protestant country in the world. Whether they have any to *spare* or not is another question, but we presume the missionaries themselves, of whom he entertains so high an opinion, have seldom perceived much virtue go out of them.

Mr. Thomas takes the same unwarrantable ground that Mr. Cowan did in charging to Liberia the entire expenditure of the various Missionary Societies who operate in its vicinity.

"Liberia claims to be independent, and there is a technical sense in which, as a government, she is so, and as a government that independence should be acknowledged by all honorable nations; but there is a wider and a higher sense in which she is not independent. Can that nation be said to be self-supporting, and self-governing, which is dependent on another for the supply of educational and religious institutions, those foundations on which the social and civil framework of republics must stand, if they stand at all? Liberia is almost entirely dependent in these respects. Her schools and churches are supported by the benevolence of American Christians.

"It is perhaps placing too low an estimate on the actual outlay, to say that fifty thousand dollars are spent, annually, in Liberia, by foreign societies, in the support of educational and religious establishments. And yet, these are not adequate to the present demands; certainly inadequate, in view of the mission of civilization and religion which we hope to see accomplished in Africa, through her instrumentality."

Now the case is simply this. Some ten or twelve thousand colored people have been landed on the coast of Africa. Through great trials and hardships they have sustained themselves and formed a government, now for many years in successful operation. They are doing much, directly and indirectly towards christianizing and civilizing the many barbarous tribes by which they are surrounded. Many religious associations in this country have established Missions in and near Liberia and under the protection of its Government, for the conversion of these heathens, in many cases, employing the agency of Liberians in the work. Incidental to this business, and with the view of forwarding it, schools have been established in the various settlements for educating Liberians, in the mean time inducing the most intelligent of their pupils to join in the Mission Stations and become teachers themselves. Our author estimates that fifty thousand dollars are thus expended annually. Now, how much of this does he or any one suppose goes for the education of the colonists, independent of the main object of proselyting and raising up teachers for their own missions among the natives? precious little. Like all other operations of the kind, they are, as a general rule, conducted most injudiciously so far as the expenditure of money is concerned. At least, four times the number of churches are built that are necessary, and four times the number of Clergymen employed. All through the settlements, little towns of two and three hundred inhabitants have their three and four churches, and perhaps twice that number of preachers. Where two or three of a particular sect are to be found, they must form a church, and their friends in this country must raise funds and supply their *peculiar* spiritual wants. All well enough perhaps, but this lavish expenditure should not be charged to the Liberians. They are not

responsible for it, and to a small degree only, benefitted by it. 'Tis true, that the Missionary Societies in this country do much towards schooling the Liberians, and for causes above, well they may. And should not the Liberians avail themselves of the advantages offered? That they do not repudiate these Mission Schools and found others in their stead, does not prove that the Liberians would not take measures to educate their children, did free schools not exist. The schooling is freely offered, and thankfully availed of, although our author most unjustly intimates that such is not the case, as he remarks: "Already the Liberians evince a degree of antipathy to those who assume superiority to them, by coming among them as teachers." There's the rub—this assumption of superiority. 'Tis not because they are averse to being taught or having their children taught, but because a superiority is *assumed* by those who professedly come among them to teach humility. Even with this surplus in number and variety of churches and schools, Mr. Thomas deeply regrets that the Methodist Episcopal Church *South* has no representatives in the field. What peculiar doctrines this church *South* teaches, that are specially required in Liberia, we are unable to conjecture.

His description of a member of the Liberia Senate is too good to be omitted, and all the better, in that he has given a wrong name to the individual, and the truthfulness of the picture enables us to correct his error.

"There was an Uncle Ned among them (will the Honorable Mr. Day pardon our familiarity for the sake of auld lang syne,) who, whenever he spoke, afforded me some of those hearty laughs which are so scarce and so beneficial among African cruisers. When I saw him last on the floor, he had on a long-tailed, brass-buttoned, two-story-collared blue coat, such as "Dandy Jim" is said to have worn, and on a nose of ample latitude, but deficient altitude, he had mounted a very substantial broad-shafted pair of brass spectacles. His useful-looking feet were as firmly planted on the floor as was his mind on the position he had taken, and after proving, from the Proverbs of Solomon, that his view of the case pending was the only one in the least degree reasonable, or consistent with the laws of the land, he called for the vengeance of heaven on the Senate if they would not decide in favor of his side of the question. Yet Uncle Ned was by no means a simpleton; and despite the 'dees' and 'dens' so abundant in his speech, it was not without wit and point. He is, no doubt, a preacher, for I have never seen a negro of his appearance and physiognomy that was not."

Now we venture a wager, that this was not Senator Day, but the Hon. John Hanson, of Bassa; and will our old friend pardon us for thus introducing him. We know he will, for his sterling good sense is more patent to us, than his "two-story-collared blue coat, brass spectacles and useful-looking feet."

Mr. T. sometimes assumes a style not entirely clerical, and we fear if he continues long at sea, he may ultimately shed his feathers altogether. In speaking of a certain class of emigrants, in one place he says: "It is a great pity that such cattle should be sent to the colonies. If they cannot be made useful at home, measures should be taken for their extermination, drowning them in pairs for instance." Again, on consultation with a

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