

whom he had beaten to death, so that Mynah's prospects of happiness with him were not of the brightest character. She had in vain entreated her parents not to give her in marriage to such a man. The engagement had been made with his father, who was now dead, and it must now be fulfilled. She was to have been married two years ago, but the youth had been sent down to Madras on suspicion of having been an accomplice in the murder of a Zemindar's. He had not yet returned; but when he did come back, the marriage was to take place. Mynah had been drawing water one day at a neighbouring well, when a man with an elephant came up to her, and asked her to show him the nearest way to the next town; she put down the chatties, and did so, leaving her companions at the well, who had not the least suspicion of any ill befalling her.

When they were quite clear of the village, the man suddenly seized hold of her, and having placed her on the elephant, they moved on at a quick pace. It was late at night when she arrived at the house of the chief; all the people in the house were in a bustle and confusion, for the chief had been taken ill and it was supposed he had taken poison, but by whom administered was unknown. He lingered in great agony for three days, and then died. So ended Mynah's tale. "You know all the rest, my only friend," added she; "were I to go back to my parents, they would not receive me, owing to the disgrace of my not having burned my body on that of the chief; or if they did, I should be an outcast from their caste, and a slave and a reproach to every one." "Never shall that be the case, my dearest Mynah," I said: "I will take care of you, and protect you."

We arrived safely at our destination; and two days afterwards, my servant Casse-Sing came in with the bullock and trunks which he had in charge; he informed me that no enquiry had been made respecting Mynah, from the first hour after day-light on the eventful morning. The Brahmins were enraged at the loss of the sacrifice, and began making a stir to find the girl, thinking that she was concealed in the house. Casse-Sing went to the funeral-pile to see the suttee take place, and there he was made acquainted with the loss of one of the females, and rightly conjectured where she was. He added, that an old woman brought a native dress amongst the crowd, and said that she had found it near a well, at the same time

weeping and beating her breast. She assured the people that the poor young child had certainly drowned herself. The dress was proved to be Mynah's, so that no further search was made after her. We conjectured that it must have been Betha who had given this account of Mynah's disappearance. This poor girl has behaved to me in a most exemplary manner, showing her affection and gratitude on all occasions. She nursed me in a long and dangerous illness: night and day she was ever by my bed-side; and to her unremitting attention and care do I owe, under Providence, the preservation of my life.

THE LAWYER'S DREAM.

HE slept, and dreamt; and round him opening saw

An Office huge, where sped the work of Law;
Where one Attorney in his hands combined
The varied business of all human-kind,
Dressed like a gentleman in black, but clean,
And for white linen wearing flame serene.
Alone he wrought, and in his face enorm
Was seen the image of a frozen storm;
And, like wan lightnings over midnight snows,
From his fixed eyes the gleams at whiles arose.

Old Adam stood before the table there,
With trousers often patched, and coat threadbare,

And looked a bankrupt; gazing on a pile
Of bonds and deeds, with bills on many a file.
Large maps of all the earth were hung around,
Mines, cities, kingdoms, isles of fertile ground:
At each the ruined owner stared, and read
The dark word *Mortgaged* there, and shook
his head;

While his anxious friend with easy glance
Pursued his eyes o'er India, Chili, France,
And with a pen's quick stroke seemed dotting
down

Each wealthy realm, and each imperial town.

CONVERSATION.—There is speaking well, speaking easily, speaking justly, and speaking seasonably. It is offending against the last to speak of entertainments before the indigent; of sound limbs and health before the infirm; of houses and lands before one who has not so much as a dwelling; in a word, to speak of your prosperity before the miserable; this conversation is cruel, and the comparison, which naturally rises in them betwixt their condition and yours, is excruciating.