

must have been observed in all ages.—That it was unknown to St. Ambrose, however, is evident, from his belief that the bow which God promised Noah, he would place in the firmament, after the deluge, 'as a witness, that he would never drown the world again,' was not to be understood of the rainbow, 'which can never appear in the night,' but some visible virtue of the Deity. Notwithstanding this assertion of St. Ambrose, I have had the good fortune to see several; two of which were, perhaps, as fine as were ever witnessed in any country; the first formed over beds of stones, and a bow, illuminated by the moon, stretched from one side of the vale to the other.

The second I saw from the castle overlooking the bay of Carmarthen, forming a regular semicircle over the Town. It was in a moment of vicissitude; and fancy willingly reverted to that passage of Ecclesiasticus, where the writer describes Simon, shining 'as the morning star,' and 'as a rainbow' on the temple of the Eternal. The sky soon cleared, and presented a midnight scene like that which Bloomfield has described so admirably—

'—above these wafted clouds are seen
(In a remoter sky, still more serene.)
Others detached, in ranges through the air,
Spotless as snow, and countless as they're fair,
Scatter'd immensely wide from east to west,
The beauteous semblance of a flock at rest.
These, to the raptur'd mind, aloud proclaim
Their mighty Shepherd's everlasting name.

TRAVELS.

ORIENTAL CEMETRIES AND FUNERAL RITES.

(Continued from our last.)

Very frequently, whilst you are silently engaged in your apartment, the stillness of a Turkish town, where no rumbling of wheels is very heard, is interrupted by the distant sound of the funeral chant of the Greek Priest. As the voices grow more loud, you hasten to the window to behold the procession. The Priests move first, bearing their burning tapers, and by their dark and flowing robes give an idea of mourning in harmony with the occasion. The corpse is always exhibited to full view. It is placed upon a bier, which is borne aloft upon the shoulders, and is dressed in the best and gayest garments possessed by the deceased. A young female,

who had departed in the bloom of life and beauty, is sometimes seen adorned rather 'as a bride to meet the bridegroom,' than as one who is to be the tenant of the chamber of corruption. The young man at Nain, who was restored to life by the command of our Saviour, was doubtless carried on a bier of this kind. When our Lord intimated his design of interposing in his favour, 'they that bare him stood still.' And when the miraculous energy was exerted, 'he that was dead sat up, and began to speak.' (Luke vii. 15.) It is unusual for the Orientals to be buried in coffins.

The Greeks allow so short a time to intervene between the decease of an individual and his burial, that certain evidences have occasionally been afforded of premature interment. Once, a person on his way to the grave, through the streets of Smyrna, sat up, and began to speak, to the great alarm of all present. There was a person frequently seen in Smyrna, only a very few years ago, who had actually been placed in his grave, and left in that situation. On recovering his recollection, he emitted cries, which were soon heard, and which led to his release before any fatal consequences had ensued. The nature of the graves, as will soon be described, afforded him the means of escape, which an English grave and coffin would have utterly precluded.

The closing part of the Greek burial-service commencing with the words, 'Come and impart the last embrace,' is very affecting. The friends of the departed press forward from every part of the church, and kiss his cold and pallid lips, and weep over him. It is considered a very peculiar mark of disrespect to neglect this last office of affection.

The custom of employing professional mourners to howl for the dead still exists in some parts of the Levant. One morning, whilst taking a solitary walk in *Ægina*, the most plaintive accents fell upon the ear of the writer of this account. He followed in the direction from which the sounds proceeded—and they conducted him to a new-made grave, over which a woman, hired for the occasion, was pouring forth 'lamentation and mourning and woe,' with such doleful strains and feelings, as could scarcely have been supposed other than sincere. It was the grave of a young man who had been cut down in the