

when going out to ride. A prince of Honour often supposed himself to be a plant, and taking his stand in the garden, would insist on being watered in common with the plants around him. A French gentleman imagined himself to be dead, and refused to eat. To prevent his dying of starvation, two persons were introduced to him as illustrious dead like himself, and they invited him, after some conversation respecting the worth of shades, to dine with another distinguished—but deceased—person, Marshall Turrene. The lunatic accepted this polite invitation and made a very hearty dinner. Every day while this fancy prevailed, it was necessary to invite him to the table of some ghost of rank and reputation. Yet in the other common affairs of life, the gentleman was not incapacitated from attending to his own interests.

Continued from the Christian Guardian.

RECENT METHODIST PUBLICATIONS.

We wish our readers, and especially those of them who are ministers of the Gospel, to make acquaintance, not only with the Religious, but with the Literary world. Some of them have such an acquaintance already, and have means of continuing that acquaintance without our help; but others will have no opportunity of knowing the position and doings of the world of Letters but through the medium of the *Christian Guardian*. So that should this weekly visitor say nothing on these subjects, the consequence will be that they will know nothing. We well know the gratification it affords a Methodist preacher to pull out of his pocket the *Christian Guardian* and to peruse its contents, while riding the lonely uninhabited road, or sailing in the canoe in the solitary river or lake. At such a time, if at no other, he will be glad to learn what the pens of the learned and the good are employed about, and the general state of the literary world. In addition to other ways of conducting this literary department of the paper, we design to give occasionally a list of the books which may be recently published, whether in Canada, the United Kingdom, or the United States. Methodist books, of course, will not be omitted on the list; next to which will be religious books in general; and, lastly, other useful publications, as far as our limits will allow, or our means of information shall extend. We hope to have, before long, larger resources than we possess at present, and then the literary department will become much richer. For this week, we shall confine the list to Works published at the Methodist Book Rooms in London and the Methodist Book Room at New York.

The following have been lately published by the Book Steward, Mr. Mason, London.

Delineation of Roman Catholicism, drawn from the abettors and acknowledged standards of the Church of Rome: namely, her Creeds, Catechisms, Decisions of Councils, Papal Bulls, Roman Catholic writers, the Records of History, etc., in which the peculiar doctrines, morals, government, and usages of the Church of Rome are stated, treated at large, and confuted, with a Comprehensive and Controversial Index. By the Rev. Charles Elliott, D. D. A new edition, corrected and revised throughout, with numerous important additions; by the Rev. John S. Stamp.

Memoir of the Mission to Gibraltar and Spain; with collateral notices of even's favouring religious liberty, and of the decline of Romish power in that country from the beginning of this century to the year 1842. By the Rev. W. H. Riles.

Memoir of Mrs. E. K. Mitchell, including Extracts from her Diary, Papers, and Correspondence. By her husband, the Rev. J. Mitchell. Second edition.

Necessity versus Prescience. A practical review of "An Inquiry into the popular notion of an unoriginated, infinite, and eternal Prescience." With illustrative notes, and an appendix. Anti-Empiricus.

A sketch of the life and christian character of the late Mrs. Mary Cryer, wife of the Rev. Thomas Cryer, Wesleyan Missionary in India. A discourse delivered in Oxford-Place Chapel, Leeds. By George Brown Macdonald.

Parental Duty urged and explained, of an earnest address to Parents on training up their children. By the Rev. John Brown.

The proper Names of the Bible; their Orthography, Pronunciation, and Signification. With

a brief account of the principal Persons, and a description of the principal Places. By John Farrar. Second edition.

Memoirs of Mrs. Eliza Ann Foster, wife of H. B. Foster, Wesleyan Missionary, Jamaica. Compiled from her diary and correspondence. By her husband.

Memoirs of the work of faith and labour of love of Mrs. Mary K. Lomas, of Manchester; for many years a successful class-leader in the Wesleyan Society. With extracts from her diary. By Alex. Bell.

The following books have been lately published by the Book Agents of the M. E. Church, New-York:—

A treatise on Infant Baptism. By Rev. F. G. Hibbard, of the Genesee Conference.

A History of the discipline of the Methodist Episcopal Church. By Rev. Robert Emory.

Appeal from Tradition to Scripture and Common Sense, or an answer to the question, What constitutes the divine rule of faith and practice? By Rev. Geo. Peck, D. D.

Pioneer: a narrative of the nativity, experience, travels, and ministerial labours of the Rev. Charles Giles, author of the "Triumph of Truth." With incidents, or a budget from the saddle-bag of a Superannuated Itinerant.

Notes, illustrative and explanatory, on the Holy Gospels arranged according to Townsend's Chronological New Testament. By Joseph Longking.

The Life of the Rev. Robert R. Roberts, one of the Bishops of the Methodist Episcopal Church. By the Rev. Chas. Elliott, D. D.

The life of Luther. To which is prefixed an expository essay on the Lutheran reformation. By the Rev. George Cubitt. With an appendix, containing a chronological table of the principal events occurring during the period of Luther's life.

The above list of books lately issued from the English and American Book Rooms, shews that the pens of the Methodist preachers are not idle, and that they are able and willing to enrich the religious literature of their particular and the general church. Orders for these works will be attended to at the *Christian Guardian* Office.

THE TRAVELLER.

SUPERSTITION IN ANTIGUA.

There are also several mysterious rites current among the negroes, on which they rely to shield out a thief. One of these trials by ordeal is thus performed. They procure some of the leaves of the "flower-sence," or "Barbadoes' pride" (called by the negroes "doodle doo"), and lay them in a heap, in some peculiar manner, with a black dog (not a quadruped, but a small copper coin, of about three farthings sterling, current in this island a few years ago) in the middle. They do not tie the bundle together; but, by the manner in which it is placed, they are enabled to raise it to the neck of the suspected person without its falling to pieces. The accused is then to say (holding the bundle under their throat at the same time); "Doodle doo; doodle doo, if me tief de four dog (or whatever it may be that is missing) me wish me tongue may fall out of me mouth." If nothing takes place the person is innocent; and the charm is tried upon another; until the guilty one's turn comes, when immediately their tongue hangs out of their mouth against their will. There is another curious way by which the negroes endeavour to recover their stolen property. For example: if they lose a fowl or a pig, or indeed any other article, and they suspect it is stolen by their neighbours, they walk up and down the street, calling out, "Let go me fowl! let go me fowl! If you no let go me fowl, me tro grade dirty upon you. Let go me fowl, me say!" If the person who stole the fowl hears this denunciation, he immediately loses it, in terror of the consequences; but if the threat is not attended to, the owner of the lost biped takes a dog (the same copper coin I have before mentioned) and an egg, and proceeds to a burial ground. Here they look out for the grave of one of their friends, and, depositing the dog and the egg, make use of an incantation; and, taking up a little of the soft mould off the grave, depart. This mould, or "grave dirt," as they term it, they sprinkle all about in those streets where, they think the suspected parties are more likely to walk, believing that if the thief passes over it, it immediately causes his body to swell, and so medicine can give relief—death alone can end their misery. So terrible to the negroes is this denunciation, "Me tro grade dirty upon you," that, if possible they will restore the goods pilfered to the last particle. They have several other charms, all of which they deem infallible. When they fancy they are under the power of Obeah, they procure a snake, kill and skin it; when the skin is thoroughly dried, they bind it round their leg, and feel easier in mind, supposing the one charm will counteract the other. Again, if sent out on an errand, and they loiter about, to prevent any scolding from their employers they pick a blade of a peculiar species of grass, and place it under their tongue, which they believe has the power of preventing any angry words. This also is done when they wish to escape punishment or detection.

The following is the mode of their observing their funeral rites:—When the intelligence reaches them that one of their friends has departed to another world, many of them immediately flock to the residence of the defunct, and are very ready to assist in the melancholy but necessary offices which are required to be performed. The first consideration of the relatives is to procure a coffin, a decent shroud, and a suit of apparel to inter the corpse in. The coffin is made of deal boards, not over thick, and is covered with black or white cotton cloth, according to the age or state of the individual; those persons who cannot afford to purchase cotton for this purpose have the coffin painted black or white. Among the higher class of negroes the shroud is made of mull muslin; but those of less means purchase cotton cambric; while the very poor are enveloped in a sheet. If the deceased has a pretty good stock of clothes, the best among them are selected for the occasion. Should it be a man who is dead, he is arrayed in his "Sunday clothes," with the exception of coat, shoes, and hat; but if it is a female, her best white dress is used, a cap trimmed with white ribbon is placed upon her head, a white band round her waist, silk stockings, and white gloves. The warmth of the climate necessarily obliges the interment to take place soon after dissolution; for example, if a person dies one day, he is buried the next. The intervening night is called by the negroes "wake night;" and about seven or eight in the evening a great number of persons of both sexes meet at the house of death to assist in keeping the "wake." This is understood to mean the singing of psalms and hymns over the corpse; but, in most cases, while the females are so employed in one part of the house, the young men are laughing, talking, or playing off practical jokes upon some one whom they deem not quite so wise as themselves. It sounds very melancholy, should you chance to awake at the solemn hour of midnight, to hear these persons chanting forth their sacred lays; and, as the breeze sweeps its strain to and from your ear, memory "starts up alarmed, and o'er life's narrow verge looks down" upon a "fathomless abyss." But, in the midst of these thoughts, the heartless laugh breaks upon your ear like the voice of some scuffling demon; and "so dies in human hearts the thoughts of death;" for "all men think all men mortal but themselves." About five o'clock in the morning, coffee, bread, biscuits, and cheese are handed round; and then the company depart, until such hour as the funerals arranged to take place. Some of the nearest friends or relations, however, remain all the time, and of course partake of the different meals provided; for there is one thing worthy of note in these negro funerals—*grief never spoils their appetites.*

From two to four or five hundred persons invariably attend these mournful ceremonies; and, when in the country, a jovial dinner concludes the entertainment, where "all is mirth and joy, and the cup and the glass are so often replenished that many of the party return home in a state of intoxication."—*Church of England Magazine.*

SAFETY IN DUTY.

If we are in the path of duty, and if our help and our hope is in the name of the Lord, we may confidently expect that he will uphold us, however faint and enfeebled we may seem to be to ourselves and others.—*Newton.*