

styles, and form companies to go about the towns and villages something like the *nummers* in former times in England.

The picture at the head of this paper shows you one of their practices at funerals. On these occasions their practices were very unnatural.—They generally took place at *night* by the light of torches amidst dancing, singing, drinking, &c. Sometimes they would take the corpse in the coffin upon their heads and run round the circle formed of all the neighbours. On their way to the place of burial they practised most strange fancies.—They would sometimes halt all of a sudden—put their ears to the coffin and listen, pretending that the corpse asked for something or was giving some direction. Sometimes they declared that the corpse ordered them all more rum, and refused to go on till they had been supplied.

They would also proceed in the most disorderly way—sometimes running forward with the coffin, and sometimes back—sometimes jirking it on one side, and not unfrequently putting it down and positively refusing to carry it any further till some out-of-the-way demand was complied with. Rude music and wild songs generally accompanied these rites, and sometimes sacrifices of fowls and other animals were made over the grave, and their blood mingled with the earth that covered the corpse.

Besides these superstitions the people were given to lying, swearing, stealing, and other vices, so that they were really sunk to the very lowest depths in the scale of human beings.

Now, however, a very different state of things has been produced.—This cunning, lying, stealing, as well as these foolish and superstitious practices are gradually giving way to all that is moral and religious. Since the Emancipation Act was passed, the people have begun to feel themselves as men, and to try to act and feel,

and think, as civilized men are used to do. By the labours of the missionaries thousands have been converted, and others, not yet converted, improved, reformed, and civilized.—Under the kindly influence of the gospel, these poor negroes are made to show some of the finest dispositions in the world. No people can exhibit greater tenderness, more affection, or sincerer gratitude, than many of these once degraded people do. The affection of parents for their children, and of children for their parents—the practice of all social virtues, and the attachment they show to those who benefit them, is all that could be desired, and indeed, as a rule, far above what is common in our more highly favored land.

The midnight scenes of wickedness above referred to are now scarcely ever known, and even where secretly practised, are becoming more and more unpopular. It is still usual to sing at funerals, but the songs are sacred songs, and all the ceremonies such as are becoming a Christian people.

In this way does the gospel everywhere improve and humanize the people that it visits. Oh; help, young reader, to spread its happy influence through the world, and consecrate your future life to upraise, by its mighty power, every poor and degraded member of the great family of man.

Facing the East Wind.

Last Sunday, on my way to Sabbath school, I noticed a little boy trudging along, whom I recognised as a scholar in the class next to mine. It was a very inclement day; the snow was falling fast, and the ground was already well covered, which rendered the walking difficult; in addition to which, there was a very keen, piercing wind, driving the sleet into your face, and nearly taking you off your feet; my umbrella was several times turned completely inside out. Little