Perhaps the captain has no business with them, and does not allow this. If so, they go back singing merrily. But this rarely occurs.

When relatives or others have been brought from sea, they, with their boxes and money (cloth and other trade goods) are soon put in the canoes, taken on shore where the men receive a hearty welcome, and their earnings are soon divided amongst relatives, those who have brought them ashore, taking a liberal commission. If the parties brought by the ship are strangers, that is, belonging to another tribe, their money is "*eaten up*," taken and divided by the people of the town.

This is the invariable practice, all along the coast. When reproved for this, the robbers justify themselves by saying that they only do to others what has been done to them.*

When on board ship, the Kroomen ascertain the captain's wishes to trade, the first thing is to present "books," that is papers or recommendations from those by whom they have been employed. To accomplish this there is quite a rush: "Cappy, please look my book"—is vociferated again and again, by all at once.

"Well, let me have one," says the captain. He takes and reads, "This certifies that bearer '*Bottle of Beer*,' was employed on board my ship six months and proved himself a good Krooman." Very well, let me see another, you, what is your name? "My name be *Trust Money*, sir!" The captain reads, "I hereby certify that I employed bearer, '*Trust Money*,' to purchase for me twenty croos of oil, and found him, *as honest as Africans generally*." Another approaches the captain less confidently. "Cappy, you do you please, you look my book: 'pose he no good, you go tell me." Sure enough, the book is "no good." The captain reads, "The bearer *Jack Africa*, was on board the ship Englishman three months, and I hereby warn all traders against him, as the most consummate rogue I have met with." The names here given are not native names, but given by traders for their own amusement, or as descriptive of the character of the holders.

It is common, when vessels anchor off a place to trade, besides purchasing what may be on hand, to give to native traders an amount of goods, varying from ten to a hundred dollars, according to the character of the individual.

These goods are disposed of to the people of his town when they have articles for sale, but more generally they are taken into the interior. The foreign traders are consequently obliged often to wait very long for payment, and always lose a considerable proportion of what is trusted.

Ships often stop at all points between Cape Messurado and Bereby, to get Kroomen to work on board, during their stay on the Coast. This is done to save the foreign crew from the hardships and danger of manning boats, and working on shore. This is almost sure to produce sickness, and before the present system was adopted, whole crews died on the Coast. Now when confined to duty on board the vessels, they are about as healthy as almost anywhere else.

The number of Kroomen thus employed is immense: they are counted by *hundreds*. Remaining on board the vessels for *months* and sometimes for years, *they acquire the English language*, a knowledge of many foreign customs, and *become expert seamen. They are thus preparing by thousands, for changing the old systems of their country, and for managing the vessels, which are to explore the great interior, and to develope the vast resources of Ethiopia.*

* We think the writer is in error here. The system is too common 'tis true, but it is only practiced in way of reprisal. We have seen hundreds of native laborors landed and allowed to pass on to their own homes, by merely paying a small fee for being taken ashore.

AFRICAN OFFERINGS.

In the last "Messenger," I alluded to the fear which the *Greboes* entertain of *evil spirits*, and promised to describe the modes which they adopt to propitiate them.

I did not use the word *evil* in the sense of *satanic*, but merely meant *offended* spirits. The *Greboes* believe that *all* spirits, good and bad, have great power, and that any want of attention and respect on the part of mankind excites wrath, and brings down upon them severe punishments.

Every heathen family professes to have a *ku* [spirit] whom they regard as their presiding genius, and to whom they are in the habit of making offerings of food, rum, and household furniture. They foolishly imagine that this *ku* has the power of conferring upon them favors, and sending upon them troubles.

If they have ill-luck, they say that their *ku* is angry, and that they must forthwith make an offering to appease him. If they are going to war, they must first take an offering to the *ku*, or he will not be propitious and grant them the victory.

Are they sick? It comes from the *ku*—and to him they must go for relief—the *devil-doctor* generally prescribing the manner of propitiations.

A curious incident illustrative of this superstition, happened in one of the Cavalla towns. An old woman convinced that a disease with which she was suffering, was caused by the displeasure of her *ku*, prepared an offering of choice food, to allay his wrath. Before she had offered it, *Wia*, the king of her town, who had but little faith in such offerings, came into her house, seized the food and threw it away. Very soon after this occurrence, the king [who was one of the wisest and best of the *Grebo* tribe] sickened and died. The old woman, who had entirely recovered, superstitiously ascribed his death to her offended *ku*—and to this day believes that her *ku*, displeased by his contempt of the offering, transferred her disease to king *Wia*.

In addition to these *family* spirits, which seem to accord with the household gods of the ancients, they worship public spirits or *devils*, whom they have never seen, and who are not supposed ever to have inhabited human bodies.

Two of these great spirits dwell in this neighborhood. *Beda Nyeho* is supposed to inhabit a picturesque rock called *Dodo Lu*, projecting into the ocean, about half a mile west of Cavalla; and the other *Si-u Bu Wia* lives in the bush a short distance to the north of us.

To these spirits or *devils*, the people make sacrifices of fowls, goats and bullocks,—and by the mass they are held in great reverence; but I am happy to say, however, that through the influence of missionaries, their faith in them has been greatly weakened, and that offerings are made to them much less frequently now than formerly.

There is much reason to hope that the time is drawing near when the *Greboes* will be fully convinced that the God of the Christians is the only dispenser of all good gifts, temporal and spiritual; and that all their sorrows and troubles arise from *sin against Him*,* and not, as they vainly imagine, from the malice of inferior spirits.

Then will they gladly learn the beautiful story of the Cross, and rejoicing in the belief that God has once offered up his *Son* "as a propitiation for the sins of the whole world,"—will rest satisfied that the *only sacrifice* required from man is *a broken spirit and a contrite heart.*

* We hope they will not imbibe such a faith, equally unphilosophical and *unchristian*.
ED. JOUR.

Maryland Historical Society

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A. Maryland Colonization Journal

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