

For see, your arrow shower has ceased,
The thrilling bow-string's mute;
And where rides fiery Gloucester?
All trodden under foot.

Wail, all ye dames of England,
Nor more shall Musgrave know
The sound of the shrill trumpet—
And Argentine is low.
Thy chivalry, proud England,
Have turn'd the rein to fly;
And on them rushes Randolph—
Hark! Edward Bruce's cry.

'Mid reeking blood the Douglas rides,
As one rides in a river;
And here the good King Robert comes—
And Scotland's free for ever.
Now weep, ye dames of England,
And let your sons prolong
The Bruce—the Bruce of Bannockburn—
In many a sorrowing song.

THE HINDOO WIDOW.

Near the city of Benares, a Bramin lately died, leaving behind him a widow.

The custom of women committing themselves to the funeral pile with the bodies of their deceased husbands, is, if not abolished, at least, under very great restrictions; as it is not allowed to be practised but by express permission.

The widow of the Bramin, therefore, waited in person upon the English resident, and in the most pathetic manner implored his permission for the high honour of burning herself with the body of her deceased husband, to which the resident pre-emptorily refused to accede. Nothing discouraged thereby she continued her entreaties—prostrated herself on the ground before him and mingled her tears with the dust.

All was in vain: the Englishman was inflexible. Rage and despair filled the breast of the beautiful victim.—'Ah, miserable me!' she exclaimed, 'why was my mother burnt? why my aunt? why my two sisters?—Ah! miserable me!—why am I alone, alone refused the honours of my sex?'

A Bramin happened to be present at this interesting scene. He gazed ardently on the young woman; and now and then turning his eyes towards the resident, silently reproached him, for refusing the prayer of the widow's petition. When the resident noticed this man, he exclaimed, 'It is you who have administered intoxicating drugs to excite phrensy—it is owing to your pernicious doctrines that a custom so shocking to humanity is still in practice!'

The Bramin, unabashed by this rebuke, assured the resident, that he had never before spoken to the woman, but confessed that he had prepared many others to undergo the same sacrifice; that it was an act agreeable to her god Bramha; and for this reason he begged him (the resident) in the most respectful manner, to grant his consent, on which the widow redoubled her tears and entreaties. The Bramin thus encouraged to go on, added, 'sir, great, great will be her reward! and great her recompense for it in the other world! there she shall be rejoined to her husband by a second marriage, and live with him to all eternity.'

The widow's fine black eyes instantly received new lustre. She darted piercing looks at the Bramin, expressive of satisfaction, mingled with a portion of terror. 'What! she exclaimed, 'shall I indeed find my husband in heaven? How have I been deceived by two old priests! They never told me this; they knew my husband well—they knew too how he treated me. Then, sir,' said she, turning round to the resident, 'since the god Bramha would reunite me to

my husband, I renounce him and his religion for ever, and embrace yours.' Then looking at the Bramin, 'you may, if you please, when you see my husband, tell him what I have done, and say that I hope to find myself extremely well without him—for he was an old cross wretch—stupid, jealous, and offensive.'

MARRIAGES OF THE ARABS.

The marriage ceremony in general is very simple. Negotiations commence with the father of the maiden, who usually consults the wishes of his daughter, and if her consent is gained the match takes place.—The marriage day being appointed perhaps five or six days after, the bridegroom comes with a lamb in his arms to the tent of his betrothed, and there cuts the animal's throat before witnesses, and as soon as the blood falls upon the ground, the ceremony is regarded as completed. It is accompanied with feasting and singing; all the guests present must eat bread and meat; for this is a circumstance absolutely necessary on such occasions. The form of betrothing differs in different tribes; sometimes the friend of the lover, holding the girl's father by the hand, merely says before witnesses, "You declare that you give your daughter as wife to ——" Among the Bedouins of Sinai, the father of the bride gives to the suitor a twig of a tree or shrub, or something green, which he sticks in his turban and wears for three days to show that he has taken a virgin in matrimony.—The betrothed is seldom made acquainted with the change that is to take place in her condition. On returning home in the evening with the cattle she is met a short distance from the camp by her future spouse and a couple of his young friends, who carry her by force to her father's tent. If she entertain any suspicion of their design, she defends herself with stones, and often inflicts wounds on the assailants though she has no dislike to the lover, for the more she struggles, bites, kicks, cries and strikes, the more she is applauded ever after by her own companions. Sometimes she escapes to the neighbouring mountains and several days elapse before the bridegroom can find her; her female friends, mean time, being apprised of her hiding place, furnish her with provisions.—When brought to her father's tent, she is placed in the woman's apartment, where one of the young men immediately throws over her an abba in the name of her future husband; and this is often the first time she learns who the person is to whom she is betrothed.

She is then dressed by her mother and female relations in her wedding suit, which is provided by the bridegroom; and being mounted on a camel ornamented with tassels and shreds of cloth, she is conducted, still screaming and struggling in the most unruly manner, three times round the tent, while her companions utter loud exclamations. If the husband belong to a distant camp the women accompany her;—and during the procession decency obliges her to cry and sob most bitterly. These lamentations and struggles continue after marriage; and sometimes she repeats her flight to the mountains, refusing to return until she is found out, or even far advanced in pregnancy.

Marrriages are generally solemnized on Friday evenings, and the contracts are drawn up by the Cadi; if the bride be a widow, or a divorced woman, it is attended with little or no rejoicing. This sort of connexion is always reckoned ill-omened; no resistance is made—no feast takes place—no guest will eat of the nuptial bread; for thirty days the husband will not taste any provisions belonging to his wife, and visitors, when they come to drink coffee, bring their own cups, because to touch any vessel belonging to the newly married widow would be considered the sure road to perdition. Sheiks and rich citizens display more splendour in their dresses and entertainments. The bride is decked