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"Country Fash,"

Or, Native Mode of Feeding Children.

Mr. Editor,—Thinking that the following brief description of the manner in which the native females feed their children, may not be uninteresting to some of your readers, I send it to you for insertion in your paper, should it be thought proper. Respectfully yours,

Monrovia, July 10, 1839. LAWRET.

As several of us, some time since, were on our return from a bathing excursion, (a very healthy exercise to those living in a climate like this,) and were passing through a little town called Krootown, our attention was arrested by the cries of a child as if in great distress. We turned aside, went toward the place from whence the cries proceeded, and found that it was one of the native females feeding her infant. The mother sat on a log at the back side of one of the huts with her child in her lap, and by her side a little pot containing its food. She held it in her lap in a horizontal position, with its head partially between her knees, and its feet passing by her left side. In this position she held its *head* with her left hand, and its *feet* by pressing them against her side with her left elbow. The child being thus pinioned, she would take from the pot a handful of its food, composed of rice, palm-oil, &c. well boiled and mashed, and unceremoniously cram it into its mouth and nostrils, just as it happened—if she did not take the usual precaution of holding its nose, (as mothers often do when administering medicine to an obstinate child,)—completely suffocating, for a while, the little sufferer; and what remained on its face, around its mouth, was pressed into it, and there kept until it could swallow it and recover its breath.

While the child was undergoing the painful operation of disposing of one mouthful, it evidently suffered much; not only in being obliged to submit to having its food literally *crammed down its throat*, but from being deprived of breath for so long a time. As it had opportunity, it manifested its misery by its affecting cries and groans. Nor was it allowed but little respite or time for crying; for ere it was aware, another handful was ready, and came slapdash, filling its mouth and nose again, suddenly putting a stop to its shrieks and cries.

Thus, after a considerable time has been spent in this manner of feeding, during which perhaps from a pint to a quart has been administered, the mother ascertains whether it has had *enough*, by snapping with her thumb and finger on the child's stomach (as one would a water-mellon to ascertain whether it is ripe) to see whether *the distension of the belly* indicates a sufficiency; and if so, it is then taken and oiled all over with palm-oil, and laid out on a mat in the sun.

It appeared as if the mother would certainly suffocate the child to death* in the operation; and one of our party asked her if she would not kill it in feeding it in such a manner. A shake of the head, meaning no, was the reply.

The only reasons they give for feeding their children so much, and in this manner, are, as they say, 'want dem hab plenty rice,'—'it be country fash.'

(From Africa's Luminary.)

Liberia Conference Seminary.

The next term of this Institution will commence on the first Monday in July. All who design entering as pupils, are requested to present themselves at the Seminary, at 9 o'clock, A. M. of that day.

The instructors are:

JABEZ A. BURTON, A. B. *Principal.*
Mrs. ANN WILKINS, } *Assistants.*
Mrs. EUNICE MOORE, }

The following is the

Course of Study, for six years:

6th Class—Spelling, Reading, and Geography, Mental Arithmetic.
5th " Geography, Spelling, and Grammar, Arithmetic to Fractions.
4th " History and Antiquities, Eng. Grammar, Arithmetic completed.
3d " Botany and Conchology, Derivations and Definitions of words, Eng. Grammar, Algebra.
2d " Evidences of Christianity, Political Economy, Composition, Derivations and Definitions, Algebra, Geometry.
1st " Mental Philosophy, Moral Science, Natural Theology, Composition, Rhetoric, Chemistry, Experimental Philosophy.

Monday afternoon—General Exercise in Writing.
Tuesday " " " Drawing.
Wednesday " " " Spelling.
Thursday " girls, " " Needle-work
boys, " " Gymnastics.
Friday Declamation.

The following classical course may be added, at the option of the pupil:

3d Class—Latin Grammar, Historia Sacra, Virgil.
2d " Greek Grammar, Greek Testament, Virgil.
1st " Greek Testament, Græca Minora, Cicero.

A scripture lesson to be prepared by each class weekly.

Pupils wishing to be promoted more rapidly than by regular graduation of classes, can be accommodated by perfecting themselves in the intermediate studies.

The year is divided into two terms of five months each. The first commences on the first Monday in January—the second, on the first Monday in July—admitting a vacation of four weeks between the close of each and the commencement of the next.

All the pupils are subject to a public examination in their studies, at the close of each term.

The system of government adopted, is that which recognizes the omnipresent Deity as its supreme head, which refers to his Word as its standard, and presents the love of God and man as its motives of action; the whole tendency of which system is, to elevate the character, to suppress every wrong motive, to strengthen every good principle, and to prepare the subjects of it for every sphere of action, during every stage of their existence. Hence, the efforts of the instructors are especially directed to promote the love of order, diligence, and morality; by appropriate, kind, and at the same time earnest and energetic representations and instruction; by a good example; by firm, consistent, and impartial treatment, with a proper application of external motives and encouragements.

As all do not seem to understand the specific character of this institution, we will briefly remind them of its origin.

As it has ever been the policy of the Methodist Episcopal Church, as far as possible, to educate the youth under its care, whenever such education has been neglected by the state, it provides for schools in these colonies simultaneously with its appointment of christian missionaries. In the course of time it was found that, after its youth had passed through these schools, they had no opportunities of receiving farther instruction; and at that epoch the church said, 'means shall be provided.' The result may be seen in the institution now under consideration. That institution is *not* a 'high school,' technically so called, neither is it a 'common school,' *nor yet* an 'infant school.' It is intended, as far as possible, to answer the three-fold purpose of all these—one in which children can be taught, young persons receive instruction, and all be aided in their endeavours, the better to serve their God and their country—one established for the special benefit of the youth of the M.E. Church, but whose doors are open to all.

Terms of Membership.—A good moral character, and compliance with the regulations of the school. It is also expected that the older pupils will at all times make special efforts to set a good example before the younger, and thus not only materially aid in the general establishment of virtue and order, but gain lasting honour to themselves. JABEZ A. BURTON,

Monrovia, June 18, 1839. *Principal*

* I have since learned that instances sometimes do occur, that when feeding their children they have actually been strangled to death. When they first commence feeding a child, and when it receives its food willingly, they are not particular to hold its nose. But when it begins to REFUSE, in order to oblige it to swallow the more readily, or rather to cram it down its throat with more facility, the nostrils are then held.—[Africa's Luminary.

From Africa.

By the arrival yesterday of the packet ship Saluda, Capt. Waters, from Monrovia, whence she sailed on the 14th November, we learn that the health of the colony was good at the time of her departure. The Saluda brings home a cargo of camwood, palm-oil, ivory, &c.

We regret to learn that the slave trade on the coast of Africa is carried on as brisk as ever, in *spite of the untiring vigilance of the British cruizers*; and it is still more painful to know, that the pirates engaged in the traffic are American citizens, and their vessels built in this country.

We are informed that the schooner My-Boy, Harvey, master, of New Orleans, was seized in September last, at British Accia, by H. B. M. brig Lynx, Lieut. Boadhead, and taken to Sierra Leone, where she was duly condemned as a slaver, and the captain detained a prisoner. From the 1st Nov. to the time when the Saluda sailed from Sierra Leone, there had been twenty vessels under Portuguese, Spanish, and Brazilian colours, brought in by the British cruizers and condemned.

The arrival of the Saluda has placed many letters in the hands of the friends of the colony, addressed to them by the settlers, as well as by persons in office. The following is an extract from a letter written by Governor Buchanan, dated Monrovia, Sept. 26, 1839:

'Things are generally going on well in the colony, and I am much encouraged in my work, though it is really and truly herculean. Our colonial legislature has just closed its first session *under the new constitution*. We got through a large amount of business, with the greatest harmony and good feeling. The session held about three weeks, during which time we revised the statute laws of the colony, re-organized and adapted to the new plan of government the whole state of things in this and the colony of Bassa, and passed a number of laws of great importance, a copy of which I will try and send you. But lest they should not be ready in time, I must inform you of one or two here. In the first place, we have prohibited the *introduction of ardent spirits* after the 1st of December next. In the next place, we have put an end to the practice of country trading, which has so long exerted a baneful influence on our domestic interests; and we have added some salutary provisions to former laws against the slave trade.

'By the way, I am exceedingly anxious to learn the fate of my prize, the Euphrates, which has doubtless arrived at Philadelphia before this. The effect here of her capture and of her successful expedition to Little Bassa, is of the most happy kind. The natives in every quarter are much more respectful and friendly, while the slavers have entirely disappeared from this part of the coast. At New Cross and Gallinas the greatest *consternation prevails*, as it is generally understood that my purpose is to attack every (slave) factory along the coast in detail. Would to God I had the power! There are at this time at the two places named above, about 2,000 slaves in chains, ready to be shipped to the Havana by the first vessels.'

The expedition to Little Bassa, alluded to above, was undertaken by Governor Buchanan, with the intention of breaking up entirely the slave factory at that place. He was eminently successful, having destroyed the factory and liberated some slaves, who had not been hurried away into the interior by their barbarous captors.—*Norfolk Beacon, Jan.* 16.

Liberia and the Mandingoes.

Among the interesting communications lately received at the colonization office from Governor Buchanan, of Liberia, is a letter in Arabic, from a Mandingo trader, who was on a visit to the colony from his country. There was no person in the colony who could read this letter. A translation of it has been made at the department of state, and we are happy to present it to the public, as a paper *involving considerations of much interest* to the negro colony of Liberia. Ibrahim, the writer of the paper, went to Liberia on a trading expedition, and while there, being requested by Governor Buchanan to give him a specimen of Arabic writing, he wrote the paper of which we present the following translation. Governor Buchanan and Ibrahim had conversed frequently upon the horrible slave trade in which the Mandingoes are known to participate:—

'Oh God! The blessings of God be upon Mohammed, and the family of Mohammed, with peace.

'Many salutations from the country of Kokoro, Sultan Mekan. A vessel came to the land of Soudan (Negroland) with a prosperous and happy voyage. Many vessels have come, and many people, wishing to sweep the whole country, and to take many men. The people do not wish to sell slaves; the strong in heart do not wish to sell slaves; they love justice and shun what is evil. This they will do, if it please God There is no power nor strength, but in God alone, the great. As he has said in his word, (the Koran.) How many small armies have conquered great ones by the permission of God? And God is with those who do good.

'Peace be to him who follows the right path.

'Ibrahim wrote this.'

This letter, we understand, is very correctly written in the Koranic Arabic. The letters of the manuscript are *Mauritanic*, or *Mogrebin*, and are well written, under the disadvantage of their being made by a *pen* instead of the *calamus*, or reed

The country occupied by the Mandingo negroes is watered by the Joliba, Quarra, or Niger. The tributary streams of the Senegal rise in the Mandingo country, of which *Kokoro* is the principal. The geographic distance of the Kokoro from Liberia is about four hundred miles.

The Mandingoes constitute the most populous and commercial tribe of Soudan or Negroland. These people and the Foolahs form a link between the Moors, or Arabs, of the desert of Sahara, and the true negro. According to Mr. Bryant Edwards, they have not the thick lips and flat noses of the more southern tribes, and their hair, though bushy and crisped, is not wooly, but soft and silky to the touch.

The Mandingoes are, for the most part, Mohammedans. They read and write the Arabic of the Koran, and to this superiority over the idolatrious tribes of *fetichism*, they add that of greater natural sagacity and intelligence. Their government is republican in its form, while that of the negro tribes, generally, is monarchical and despotic. They frequently war with each other, and with those tribes regarded by them as the enemies of their faith. Indeed, the propagation of the Koran by the sword is an article of Mohammedan faith and precept. The commerce of the interior is chiefly in the hands of the Mandingoes, and they are the factors of the slave traders.

It gives us much pleasure to find, from Ibrahims's letter, that the slave trade is regarded by Mohammedans as opposed to humanity and to the precepts of the Koran. Liberia is destined, by its moral influence upon the neighbouring nations, to exercise a powerful control over the slave trade of the interior, and we hope for its entire suppression. The Mandingo traders, returning to their homes, will extend the knowledge of this free colony of negroes, possessing the arts and the science of the white man, whose superiority the negro tribes of the coast have so long been accustomed to dread. If Africa shall ever receive civilization, it will come from the colony of Liberia.

[*National Intelligencer.*

'HONOUR TO WHOM HONOUR.'—We were struck with the respect and atttention which were recently paid to the remains of a native. *Tebboh*, a young man from *Batto*, went down with the colonists from Monrovia to the scene of the late war, and was mortally wounded in the fight. He was brought up with the other wounded men, and every assistance rendered, but he died of his wounds. On Sunday, the 4th, by order of Governor Buchanan, his remains, decently shrouded and placed in a coffin, were followed by a respectable concourse of citizens, the governor accompanying them, to the burying-ground, where he was interred with military honours. We received a polite note of invitation from his excellency to join the procession, and would cheerfully have done so, but we were in the sacred desk at the time, engaged in ministerial duties, and could not leave. A day or two after *Tebboh's* interment, as we were passing through Krootown, we met Prince Walker, the guardian and 'daddy' of the deceased. 'Well, Prince,' we observed, 'so you lost one of your young men in the war,—we are sorry for you.' 'Yes,' he replied, 'he die, true, but Gubner do him proper, he bury him fine.' [*Africa's Luminary.*

NEW ENTERPRIZE TO LIBERIA.—The abolitionists propose to send out ships to bring home such colonists from Africa as 'are anxious to escape from their present miserable circumstances.' Moved by the representations of Louis Sheridan's letter to Mr. L. Tappan, Mr. Gerrit Smith, of Peterboro' offers $300 out of his private purse to defray the expenses of an agent—'an intelligent, trust-worthy gentleman'—to Liberia, 'to ascertain what persons, if any, are desirous, and at the same time unable, on account of their deep poverty, to get back to the United States!' Such an expedition would doubtless place the practicability of African colonization beyond all question, and we therefore decidedly hope it will be effected. There is not, we venture to say, a sober minded man in either of the colonies, who would be induced to forego the social, civil, and religious blessings of that land of promise, for 'the leeks and onions of Egypt:' and Mr. Sheridan himself would probably be among the most reluctant to leave.*

[*Newark Daily Advertiser.*

AN EXAMPLE.—We present an extract from a letter received a short time since, which speaks more eloquently than we can speak, of the affection with which colonization is begining to be cherished. The letter was written by Elijah Paine, Esq. of Williamstown, Vermont—a veteran of the revolution, and a living monument of the patriotism of other and purer days.

Judge Paine says: 'yesterday I gratified a wish I have for many years entertained, of doing something more for the colonization society than I have heretofore felt myself able to do. I handed to my son, who will be in New York in about ten days, one thousand dollars, for the use of the American Colonization Society. I was desirous of executing this trust myself, rather than to leave it to my executors.

'There are tens of thousands in the U. States, who profess to be warm friends to the cause, much more able to give this sum, than I am.'

The above needs no comment. Such an example cannot be unavailing.—*African Repository.*

GRANVILLE SHARP, confessedly a genuine philanthropist, and one of the most devoted friends of the negro race, was the chief instrument in locating the first colony at Sierra Leone, and sent supplies at his own expense. About 1,100 *persons of colour, who had been slaves in the American colonies* and went over to the British during the revolution, and who were subsequently located in Nova Scotia, petitioned the English government to be transferred to Sierra Leone, which was done.

*We think so too. Nay, we know so. Mr. Sheridan, since the arrival of Governor Buchanan has signed the new constitution—taken the oath of allegiance—and become a citizen of the commonwealth of Liberia.—Eds. Lum.

Poetry.

HYMN by Mrs. Sigourney, on the sailing of the Ninus with *one hundred and twenty-six* manumitted slaves to Bassa Cove:

A ship came o'er the ocean
When this Western World was young,
And the forest's solemn shadow
O'er hill and valley hung,—
It came;—o'er trackless billows,
The *Man of Peace* to bear,
And the savage chieftain eyed him
Like lion in his lair.
But 'neath the o'er-arching Elm tree
An oathless truce was *made*,
And the ambush wild no more sprang
From out the leafy glade;
Nor the dread war-whoop startled
Lone midnight's slumbering band,
For red men took the law of love,
As from a brother's hand;
And they blessed him while he founded
This City of our love,
Where now we strike the lyre of praise,
To Him who rules above.

A ship its sail is spreading,
For that far tropic clime,
Where, nurs'd by fiery sun-beams,
The palm-tree towers sublime.
It seeks that trampled nation,
To every ill a prey,
Whom none have turn'd aside to heal,
When crush'd in dust she lay:—
It seeks that mourning mother,
Whose exil'd children sigh,
In many a stranger region,
'Neath many a foreign sky:—
It brings them, fraught with blessings,
Back to her bleeding breast,
Heaven's peace, and Christ's salvation,
And Freedom's holy rest.
Haste, haste, on snowy pinion,
Thou messenger of love,
For those who sow the seed thou bear'st
Shall reap the fruit above.

Broken Ties.

By James Montgomery.

The broken ties of happier days,
How often do they seem
To come before our mental gaze,
Like a remembered dream.
Around us each dissevered chain
In sparkling ruin lies;
And earthly hand can ne'er again
Unite those broken ties.

The parent of our youthful home,
The kindred that we loved,
Far from our arms perchance may roam,
To desert seas removed.
Or we have watched their parting breath,
And closed their weary eyes,
And sighed to think how sadly death
Can sever human ties.

The friends, the loved ones of our youth,
They too are gone, or changed,
Or worse than all, their love and truth
Is darkened or estranged.
They meet us in the glittering throng,
With cold averted eyes,
And wonder that we weep their wrong,
And mourn our broken ties.

Oh! who in such a world as this
Could bear their lot of pain,
Did not one radiant hope of bliss
Unclouded yet remain?
That hope the sovereign Lord has given,
Who reigns above the skies;
Hope that unites our souls to Heaven,
By faith's enduring ties.

Each care, each ill of mortal birth,
Is sent in pitying love,
To lift the lingering heart from earth,
And speed its flight above.
And every pang that wrings the breast,
And every joy that dies,
Tells us to seek a purer rest,
And trust to holier ties.

(From the Southern Churchman.)

'I have no Influence.'

What if the little rain should say,
So small a drop as I
Can ne'er refresh those thirsty fields—
I'll tarry in the sky!

What if a shining beam of noon
Should in its fountain stay,
Because its feeble light alone
Cannot create a day!

Doth not *each rain drop* help to form
The cool, refreshing shower;
And *ev'ry ray of light* to warm
And beautify the flower?

CAPTAIN PAUL CUFFEE, a coloured man of great respectability, and of wealth acquired by his own industry and enterprize, deeply sympathized with the free people of colour of the U. States, and perceived that their elevation could never be effected among the white population. As evidence of the soundness of his judgment, as well as the benevolence of his heart, he transferred from the United States to Sierra Leone at an expense of $3,000, in his own vessel commanded by himself, thirty-nine free persons of colour, and located them there.

WESTERN AFRICA.—A brief letter has been received from a member of the mission at Cape Palmas, dated October 10, *nearly three months* later than previous advices. General health had been vouchsafed. Mr. and Mrs. Payne, were soon to remove to Cavally.

The Saluda sailed from Norfolk on the 15th of February for Africa, having on board the Rev. Mr. Minor and wife, and the Rev. Mr. Smith. They are accompanied by 120 emigrants, to whose spiritual comfort it will be their privilege to minister by the way.

PRAISEWORTHY.—We understand the female members of the M. E. Church in Monrovia, have recently organized a Dorcas Society, for the purpose of making up garments for our native converts at Heddington.—*Africa's Luminary.*