren graceless and hopeless.

Out of the Providence Baptist Church most of the Churches in Liberia-proper went forth.—From her originial number of seven, hundreds have sprung up, and bro. C. himself was born of her, and nursed in her, and brought up and sent forth to preach, by her. How is it, or can it be that now, neither in the original parental, nor in all the numerous branches only one brother of "deep piety" is to be found? If so what have the Missionaries been doing? Year after year letters go—the mail swells with letters telling of "glorious times; refreshing seasons—God powerfully at work, edifying christians and converting sinners:" and yet after all these letters, and all these seasons and all these processes, in one brother alone the work of "deep piety" is effected. If nothing has been effected wherefore these letters—would it not be better to work more and write less? I think so; and so think the majority of Liberians.

I have however nothing to say against missionary brethren praising and extolling themselves, whether in outright eulogistic strains, or covertly in tomes of diatrive of personal doings and personal feelings, provided they do not at the same time depreciate others. It is therefore much to be regretted, that the pedestal of personal worth is so often overlooked, and the shoulders and heads of others is too often regarded as the only proper position of notoriety. We are here no strangers each to other—each others' virtues, talents, vices, failings are known. To the people in America we are unknown. Against a desire to be formally known abroad I have nothing to object. Nor do I complain of many of the letters sent to America and published there, but I and numerous others do regret they were returned here—and that, just because it forced us upon an alteration of our opinion of the writers. The letter which calls forth these remarks is peculiarly unhappy in this respect. Containing, as it does more than an invidious comparison, it almost provokes the institution of a comparison of the present state of the Baptist denomination in Liberia, with its state ten years ago when missionaries had nothing to do with it—of the harmony, peace and unanimity among the misionaries themselves, with the harmony peace and unanimity among brethren *not* missionaries—of the amount and success of *unpaid* baptist labor ten years ago with the amount and success of *paid* baptist missionary labor at this day; and then if success is to be expected to follow in the footsteps of "deep piety" and of souls swallowed up in Christ; and if the the bag proof of the pudding is in chewing we might arrive at a just conclusion. But I have no time for this at present. I cannot however close without remarking, that I have not penned a word in a spirit of unkindness. I hope therefore my communication will not be regarded as depreciatory: for although I do not by any means believe all I see in the letters referred to, yet I do not regard the writers worse than other men—I regard the writers as good as their brethren and no better.

Very Truly Yours
A. BAPTIST.

Monrovia Nov. 10 1851.

For the "Liberia Herald"

Mr. Herald.

I notice in the last number of your paper that some one calling himself Wm. Providence expresses great desire to know, what the "Missionaries are doing, towards civilizing, and christianizing, the benighted heathen within the boundaries of Liberia." I see also that the only reason he assigns for wishing to be informed on the subject is, that he sees "Missionary fields left unoccupied." Not that he feels any interest in the cause himself, but according to *his* notions every missionary field should be occupied *now*. He for gets that God works in his own time, according to the good pleasure of his own will—that he works when and wherever he pleases. *Missionary fields left unoccupiod.* True there are hundreds of fields—inviting missionary fields unoccupied. But why! Is it [because the missionary will] not occupy them? Is it because missionaries have abandoned them to sit idle! Surely not. It is because (we say it with feeling of regret) there are no men to occupy them. "The harvest is plenteous' we know, "but the laborers are few." That there are missionary fields unoccupied, is no reason to justify the belief that there are men to occupy them who will not. But says Wm Providence these unoccupied fields are all "so very inviting to the true Heralds of Salvation" Surely he does not mean that Missionaries should leave their present field of labor—their present sphere of action and usefulness to occupy these unoccupied fields—for we believe that every unoccupied missionary field, whether in Africa or not is interesting and inviting to the true Heralds of Salvation. But the "missionaries, says he, whose duty it is to hold up the glorious light of salvation are immersed in merchandizing." Certainly Mr. P. knows better—he knows that this assertion will not stand the test of unprejudiced minds. How he could be guilty of such a mistake in the face of evidence to the contrary, is a mystery to me Mr, Herald. We are aware that those missionaries living distant from the settlements, are obliged to indulge in petty trade with the natives around them, that is, exchange foreign articles for the products of the soil they must either do this or starve and if this is being *immersed* in merchandizing then the assertion is true. If this is being *immersed* in merchandizing, then the apostles were merchant For they were commanded by our Saviour, a little before his death, to take their purses and scrips with them, in their missionary tours (Luke 22—36) and they were allowed to engage in any lawful trade for support. Paul, though supported by the liberality of the Churches, wrought at tentmaking (Acts xviii 3.)

But it appears that Wm. P. after speaking of the inefficiency of Missionary labors in Liberia, goes on and contradicts himself. He says "Our churches are crowded with native converts raised in the families of our good christian folks," here he bears testimony to the good that the missionaries have been instrumental in doing. For where did these "good christian folks" of whom he speaks obtain their knowledge of their duty! Perhaps he replies, from the Bible Very well. But has not the Bible, the doctrines it inculcates, the duties its enjoins, been explained unto, and constantly kept alive in the minds of the "good Christian folks" by the preaching of the word by the labors of the faithful missionary! Else how could "good Christian folks" be kept up and encouraged in the path of duty? Else where would there be *any* "good Christian folks"? But Mr. P. wishes to see more done, he wishes to see Africa immediately evangelized and complains of the inefficiency of the missionaries, as a reason why this is not done. Let him remember that the missionary has no power to convert or to do any thing of himself. The work is the Lord's; he blesses the labor of missionaries whenever and wherever he pleases, so that the missionary might preach and preach again. If the enlightening influence of the Holy Spirit do not accompany the preaching, nothing can be done. "Except the Lord build the house, they labor in vain that build it." "Paul may plant and Appollos water, but God giveth the increase." Mr. P. speaks of the propriety of having suitable men—men that love souls &c. Where are they? Is he one of them! Let him come forward and set an example to these who are not suitable. As he appears to have a knowledge how to do more good than the missionaries are now doing—let him come forward and do it. But perhaps *he* has no love for souls. If he has not, we think him a very poor judge of what the love of souls is. It might be proper here to remind Mr. P. that *Liberia* is the result of missionary labors—that it has arisen to its present stand among the nations, through the slow and silent, but powerful influence of missionary operations. Because the progress of civilization and christianization among the heathen in the boundaries of Liberia is not perceptible to Wm. Providence he infers that nothing is being done, he comes forward and accuses the missionaries of unfaithfulness. Mr Herald, does he in such a course exhibit wisdom, or does he display the most egregious folly? But before we close, let us notice the inquiry he takes up with reference to the ministers of Christ,—Zion's watchmen.

"Watchmen, watchmen, what of the night"? It might be replied, a night of gross darkness to thee Wm Providence, but the forerunner of a glorious day to the benighted millions of Africa. What of the night? A night of ignorance and iniquity to thee, but precursor of a day in which the Sun of Righteousness will rise with healing in his wings upon the degraded sons of the forest. What of the night? A night Wm that will continue a night to thee forever, unless thou repent.

EDWARD

Nov 13th 1851.

Letter, No 1.

Bassa Cove, Nov: 7th, 1851.

To His Excellency.
President Roberts.

Dear Sir:—

I had the honor of transmiting by the English bark "Ariel," two communications, dated 4th, and 5th, instant, informing you of the massacre, by Grando, and others, of a part of the garrison at Fish Town—but I have certain reasons to suppose; (and which induces me now to give you the substance of what I then wrote by express) that those communications did not reach you.

The communications refered to, would have informed you that Grando, the Fishman, and a number of Bassa people, and the largest portion of Fishmen, resident at Fishtown, (the Cove), notwishstanding, their profession of friendship, made a sudden attack upon the garrison on Wednesday morning about 8 of the clock. Three hundred is supposed to have formed Grando's troop, and before our men who were out at work on immigrant houses, could get in, they took possession and conquered the five men in garrison; two of them were shot down dead,—the other three made their escape,—also a boy, two women and four children were massacred by the villians.—The nine thus murdered, are Asbury Harland, Tolbert Majors Mrs. Mabry and her three children, (one an infant) Mrs. Briggs and her infant, and a boy named Charles, about 16 years old.—They plundered the place of every thing and fired the garrison—ten immigrant houses and Mr. Gardiner's lumber, which he soon expected to use in the erection of a building. The fellows did not fire many guns, less the attention of the people at our settlement should be attracted, and relief be sent down, before they could complete the destruction of the place—they used their knives and spears mostly, as they had no one to oppose. As soon as the news reached town, a company of men were sent down to recover the property, and to afford assistance to any of our people who may have fled to the woods; and to prevent if possible, the entire destruction of the place—but they found every thing burned to the ground—the property conveyed off, and a part of the enemy slowly retiring toward the extreme point, as our men advanced.

Mrs. Hudson, and Mr. Ephraim Tiller, who had concealed themselves in the high grass near the garrison, awaiting the approach of night, to escape to the settlement, were relieved from their uncomfortable position by the arrival of our men.—The enemy fired at Mrs Hudson, and tho,' not wounded, she fell,' and they supposed she was dead, and in their eager pursuit of some other person, passed her, when she managed to strip herself and find concealment. The nine persons killed, were shot and chopped in the most cruel and aggravating manner—some apparently having a dozen musket balls in them, and then cut from head to foot—stomachs ripped open—hands cut off and thrust into their mouths.

There were nine men of the garrison at the place, the other four were up in the settlement. Captain Preston says, they had as usual, been on guard that night, and four of the men had gone out that morning to work—they usually take their guns with them, but it having rained nearly all the night, and in the morning, —they concluded to leave the guns in the garrison, less they should get wet; and tho,' the furtherest immigrant house was not more than two hundred yards from the garrison, the enemy had nearly reached it, before they were aware of any danger. It was madness then to attempt to get their guns; and their escape was nearly prevented by the Fishmen at Fish-town, (about two hundred yards this side the garrison) the most of whom assisted in concerting the plan, and murdering the people.

Captain Preston had heard that morning, that the Fishmen were moving their property from Fish-town, and apprehending some danger, went to Fish-town to ascertain the fact, and the cause for such a movement—he saw they were moving off their effects and failing in obtaining any satisfactory answer, he hurriedly returned back to mount a double guard, but before he reached the garrison a volly of musketry were let loose and the fellows were inside shooting and cutting up the few helpless women and children.

Jack Master is as true to us as ever. He told Mr. Gardiner the previous day, at Fish-town, that a country woman had told him, in confidence, that Grando and the Bassa people intended to attack the garrison that night or the next day. Jack further said, that his countrymen tried to keep all their matters a secret from him, knowing him to be friendly to us. Jack said the report might be false, but he advised him not to come down the following day, as he had been doing every day for a week, supintending the collection of his lumber and building; but to wait two or three days to see what would transpire. Jack, also, had to fly for his life—he took his women and child in a canoe and left as soon as the fighting commenced—landed them on Edina point, & was in town as soon as any of our people who had escaped. He tried hard to save poor Harland, there were about thirty natives after him just as Jack was preparing to push off his canoe, and Jack beckoned to H to run to the canoe; but before he could reach it they shot him; when Jack saw him fall, he pushed off to save his own life

Our object is to attempt a re-occupancy of the place immediately—the principal difficulty in the way, is the want of shelters. Four log houses can be put up and shut in, within the garrison in four or five days; but as I have already spent several hundred dollars over the

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