in transacting business with the natives, and was exceedingly anxious to obtain an assistant; and, upon earnest and repeated applications to Dr. Hall, he consented that he should take this man, John Banks, into his service, as an interpreter and *servant*, in which capacity he remained for some years, receiving such instruction from Mr. Wilson as ultimately fitted him for taking charge of a native school. Previous to his going to Mr. Wilson he signed the constitution, was enrolled in the militia, and drew his lot of land. He merely left one man's service, and entered that of another, *on wages*, never professed any scruples at bearing arms, and never, I believe, professed religion. He is now discharged from the mission, and is, as before, a citizen of the colony. Yet this same Banks was excused, by the Board of Managers, from doing military duty while in Mr. Wilson's service, as a matter of favour, although actually a colonist, residing within the limits of the colony, and enjoying the immunities and privileges of citizenship.

The other part of the Report of the Committee, relative to the matter of military duty, refers rather to the relations between the Maryland State Colonization Society and the American Board, of which I propose not to speak.

The Report states another ground of difficulty to be, the law recently passed respecting trade in the colony, "by which the missionaries are restricted from disposing of merchandise, &c., sent out to them for the payment of persons in their employ in the colony, at an advance on its cost." This law was passed by the agent and council, on account of the repeated complaints of the colonists, of the exorbitant price which they were charged by the missionaries for articles of merchandise, received in payment of labour. Mechanics were accustomed to labour for the missionaries at as low rates as they can be procured in any tropical country, and lower than in most, from $1 to $2 per day; for which they received payment in goods, at a large advance on their first cost. If imported by the missionary, at 100 per cent.—if purchased of vessels on the coast, at 100 per cent. on the purchase price there,—and that varying from 50 to 100 per cent. on the first cost, would bring the goods to the colonist labourer not unfrequently at 300 per cent. on the first cost. By the present system, cash only is received in payment for labour, but the wages are reduced from 40 to 50 per cent. The only cause of complaint, therefore, is, that the poor expatriated African demands the currency of the world for his labour, instead of articles of merchandise, which he frequently *does not want* and at a *rate* which must be acknowledged *exorbitant*.

The Report further states, as a ground of complaint, that laws have been enacted with reference to the admisson of foreigners into the colony, which "Missionaries have reason to believe as particularly aimed at them by the local government of the colony." Now, as I before stated, this very law was promulgated previous to the founding of the colony, copied from the statue book of the old colony of Liberia, only with additional enactments, affixing a penalty to render the law effective, when it was but too plainly seen that it was habitually disregarded by the attaches of the mission. The intimation, therefore, that this law was passed to harrass or annoy the missionaries, is extremely unjust. The law is no farther aimed at the missionaries than is necessary to maintain its supremacy.

The Report further states, that the cause of the difficulties *"lies much deeper than the gratification of unkind feelings on the part of the colonists towards the missionaries of this Board."* I am at a loss to conjecture what information could have been placed before the committee to induce them to use the above language: implying that it was an admitted fact, that unkind feelings did exist towards the missionaries of the American Board, and that the gratification of those unkind feelings was the *proximate*, although not the *remote* causes of existing difficulties. Let the grounds or data of such conclusion be what they may, I pronounce the whole false, and a gross libel upon a much injured people. That the "cause lies deeper," I admit; but that cause is the *extreme aversion on the part of the white missionary to be subject to the authority of a coloured man*. Further evidence of this cannot be required, than the following language, used by Rev. J. L. Wilson, to the governor of the colony, upon the subject of collecting fines of the man Banks, before referred to:—"Furthermore, I charge you never again to authorize one of your officers to enter my premises for the purpose of collecting fines, serving writs," &c. It may readily be supposed that conduct and deportment towards the chief magistrate of the colony, corresponding with the above language, would readily account for the existence of difficulties, without attributing them to unkind feelings on the part of the colonists.

The Report then goes on in a disingenuous and unfair manner to contrast the colonists and missionaries; representing the one as seeking only temporal prosperity and worldly good, and the other as devoting themselves solely to the great work of evangelizing the heathen; stating as a "fact that the local authorities of the colony, find or at least suppose the temporal interests of the colonists, as such, necessarily conflict with the object of the Board in establishing its missionary stations in the colony, or its neighbourhood, to civilize or christianize its native inhabitants." And "the result of such a conflict of interests and of duties between the colonists and missionaries has been in this case to render the colonists hostile both to the native inhabitants of the coast and to the missionaries who are labouring for the spiritual welfare of such natives." That the colonists at Cape Palmas in point of respectability and intelligence cannot compare with the white missionaries, I readily admit; that a majority of us did not leave this country with the same exalted and noble views and purposes; that our conduct and daily walk is not so exemplary; that we direct our attention to the increase of wealth, the supply of temporal wants and the securing of our personal safety, I also admit. But it is *untrue* that we, as people, are in *any degree* opposed to the *most extensive prosecution* of *missionary labours among the natives within the limits of the colony and its vicinity;* and it is not "a *fact* that the government of the colony supposes the temporal interests of the colonists to conflict with the object of the missionary Board." The colonists are generally a devotedly pious and religious people and consider themselves as a great mission family, labouring for the good of their benighted brethren, and I can now select many colonists in Liberia who have trained up more native children in their families as christians,—now members of the christian church, than are to be numbered as native communicants in the Presbyterian mission at Cape Palmas. The statement that the colonists at Cape Palmas are "hostile to the native inhabitants of the coast" is also untrue. In proof whereof I adduce the fact of the eight years existence of the colony, and the promiscuous intermixture of the colonists and natives in all the various occupations in life without any open rupture or declared hostility. It is the principle of the Maryland Colonization Society, the intent and policy of the colonial government and the desire of all intelligent colonists that *all means should be used to elevate and improve the character of the natives.* The principles and interests of all demand this, as but little hope can exist, under the present slow rate of immigration, of the permanency of the colony, unless a community of interest between the colonists and natives is induced and a way opened for their ultimate amalgamation.

I have thus endeavoured in as brief a manner as possible to repel the unjust charges against a people far remote, and who seem to have no other advocate before the bar of public opinion but my humble self. I have studiously endeavoured to avoid any general discussion of the subjects referred to, or any recrimination for the injury done myself and my fellow-citizens in the Report. In fact, I have no disposition to do so. I have the highest respect for the missionaries of the American Board at Cape Palmas, have considered them as my personal friends, and can only wonder that through them should be furnished data for the statements contained in the Report. I should most deeply regret to have the members of the mission leave Cape Palmas, but if it must be so, I could wish that the arrangement might be effected without this unwarrantable attack upon the colonists and the colonial government. With much respect, I am,

Your obedient servant,

SAM'L. F. MCGILL,

Colonial Physician of Maryland in Liberia.

BALTIMORE, *Dec.* 8, 1842.

Rev. R. Anderson, Sec. A. B. C. F. M.

Dear Sir,—Advices just received from Africa relate an occurrence which has given me very great grief and mortification, and which, I am sure, will affect you as it has done me. The facts are as follows:

It appears that the store of the Presbyterian Mission, at Cape Palmas, was robbed by some people belonging to King Freeman's tribe, which, as you are aware, is within the limits of the society's jurisdiction. This robbery was an offence which the laws of the

Maryland Historical Society

The Maryland State Colonization Society Papers

VIII. Commissions and Reports

D. Reports of the Board of Managers
1835-47