LIBERIA HERALD.

MONROVIA, MAY 19th, 1852.

Town Council. According to the official returns of the election, lately held in this City, the following persons were elected members of the Town Council—viz:

Francis Payne.
Samuel Benedict,
John N. Lewis,
James B. Mc Gill,
David Moore
B. V. R. James,
James C. Minor.

A company of merchants, in Monrovia, have agreed on a plan to import merchandize from England and the United States. One of the company will proceed to the United States, by the first opportunity, to enter into arrangements there: another will, in a month's time, leave for England, for the same purpose. We heartily favor the plan, and hope the company will succeed in making such arrangements as are desirable.

We also learn that a company of merchants in Grand Bassa, have made a similar movement, and intend commencing with a capital of twelve thousand dollars, which have already been subscribed. We wish them success.

Little Cape Mount. Since our last we have received no direct intelligence from this district of country. The messengers sent to the Chiefs have not yet returned. We expect to hear from them, in a few days.

It is now well known, that Prince Boyer of Trade town is in the status. Our readers will remember that he made overtures to the President, for an adjustment of all difficulties, and that the President visited Trade town to learn what proposals he had to make. Boyer desiring time to consult with the Chiefs and Headmen of the country, the President consented to adjourn the meeting. A few days after this, Boyer received a visit from Mr. Hanson, the British Consul, and after an interview with him, he again assumed a hostile attitude, but he has now become fearful. He knows that he has a retreat—even his headmen are censuring him for his breach of faith; and refuse to assist him with their advice, in making a second supplication to the President—they say, "we have already advised with you, and tho' the Liberians showed a disposition to be lenient with you,—you acted treacherously towards them—and you must act for yourself." The natives of Grand Bassa, do not think that Boyer deserve the least consideration—that he ought to be made to leave the country—as there is no dependence to be placed in what he promises.

This is true—and we would sincerely regret to learn, that the least indulgence had been extended to him. He should be made to feel and that severely, the punishment, which should follow sedition & rebellion. Indeed, how can he expect to receive the least kindness from the Government and people of Liberia? What just cause had he for his hostility to the Government? Did he ever utter a complaint, but received a favorable consideration? And after he had taken up arms to oppose the authority of the Government—and been happily defeated; the Government was willing to allow him to defend himself—this he seemed anxious, and was willing to do—in fact he petitioned for permission to do so, before the time for a second interview, he assumed an attitude which was unfavorable to a reconciliation with him. We say let the embargo on Trade town be maintained—and if it is necessary, let other steps be taken to restore a good understanding with the Headmen of Trade-town, independent of the will of Boyer. They are willing, and would readily consent to the adoption of any course, that would allow them the privileges enjoyed by the natives of other territories—they are heartily sick of Boyer and his treacherous policy and care not if he is offended at the freedom which they exercise in speech, when speaking of the policy which he has adopted, and which carries on its face, hostile intentions.

Can it be true? Rumor says, that attemps are being made to revive the slave trade at the Gallenas—that three vessels are at sea off that place—and that two Spaniards, Don Chrispo & James Hermes are on shore collecting slaves, and as fast as they collect them, they are sent to the Sherbro, to be shipped on board the vessels. One of the vessels sails under Sardinian colors.

We suppose the President will adopt speedy measures to ascertain if there is any truth in the report.

The Fishmen of Pickanenny Cess tribe, scattered along the coast, are earnestly engaged in devising measures to free themselves from the difficulties they labor under, from the treacherp of Grando, to the Government and people of Liberia. They have not yet come to a conclusion as to the best course to pursue. They are very much divided in their councils. One party which consist of old men strongly opposes the suggestion to deliver Grando up to the Liberian Authorities—they say, that tho'. Grando has broken his faith, it is not the custom to deliver a Chief of their tribe to another people for punishment, and that they cannot consent to do so in the case of Grando;—but that they are willing to send him to their country, and make way with him by poison, or in some other way. The other party urges that he be delivered up without further delay. They say that Grando voluntarily made a treaty with the Liberian Government, and became ameanable to the laws of Liberia—that Grando in fighting the Liberians, did not consult with the Kings and Chiefs of his country, and in consequence, cannot claim the advantages which he would have a right to demand, if he had acted under the direction of the King and Headmen.

We have simply stated what the two parties have said:—and at present we will say nothing more. From reports, it is probable, that in a short time the result of the deliberations will be known.

Vessel Lost.—The cutter Expeditious, Joseph McGill, master, belonging to Samuel B. Warner Esqr. was wrecked on the inst. in attempting to cross Grand Bassa bar—vessel and cargo total loss.

Our friends in Grand Bassa, are doing a prosperous business. It is said, that at no former period has there been more trade brought in by the natives, than has been purchased from them within the last three months. Indeed, they are making money—and it rejoices their hearts. They have had many difficulties to overcome—some of them of grave character—and their losses have been many and heavy, but they hope by the assistance of the Great Doner of the Universe, to be able to retrieve them in time. They are contented, with the present prospect of their affairs.

It is rumored that some unprincipled foreigner has smuggled large quantities of merchandize into Trade-town. If this report proves to be correct what kind of punishment does the miscreant deserve? If Boyer succeeds in obtaining supplies from foreigners, it will not be long, before he marches [illegible] bloody standard of revolt. We hope in a few days, to obtain correct intelligence from Trade-town.

Cape Palmas.—We are informed, by good authority, that the people of Cape Palmas, are earnest in their conversation, for annexation to the Republic. It is to be regretted, however, that the views of some of the politicians can never be entertained by the Legislature of Liberia—they are unreasonable & unreasonable. If annexation is ever asked for it must be in the tone of solicitation. The petitioners only, is to be advantaged by annexation—the Republic, it is more than probable, will greatly add to its heavy responsibilities, by annexation. It has nothing to gain by it.

Our Palm Oil traders especially those in Grand Bassa, are severely pressed for the want of oil casks. In several instances, they have been compelled to refuse to purchase oil from the natives, for want of casks to put it in. In Monrovia, the case is quite the same, not a puncheon can be purchased. Our friends in Bassa have sent up a vessel which they wish loaded with casks, but there is none to be had. This condition of things must not be permitted to remain, our merchants must begin to order shooks and casks from England and America, as they do other articles of merchandize.

MUSIC

BY REV. HENRY GILES.

The grandest office of music is that in which, no doubt, it originated—that in which, early, it had its first culture; in which latest it has its best—I mean its office in religion. In the sanctuary it was born, and in the service of God it arose with a sublimity with which it could never have been inspired in the service of pleasure. More assimilated than any other art to the spiritual nature of man, if affords a medium of expression the most congenial to that of nature. Compared with tones that breathe out from a profound, a spiritually musical soul, how poor is an allegory which painting can present or that symbol can indicate. The soul is invisible; its emotions admit no more than itself of shape or limitation. The religious emotions can not always have even verbal utterance. They often seek an utterance yet nearer to the infinite; and such they find in music. You cannot delineate a feeling—at most you can by intonation directly give the feeling. Thus related to the unseen soul music is a voice for faith, which is itself the realization of things not seen. And awaiting as the soul is amidst troubles and toils, looking upward from the earth, and onward out of time, for a better world or a purer life, in its believing and glad expectancy, music is the voice of its hope. In the depression and despondency of conviction; in the struggles of repentance; in the worldless calm of internal peace, music answers to the mood, and soothingly breaks the dumbness of the heart. For every charity that can sanctify and bless humanity, music has its sacred measures; and well does goodness merit the richest harmony of sound, that is itself the richest harmony of heaven.—Sorrow, also, has its consecrated melody. The wounded spirit and the broken heart are attempered and assuaged by the murmurings of Divine song. A plaintive hymn soothes the departing soul. It mingles with weeping in the house of death. It benefits the solemn ritual of the grave.—The last supper was closed with a hymn, and many a martyr for Him who went from that supper to his agony, made their torture jubilant in songs of praise.

An essay equal to the subject on the vicissitudes and varieties of sacred music, would be one of the most interesting passages in the history of art. In their long wanderings to the land of promise, sacred music was among the hosts of Israel; and in that great temple of nature, and roofed by the sky, they chanted the song of Miriam and of Moses. It was in their Sabbath meeting—it resounded with the gladness of their jubiles. When Solomon built a house to the Lord, it was consecrated with symbols, and psalteries, and harps, with the sounds of trumpets and the swell of voices. As long as the temple stood, music hallowed its services, and that music must have been supremely grand which suited the divine poetry of the inspired and kingly lyrist. Israel was scattered—the temple was no more. Silence and desolation dwelt in the place of the sanctuary. Zion heard no longer the anthems of her Levites. A new word that was spoken first in Jerusalem had gone forth among nations, and that too had its music. At first it was a whisper among the dwellings of the poor. Stealthily it afterward was murmured in the place of the Cæsars. In the dead of night, in the depths of the catacombs, it trembled in subdued melodies filled with the love of Jesus. Sacred music has power without a ritual. In the ragged hymn which connects itself, not alone with immortality, but also with the memory of brave saints, there is power.—There is power in the hymn in which our fathers joined. Grand were those rude psalms which once arose amidst the solitudes of the Alps. Grand were those religious songs, sung in brave devotion by the persecuted Scotch, in the depths of their moors and their glens. The hundreth psalm rising in the fulness of three thousand voices up into the clear sky, broken among rocks, prolonged and modulated through valleys, softened over the surface of mountain guarded lake, had a grandeur and a majesty, with which mere art is poverty and meanness. And while thus reflecting on sacred music, we think with wonder on the christian church—on its power and on its compass. Less than nineteen centuries ago, its first hymn was sung in an upper chamber in Jerusalem; and those who sung it were quickly scattered. And now the Christian hymn is one that never ceases—one that is heard in every tongue; and the whisper of that upper chamber is now a chorus that fills the world.—*Christian Chronicle.*

THE PRESSED LEAF

BY SARA E. LITCHFORD.

A little leaf, and nothing more,
So others would thy beauty see
But fairer than all summer's green
This little leaf to me!

A tiny leaflet Autumn touched,
It hath not lost the purple hue,
It bore that day, we found the place
Where all alone it grew;

Nor other leaf, its kin, was there,
Though wide the woods, and all around
Long vines clung to the sturdy trees,
And closed their tendrils wound.

And we were near each other then,
Knelt side by side with laugh and jest,
And sought the rare moss starry-eyed,
With aye rekindling zest.

And then, that little purple leaf,
With quiet smile, so all your own,
You clasped within my outstretched hand
That little leaf alone.

And now, whene'er I ope the book,
Where it has lain since that sweet eve—
My heart is filled with blissful thoughts,
Though half they make me grieve;

Of that long walk with those we loved,
How we did then together stray—
But the we pressed leaflet minds me too,
Now thou art far away!

PROGRESS OF THE TRUTH.

A colporteur in the south-west writes. "On my first trip to C——county, I was told that I had better take a load of whiskey there than books. I went discouraged, but succeeded better than I expected. Three of the neighborhoods I visited have been blessed with gracious revivals. In the first, 25 professed their faith in Christ. In the second, more than 20 were added to the church. In the third, we had no meeting house, but a neighbor promised us an old waste house, at which great crowds attended. Some days we preached under the shade of trees, and sometimes in the house. Sinners were awakened, and about 30 hopefully converted. A church was organized, and regular monthly preaching appointed, and also a weekly prayer meeting. Thus in a very small circle of country, during August, near 80 souls tasted the joys of religion.

"At one of the meetings, a youth, perhaps 15 years old, took a great interest in his sister's conversion. The next day I called at a country school house. They were glad to see the books, but neither the teacher nor the scholars had any money. This young man was there and told them that he had a five dollar bill, and that those who wanted books could have them. The school was thus supplied through an orphan boy's liberality."—*Ib.*

THE GOVERNOR OF MISSOURI AND THE SABBATH.—A newly organized military company of Germans in St. Louis, desiring to take part in a grand Sabbath procession, urged the Governor of the State, to furnish them with arms by the 14th of September, "on which day the military companies will have a great parade." Governor Austin A. King unqualifiedly refused, giving as a sufficient reason, that the 14th, *was the Sabbath.* He took occasion in his noble reply to advise those who had sought a home and an asylum here to adapt their habits to our moral, social, and law abiding habits. He expressed his regret at the disposition manifested by the military companies of St. Louis to trample on Sabbath, and with praiseworthy decision added, that unless in future they observed the moral, social, religious, and legal rights of the community, he would use all his influence to disbanding them.

NAVAL.

May 14th, U. States brig Bainbridge, Capt. Manning, Commanding, from a cruise to the leeward.

SHIPPING INTELLIGENCE

ARRIVALS &c.

May 8th, Arrived cutter Eliza Francis, Howard, from the leeward, with Palm oil, to U. A. McGill, & Bro:—9th, American barque Liberia Packet, George Chasen, from Cape Palmas, via, Sinoe, and Grand Bassa;—passengers from Cape Palmas, Mrs. S. Russwurm and family, & Grand Bassa Rev. J. H. Cheeseman,—Messers L. Jackson & Van F. Cheeseman:—9th, English brig George, Thomas Strong, master, 40 days from Liverpool, England, via Madi Cong;—10th, Hamburg brig Freitag, J. Prince, from Cape Palmas, via Sinoe and Grand Bassa,—10th, Cutter Mary Ann, Blackford, from the windward, with camwood, rice, ground nuts, and Palm oil to Robertson & Blackford.—9th, sloop Pinnky, Wall, form the windward, with rice, camwood, and Palm oil to J. N. Lewis;—14th, English cutter Echo, Townley, from Grand Bassa,—14th, English barque Venus, C. T. Olgers, passed the Cape, homeward, with a cargo of palm oil.—14th, cutter Dolphin, J. Clemin, from Grand Bassa with a cargo of palm oil to U. A. McGill, & Bro.—17th, cutter Eliza Francis, Howard, from the leeward, with palm oil, to U. A. McGill & Bro.

DEPARTURES.

May 7th—sloop John E. Taylor, Carroll, for the windward;—7th, Spanish schooner Caroline, Captain, Luciniofero, for the leeward;—14th, cutter Eliza Francis, Howard for Grand Bassa;—15th, cutter Experiment, Page, from the leeward;—19th, Hamburg brig Freitag, Prince, for Hamburg.

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XII. Newspapers
B. Liberia Herald

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1852

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