## MR. THOMAS' BOOK ON AFRICA—CONTINUED.

In our last, we devoted a few pages to the introduction of this book to our readers, with a few general comments and extracts, promising a continuation of the same.

Some of our friends considered our remarks as somewhat paradoxical and disingenuous; speaking well of the work in the gross, and finding fault in the detail—that our reference to Mr. Thomas' profession and connection with the Methodist Episcopal Church *South*, was scarcely courteous, &c. This has led us to a more careful perusal of the work, with a view of making all proper retraction, in case we could discover wherein we had erred—but really, we cannot find that we have done him or his book injustice. The extracts speak for themselves. We said the book was readable and worth buying—that the author entertained kind feelings towards the African race, and undoubtedly meant to speak of Liberia, candidly and fairly—that his views in regard to the present condition of that Republic and its prospects, the character of its people, morally, physically and politically were, in the main, correct, especially considering his Southern feeling, associations and professional connections. But then, Mr. Thomas had very limited means of observation, and his opinion on many matters must be taken *cum grano*. Also, in matters of fact, which are *not* facts, we took the liberty of correcting his statements, and in trivial matters, these corrections might have been greatly extended, for Mr. T. evidently wrote carelessly. But granting him all fairness and candor, and the kindest feelings towards Liberia and her people, yet he seldom says a good thing of them, without a sufficiency of qualification to free him from any suspicion of *negrophilism*, or a disposition to elevate the negro to a level with the white race, or races. *His* "stand point" is ever an elevated one. He has a fancy for introducing conversations in broken English or plantation lingo, which we infer from the tenor of one, may have occurred or may not. When speaking of Mr. Benson, he says, "he is as black as charcoal, and judging from the following, it seems that intensity of color had not a little to do with his election." Then follows the dialogue.

"Captain W., of Virginia, in taking a walk through Monrovia, met a person whom he had known many years ago as a very respectable and intelligent slave in the Old Dominion. There was a mutual recognition, and the following dialogue ensued:

"'Why, howd'y, Buck? I hardly expected to see you here.'

"Buck, with an air of dignity—'How do you do, Captain? I glad to see you; but they don't call me Buck here!'

"'What do they call you?'"

"'Oh, I keep the old family name, of course, but they call me Colonel Brown, if you please!'

"'Well, tell me, Buck,—or Colonel, I should say—excuse me!'

"Colonel (relentingly)—'My old friends can call me what they please, Cap'n.'

"'Very good, lad! Tell me how you and our Virginia people are doing here?'



"An answer followed, in which the Colonel forgot that he was a Colonel, and throwing off his studied language and manner, gave a description of life in Liberia which ended thus:

"'So, take all together, we've been doin' right tollable smart. Heap o' ups an' downs; but things is getting better, an' we are gettin' sort o' used to um like.'

"'Which of the candidates for the presidency are you going to vote for?'

"'Oh, Benson, sir!'

"'Has not Roberts made you a good President?'

"'Oh, yes.'

"'He is a very smart man,' continued the Captain, 'and much respected abroad. I think you had better vote for him.'

"'That's all true!'—Colonel becomes quite animated—'But the fac's just this, Mass Whit': the folks say as how we darkies ain't fitten to take care o' ourselves—ain't capable. Roberts is very fine gentleman, but he's more white than black, an' Mr. Benson's colored people all over! There's no use talking government, an' making laws, an' that kind o' things, if they ain't going to keep um up. I vote for Benson, sir, case I wants to know if we's going to stay nigger or turn monkey!'"

Now, it unfortunately happens, for the truth of this supposed dialogue, that Benson and Roberts were never opposing candidates for the presidency, nor was any man of a materially lighter complexion than Benson himself, ever put in nomination against him.

Whether the whole dialogue was *made* up by the Reverend author or *patched* up, we are unable to say, but it sounds vastly more like plantation talk, than that of any Colonel Brown in Liberia.

Mr. T. seems to like to praise and censure alternately, and often in the same breath—for instance, on page 153, he says: "As yet Liberians have done little in way of agriculture," &c. &c. On the next leaf, "Liberians have been much censured for their neglect of agriculture, and not without some reason, but words are cheap, &c. It seems so.

All good seems to come direct from the Missionaries.

On page 156:

"'Thanks to the missionary societies which have followed the emigrants with teachers and preachers, the people are in a good degree intelligent and religious, and remarkably moral.' And then on page 158:

"'What are the Liberians doing toward converting the natives?'

"'I once pulled a drunken man off a railroad track just in time to save him from being run over by the train. The imminence of his danger sobered him a little, and rising to his feet he exclaimed:

"'Sir, you have saved my life! What shall I do for you?'

"'Pray for me,' said I.

"'Well' said he, after a moment's thought, 'I guess i'll have to begin that job by praying for myself; and it'll give me enough for a while to do that.'

"When the Liberians are converted themselves then they may strengthen their brethren. At present they have no means to spare in that direction."

There is not only gross inconsistency in these two extracts, but they are libelous, as it would be inferred, from the interesting rail road incident, that the Liberians are not a religious people; which is not true—on the contrary, there are more professors of religion, orthodox, evangelical christianity in Liberia, in proportion to their numbers, than in any other

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