

mercy. The only distinction made in her favour was that she was buried, instead of being thrown into the sea with her miserable companions, through out on the beach.

The principal amusement of the Chinooks is gambling which is carried to great excess amongst them. You never visit the camp but you hear the eternal gambling songs of "ha ha," accompanied by the beating of small sticks on some hollow substance. Their games do not exceed two or three, and are of a simple nature. The one now generally played consists in holding in each hand a small piece of stick the thickness of a goose quill and about an inch and a-half in length, one plain and the other distinguished by a little thread wound around it, the opposite party being allowed to guess in which hand the marked stick is to be found. A Chinook will play at this simple game for days and nights together, until he has gambled away everything he possesses even to his wife. They play, however, with much equanimity, and I never saw any ill-feeling evinced by the loser against his successful opponent. They will cheat if they can, and pride themselves on its success; if detected, no unpleasant consequence follows, the offending party, being merely laughed at and allowed to amend his play.

Another game to which they are very partial is played by two or three on each side, the rivals sit on the ground opposite each other with the stake lying in the centre, one begins with his hands on the ground in which he holds four small sticks covered from sight by a small mat, these he arranges in any one of a certain number of forms prescribed by the rules of the game, and the opponent on the opposite side endeavours to guess which form he has chosen, if successful a stick is stuck up in his favour, and the sticks are handed to the next, if not the player counts and still goes on till discovered. When those on the side have gone through, the others commence. At the conclusion, the sticks are counted and the greater number wins. This game is also accompanied by singing, in which all the bystanders join.

Another game which I have seen amongst them is called Al-kol-loch, and is one that is universal along the Columbia river. It is considered the most interesting and important as it requires great skill. A smooth level piece of ground is chosen, and a slight barrier of coarse sticks laid lengthways is made at one end, there are 47 or 50 feet apart, and a few inches high, the two opponents, stripped naked, are armed each with a very slight spear about 3 feet long and finely pointed with bone, one of them takes a ring made of bone or some heavy wood, and wound round with cord about three inches in diameter, on the inner circumference of which are fastened six beads of different colours as equal distance, to each of which a separate numerical value is attached; the ring is then rolled along the ground to one of the barriers and is followed at the distance of 2 or 3 yards by the players, and as the ring strikes the barrier and is falling on its side the spears are thrown so that the ring may fall on them; if only one of the spears should be so affected by the ring, the owner of it counts according to the value of the bead on which it has fallen, and generally happens, from the dexterity of the players, that the ring covers both spears, and each counts according to the colours of beads above his weapon. They then play towards the other barrier, and so on until one party has attained the number agreed upon for game.

The Chinooks have tolerably good horses, and are fond of racing, at which they bet considerably; they are expert jockeys and ride fearlessly. They also take great delight in a game with a ball, which is played by the same manner as by the Crois, Chippewa and Sioux Indians. Two poles are erected about a mile apart, and the company is divided into two bands armed with spears, having a small ring or hoop at the end, with which the ball is picked up and thrown to a great distance, each party then strives to get the ball past their own goal. There are sometimes hundreds on a side, and the play is kept up with great noise and excitement. At this game they also bet heavily, as it is generally played between tribes of villages.

The sepulchral rites of this singular tribe of Indians are too curious to be entirely omitted. Upon the death of a Chinook the body is securely tied up in rush matting and placed in the best canoe they can procure, without any peculiar ceremonies. This canoe is highly decorated as the family of the deceased can afford. Tin cups, kettle, pieces of cotton, red cloth, and furs, and in fact everything which they themselves most value, and which is most difficult to obtain, are hung round the canoe inside, beside the body, they place paddles, spears, bows, and arrows, and food with everything else which they consider necessary for a very long journey.—I have often found beads, loquas shells, brass buttons and small coins in the mouths of the skeletons,—the canoe is then taken to the burial place of the tribe, generally selected for its isolated position. The two principal places are Columbia river; one is called the Coffin Rock from the appearance it presents covered with the raised biers of the deceased members of the tribe; to these they tow the canoe, which is then either fastened up in a treacher supported on a sort of frame 4 or 5 feet from the ground made of strong cedar boards, and holes bored in the bottom of the canoe to let the water run out; they are then covered with a large piece of bark to protect them from the rain. Before leaving they destroy the uselessness of every article left with the corpse, making holes in the kettles, cans, and baskets; cracking the bows, arrows and spears, and if there is a gun they take the lock off, believing that the Great Spirit will mend upon the occasion of arriving at the hunting grounds of their relatives. The greatest grief which an Indian can commit in the eyes of his people is that of deserting one of these canoes, and it very seldom happens that the slightest thing is removed.

In obtaining a specimen of one of the peculiarly formed skulls of the tribe I had to use the greatest precaution, and ran no small risk not only in getting it but in having it in my possession. Several of the most vigorous would have refused to travel with me had they known that I had it among my collections not only on account of the superstitious dread in which they held these burial places, but also on account of the danger arising from a discovery, which might have cost the lives of the whole party.

A few years before my arrival at Fort Vancouver, Dr. Douglas, who was then in charge, heard from his office the report of a gun inside the gates, this being a breach of discipline he hurried out to enquire the cause of so unusual a circumstance, and found one of Casenor's slaves standing over the body of an Indian who had just killed, and in the act of reloading his gun with apparent indifference, Casenor himself standing by. On Mr. Douglas arriving at the spot, he was told by Casenor, with an apology that the man deserved death according to the laws of the tribe, who as well as the white man inflicted punishment proportionate to the nature of the offence. In this case the crime was one of the greatest an Indian

could be guilty of, namely, the robbing the sepulchral canoes. Dr. Douglas after rigorously reprimanding him allowed to depart with the dead body.

Sacred as the Indians hold their burial places, Casenor himself, a short time after the latter occurrence, had his only son buried in the cemetery of the Fort. He died of consumption—a disease very frequent amongst all Indians—proceeding no doubt from their constant exposure to the sudden vicissitudes of the climate. The coffin was made sufficiently large to contain all the necessaries supposed to be required for his comfort and convenience in the world of spirits. The chaplain of the Fort read the conclusion of the ceremony, Casenor returned to his lodge, and the same evening at sunset, as narrated below, the life of the bereaved mother, who was the daughter of the great chief generally known as King Comcomly, so beautifully alluded to in Washington Irving's "Astoria." She was formerly the wife of a Mr. McDougall, who fought her from her father for, as it was supposed, the enormous price of ten articles of each description, guns, blankets, knives hatchets, &c., then in Fort Astoria. Comcomly, however, acted with unexpected liberality by the release of the game, and the other skins, at that time numerous and valuable, but now scarce, and presenting them as a dowry, in reality, far exceeding in value the articles at which she had been estimated. On Mr. McDougall's leaving the Indian country she became the wife of Casenor.

It is the prevailing opinion of the chiefs that they and their wives are so important to die in a natural way, and who were the event takes place they attribute it to the untold influence of some other person, whom they fix upon, often in the most unaccountable manner, frequently selecting those the most dear to themselves and the deceased. The person so selected is sacrificed without hesitation. On this occasion Casenor selected the afflicted mother, notwithstanding she had during the last year her son been one of the most assiduous and devoted of all his attendants, and of his several wives she was the one he most loved; but it is the general belief of the Indians on the west side of the mountains, that the greater the privation they inflict on themselves the greater would be the manifestation of their grief, and the more pleasing to the Great Spirit. Casenor assigned me no additional motive for his wish to kill his wife, namely, that as he knew she had been so useful to her son and so necessary to his happiness and comfort in this country on his long journey. She, however, escaped into woods, and next morning reached the Fort imploring protection; she was accordingly secluded for several days until her husband returned home to Chinook Point. In the meantime she had found murdered in the woods and the net was universally attributed to Casenor or one of his emissaries.

I may here mention a painful occurrence which took place on Thompson's river, in New Caledonia, as illustrative of this peculiar superstition. His widow considered a sacrifice an indispensable duty, and she selected a victim of rather too much importance, who was unable for some time to accomplish her object, at length the nephew of the chief no longer able to bear the continual taunts of cowardice which she unceasingly heaped upon him, seized his gun and shot her through the lungs. On arriving, he was courteously received by Mr. Black, the gentleman in charge of the Fort who expressed great regret at the death of his old friend the chief. After presenting the Indian with something to eat and giving him some tobacco, Mr. Black turned to leave the room, and while opening the door was shot and immediately expired. The murderer succeeded in escaping from the Fort, but the tribe, who were warmly attached to Black, took his revenge upon themselves and hunted them down. This was done more to evince their high esteem for Mr. Black than from any sense of impropriety in the customary sacrifice.

Amongst the Chinooks I have never heard any traditions as to their former origin although such traditions are common amongst those on the east side of the Rocky Mountains. They do not believe in any future state of punishment, although in this world they suppose themselves exposed to the malicious designs of the Shocomeo or evil genius, to whom they attribute all their misfortunes and ill luck. The Good Spirit is the *Hus-Soo-ah Ti-yeh*, that is the Great High Chief from whom they obtain all that is good in this life, and to whose happy and peaceful hunting grounds they will all eventually go, to reside for ever in comfort and abundance.

The medicine men of the tribe are supposed to possess a mysterious influence over the spirits, either good or evil, and of course possess great power in their tribe. These medicine men form a secret society, the initiation into which is accompanied with great ceremony and much expense. I witnessed, whilst amongst them the initiation of a candidate, which was as follows:—The candidate has to prepare a feast for his friends and make presents to the other medicine men. A lodge is prepared for him, which he enters without food, whilst those already initiated keep dancing and singing round the lodge during the whole time. After this fast, which is supposed to endure him with wonderful skill, he is taken up apparently lifeless and plunged into the nearest cold water, where they rub and wash him until he is revived. This they do by washing his face with water, and then he runs into the woods and soon returns dressed as a medicine man, which generally consists of the light down of the goose stuck all over their bodies and hands with thick grease, and a mantle of faded cedar bark, with the medicine rattle in his hand he now collects all his property blankets, shells and ornaments, and distributes the whole amongst his friends, trusting for his future support to the fees of his profession. The dancing and singing are still continued with great vigour during the division of his property, at the conclusion of which, the whole party again sit down to feast, apparently with miraculous appetites, the quantity of food consumed being incredible.

I witnessed one day their mode of treatment of the sick, whilst passing through a village. Hearing the horrible noise in one of the lodges, I entered it, and found a woman supporting one of the handsomest girls of the tribe I had seen, cross-legged and naked in the middle of the room; sat the medicine man with a wooden dish of water before him, twelve or fifteen other men sitting round the lodge. The object in view was to cure the girl of a disease affecting her side. As my presence was considered a sacred space was cleared for me to sit down. The officiating medicine man appeared in a state of profuse perspiration from the exertions he had used, and soon took his seat amongst the rest as if quite exhausted; a younger medicine man then took his place in front of the bowl and close beside the patient; throwing off his blanket he commenced singing and gesticulating

in the most violent manner, whilst the others kept time by beating with little sticks on hollow wooden bowls and drums, singing continually. After exercising himself in this manner for about half an hour, until the perspiration ran in streams down his body, he darted suddenly upon the young woman catching hold of her side with his teeth and shaking her for a few minutes, as one dog does another in fighting, the patient screaming and holding up her hands as if she had first described him, then re-liquished his hold, and cried out he had got it; at the same time holding his hands to his mouth, after which he plunged them in the water and pretended to hold with great difficulty the disease which he had extracted lest it might spring out and return to its victim. At length having obtained the mastery over it, turning himself round to me in an exulting manner, he held something up between the finger and thumb of each hand, which had the appearance of a piece of cartilage, whereupon one of the Indians sharpened his knife and divided it in two, leaving one end in each hand. One of the pieces he threw into the water and the other into the fire, accompanying the action with a diabolical noise which none but a medicine can make; after which he got up perfectly well attended with his wife, although the poor patient seemed to be anything but relieved by the violent treatment she had undergone.

My principal object in travelling among the Indian tribes of the Far West was to obtain accurate sketches of their chiefs, medicine men, &c., and representations of their most characteristic manners and customs, which I could only by great persuasion that I could induce the Indians to allow me to take their portraits. They had some undefined superstitious dread of losing something by the process, as though in taking their likeness something pertaining to themselves was carried off. The women, moreover, had the idea that the possessor of their picture would hold an unlimited influence over them. In one case, I had taken the likeness of a woman of the Gowitz river, and on my return about three months afterwards, I called at the lodge of Kiseoc, the chief of the tribe, where I had been in the habit of visiting frequently, and had always been received with great kindness, but on this occasion I found him and his family unusually distant in their manner, and the children even running away from me and hiding at last he asked me if I had not taken the likeness of a woman who had just died, I said I had, and mentioned her name "Cawitchum," a dead silence ensued, nor could I get the slightest answer to my enquiries. Upon leaving the lodge I met a half-breed, who told me that Cawitchum was dead, and that I was supposed to be the cause of her death. The silence was occasioned by her having mentioned a dead person's name, which is considered a most sinful and unlucky, I immediately left the neighbourhood, well knowing the danger that would result from my meeting with any of her relations. Upon trying to persuade another Indian to sit for his likeness, he asked me repeatedly if it would not endanger his life, being very much in want of tobacco he at length consented, and when he had finished, he said it was a small price to risk his life for a sack of another Indian, while he was for giving his life to surround by his eight wives, for the same favor, but the ladies all commenced violently jabbering at me until I was glad to get off, he apparently was much gratified at the interest which his wives took in his welfare. I however met him alone some short time afterwards and got him to consent, with my usual bribe, to a piece of tobacco, which would relate numerous instances of this superstitious dread of portraiture, but the foregoing will sufficiently illustrate the general feeling on the subject.

I shall conclude this paper by relating a legend told me by an old Indian while paddling in a canoe past an isolated rock on the shore of the Pacific, as well as an idea of the general character of the legends on the coast, which are however very few, and generally told in a very unconnected and confused manner.—The rock with which the following Indian legend is associated, rises to a height of between six and seven feet in circumference. I could not observe any very special peculiarity in the formation of this rock while paddling past it in a canoe, and at least from the points of observation I was in, such as the conclusion of the legend might lead us to anticipate, appeared to be traceable. Standing, however, as this rock does, entirely isolated, and without any other being visible for miles around, it has naturally become an object of special note to the Indians, and is not uncalculated, from its solitary position to be made the scene of some of the fanciful creations of their superstitious imaginations. It is many moons since a Nasquiquay family lived near this spot. It consisted of a widow with four sons; one of them was by her first husband, the other three by her second, the three younger sons treated their elder brother with great kindness, refusing him any share of the produce of their hunting and fishing; he, on the contrary, wishing to conciliate them, always gave them a share of his spoils. This was unknown to them, and being tired of their harsh treatment, which no kindness on his part seemed to soften, he at length resolved to retaliate. He accordingly one day entered the lodge where they were feasting and told them that there was a large seal a short distance off. They instantly seized their spears and started in the direction he pointed out, and coming up to the animal the eldest drove his spear into it. This seal was "agroot medicine," a familiar of the elder brother who had himself created him for the occasion, the fore most of them, had no sooner driven in his spear than he found it impossible to disengage his hand from the handle or to draw it out; the others drove in their spear and with the like effect. The seal now took to the water, dragging them after it, and swam far out to sea, having travelled for many miles they saw an island in the distance, towards which the seal made, on nearing the shore they found that they could, for the first time, remove their hands from their spears; they accordingly landed, and supposing themselves in some enemy's country, they hid themselves in a clump of bushes near the water's edge, and concealed their spears in a distance of some rods from the shore, when he came opposite to where they were, anchored his boat with a stone attached to a long line without perceiving them. He now sprang over the side, and diving down remained a long time under water, at length he rose to the surface and brought with him a large fish, which he threw into the boat, this he repeated several times each time looking in to count the fish he had caught. The three brothers being very hungry one of them offered to swim out while the little man was under water and steal one of the fish, this he safely accomplished before the return of the fisherman but the little fellow no sooner returned with another fish than he discovered that one of those already caught was missing and stretching out his hand he passed it

slowly along the horizon until it pointed directly to their place of concealment. He now drew up his anchor and paddled to the shore, and immediately discovered the three brothers, and being as miraculously strong as he was diminutive he tied their hands and feet together and throwing them into his canoe, jumped in and paddled back in the direction from whence he had come. Having rounded the distant point where they had first described him, they came to a village inhabited by a race of people as their captor, their houses, boats &c., came all being all in proportion to themselves. The three brothers were taken out and thrown bound as they were into a lodge, while a council was convened to decide upon their fate. During the sitting of the council an immense lot of birds resembling geese, but much larger, poked down upon the inhabitants and commenced a violent attack.— These birds had the power of throwing their sharp quills like the porcupine, and though the little warriors fought with great valor, they soon became covered with the piercing darts, and all sank insensible on the ground when all resistance had ceased the birds took to flight and disappeared. The three brothers had witnessed the conflict from their place of confinement, and with much labour had succeeded in releasing themselves from their bonds, when they went to the battle ground and commenced pulling the quills from the apparently lifeless bodies, but no sooner had they done this than all instantly returned to consciousness. When all of them had become well again they wished to express their gratitude to their preservers and they offered to grant whatever they should desire; the three brothers therefore requested to be sent back to their own country. A council was accordingly called to decide on the easiest mode of doing so, and they eventually determined upon employing a whale for the purpose. The three brothers were then saved on the back of the monster and proceeded in the direction of Nasquiquay, however when they had reached about half way the whale began to think what a fool he was for carrying them instead of turning them into porpoises and letting them swim home themselves. Now the whale is considered as a "Soch-a-ii," or a Great Spirit.—Although not the same as the "Hias Ti-yah," possessing greater powers than all other animals put together, and no sooner had he thought upon the matter than he carried it into effect. This accordingly is the way in which the whole party got into existence, and accounts for their being constantly at war with the seals, one of which species was the cause of their first misfortune. After the three brothers had so strangely disappeared their mother came down to the beach and remained there for days watching for their return and bewailing their absence with tears. Whilst thus engaged one day the whale appeared to pass by, and taking pity on her distress he turned her into that stone.

By order,
(Signed) C. A. WINDHAM,
Chief of the Staff.

OPERATIONS IN THE BALTIC.

The weather in the Baltic has been very cold. Letters from Memel and other ports state that a second winter has set in. Snow deep and frost severe.

HELINGSFORS, March 8.
The English steamer Samson, Pylades, Falcon, and Harrier have left to-day and gone southward.

BERLIN, March 9.
Besides the steamers that have got out of Swaborg, it is stated here that three or four Russian cruisers have left Revel, and steered toward the coast of Sweden.

Various changes have been made in the distribution of the Russian Baltic fleet, so as to equalize the strength of the various squadrons.

The English residents here express some anxiety for the fate of Commodore Watson and his squadron. It is known that he is pushing up the Baltic to renew the blockade, and no doubt is felt but that a strong Russian squadron has got out on purpose to meet him.

PARIS, March 10.
The *Patrie* of this date says that a naval engagement between the Russian and the English squadrons in the Baltic is considered not unlikely, the armistice not applying to operations by sea.

Letters from Helingsfors contain some information on the subject of the Russian vessels, the departure of which from Swaborg has been announced by telegraph. It is stated that they have steered for the coast of Sweden or Denmark, for the purpose of attacking the advanced guard of the English Baltic squadron. It is moreover stated to bring on a naval combat with the English in the neighborhood of Swaborg or Cronstadt, preferring to thus run the risk of defeat to prolonging this year the inaction of the naval forces of Russia.

The *London Globe* of the 11th instant says:—
The news that Russian ships of war had issued forth from Swaborg is formally contradicted by an interchange of electric despatches between Berlin and St. Petersburg.

PRUSSIA.
Theodore, one of the Aztec children died at Berlin of fever.

PERSIA.
The Teheran Journal announces the death of the Persian Minister of War; also the arrest of the Khan of Baradshah; and that the Persian troops, with eight guns, had occupied the Island of Kharek, in the Persian Gulf.

M. Bource, the French minister, was reported to have broken off diplomatic relations, but the report receives contradiction.

Mr Layard, in the British Parliament, has given notice of inquiry as to whether a hostile expedition is fitting out from India against Persia, and whether the Indian of English Government will pay the expenses.

Mr V. Smith, in reply to Mr Layard, said, there were two vessels, one 500 and the other 220 horse power, but he did not know the number of the ir guns, sent into the Persian Gulf from our Indian possessions. He could not say whether the court of Directors of the Indian government had been called upon to prepare an expedition against Persia, but there was a report that Persia had increased her army by 10,000 men, and was meditating an attempt upon the northeast part of India. He hoped when Persia learned the altered state of things in Europe, and the prospect there was of peace, she would be induced to pause in her aggressive designs.

Mr Gladstone hoped the country would not be embroiled in another Eastern war question, until the opinion of Parliament had been taken upon it.

It was stated in well informed circles, on Thursday night, that Parliament would probably be dissolved early in May.

MISCELLANEOUS.
GREAT BRITAIN AND IRELAND.
The Vienna correspondent of the *Times* states that the mystery of the recent improved relations between Austria and the United States has been cleared up.

An Austro-American Commercial Company is about to be formed, in order to open the direct trade between the United States and Austria; and to import corn and produce direct from America instead of from London and Liverpool. The writer intimates that a treaty of commerce between the United States and Austria will be concluded at no distant day.

Col Hodges, British representative at Bamberg, has made representations to the Senate respecting the quantities of ammunition that left that port for Russia. It was proved on examination, that in most instances their supplies were forwarded thro' the account of two houses of high standing in England, in one of which a member of Parliament was interested.

The Paris correspondent of the *Times* states, that in two points Russia makes ample concession, viz:—
The neutralization of the Black Sea and the dismantling of fortresses, and the non-reconstruction of Bomarsund.

The *Gazette* contains a Board of Trade notice, announcing that the restrictions upon the exportation of grain from Turkish ports below the Dardanelles have been withdrawn. Also, that the decree prohibiting the currency of foreign coin in Mexico has been annulled.

The *London News* of the 12th instant says:—
A detailed account of the interview which several Irish members had, on Saturday last with Lord Palmerston, on presenting a memorial for permission to Mr. W. Smith O'Brien to return to his country, has found its way into the *Cork Examiner*, and the Premier's observations on the occasion will no doubt afford universal satisfaction on this side of the channel, as giving good reason to hope that the prayer of the memorial will be complied with.

A strong agitation still prevails in England on the subject of Sabbath Observance; and the National Sunday League, the object of which is to obtain the opening of the British Museum, National Gallery, Crystal Palace, and similar institutions, on Sunday afternoons, have recently held a large meeting in London. It appears that its members are undismayed by the late Parliamentary decision; but the meeting, which was largely composed of working men and females, was anything but unanimous. One artisan advocated the establishment of a half-holiday on some week day, as a means of settling the matter in dispute.

The Coroner's jury in the Sadler case have returned their verdict—"That the deceased, John Sadler, died by his own hand, while in a perfect sane state of mind."

The seat for Sligo made vacant by the death of John Sadler, is filled by the return of the Right Hon. J. Wynne, who was under Secretary for Ireland under the Government of Lord Derby.

The Staffordshire *Advertiser*, in reference to the Rugeley poisoning cases, says, it is represented that Palmer's defence will be mainly a scientific one, and that eminent chemists and anatomists (including Majendie of Paris) have been retained to assist, as far as possible, the deductions of Drs Taylor and Rees.

The Bishop of Ripon went to Berlin recently for the purpose of confirming the children of English residents there.

The Canonry of St Paul's vacant by the appointment of the Rev Mr Villiers to the Bishopric of Carlisle, is given to Mr Melville.

The Rev George Alfred Oldham, M. A., of Trinity College, Cambridge, late Curate of Dorking, Surrey, has left the Church of Isle of Wight.

EXTRAORDINARY NARRATIVE.

Whilst the fate of the Pacific is engrossing the most painful interest, the subject of the *Anglo Saxon* possesses a peculiar interest.

The following narrative, for the truth of which we vouch, may be of interest to the reader as teaching us never to despair while there is yet hope; and as showing in a very remarkable degree, the providence of God.

The town of Liverpool, in Nova Scotia, situated about sixty miles from Halifax, is a place of some magnitude for a colonial outpost. It is, and always has been remarkable for the neatness and comfort of its houses for the activity and enterprise of its people, and for the wealth and well being of all who chose to be industrious and inclined to lay out worldly goods. The intercourse with Halifax, the capital of the Province, was at the period of which we speak, chiefly kept up by a smart and dashing little craft, called the *Liverpool Packet*, commanded by Capt. Bass, which plied weekly between the two places throughout the Spring and Summer months, laying up during the severity of the winter, when the communication with Halifax was for the most part, limited to a weekly post by land.

About the year 1815 or 1816, as the season for navigation was drawing to a close a great number of persons went to Halifax as was the custom, to replenish their stores for the winter, while many heads of families proceeded thither to make purchases of clothing, groceries, &c., for their private winter stock; and as this was to be the last trip of the season, the little bark was crowded with some forty or fifty passengers, chiefly fathers and mothers of large families who were left at home.

The voyage to Halifax was prosperous; the voyagers made their purchases, and in due time the *Liverpool Packet* was ready to return. All the passengers embarked in good spirits and the bark sailed cheerily down the harbor, and proceeded for her destination.

A few hours after their departure there sprung up one of those terrific North-Westerly winds, so well known on the coasts of Nova Scotia, and blowing with the utmost fury for several days, attended with intense frost. It was clear that no vessel could keep the coast; she must either put herself before the wind and run out to sea, or all perish miserably by wreck, and the rigor of the atmosphere twenty or thirty degrees below zero. A change of weather so sudden, so severe, and so unexpected, gave rise to great fears for the safety of the *Packet*, and the next post by land was anxiously waited for by the friends and relatives at both towns.

The post at length arrived, but brought no tidings of the *Liverpool Packet*; another post and another came in, and yet no news of the missing vessel. Search was then made along the shore to see if the wreck could be found, but as in the case of the Pacific not a vestige could be discovered. The bold began to doubt, and the timid to despair and the opinion was at last arrived at, that the vessel had been blown off the coast or sunk in the gale. If the latter, she and her passengers were, of course, irrevocably gone, as no person could live in boats in such weather; if the former, there was still hope that the next arrival from Bermuda would bring some intelligence.

We will not attempt to describe the deplorable state of mind of the people in the once happy little town, for nearly all had a relative on board, either father, mother, brother or sister. Prayers were put up in the churches, and a gloom mantled over the countenances of every one.

Advices were in due time received from Bermuda, but nothing was heard of the little *Packet* and her passengers.

Accounts were also received from several of the West India Islands, but still without intelligence of the missing vessel.

Three months at length passed away, and the *Packet* was given up for lost. Those who had friends on board went into mourning, and prayers were even offered up for the repose of the souls of the departed; and so connected were the different families with each other throughout the town, that the Sunday on which all who had friends put on black, put nearly the entire population in the habitments of woe.

Four months had now passed away: the mourners, not withstanding their irreparable loss, were becoming reconciled to their bereavement, for there is a philosophy in the human heart which teaches us to bear with fortitude great losses, when those of less severity are met with impatience. All hope had now fled; the vessel had, without doubt, foundered and gone to the bottom with all on board; but when, or in what part of the vast ocean, was to remain veiled in the secrets of the deep until the sea should give up her dead.

Sixteen weeks had now elapsed, when one fine morning in spring, some sea-faring people down the Fort—described a strange brig approach the harbor, she attracted attention from the circumstance that although a stranger she was navigated by one who well knew the harbor, for she came in without pilot or shortening sail. The quick eye and watchful habits of seamen could not lightly pass over such a circumstance, and the report of a strange vessel coming in soon spread through the little town, and many persons assembled. The best telescope were put in requisition, but none could make out who or what the stranger was. As she drew nearer to the anxious group her deck was discovered to be crowded with male and female passengers. Ah! exclaimed one who had a certain definable hope, as the hope sank within him, "an emigrant ship after all," and a deep sigh came from his bosom for he had a near and dear friend on board the little *Packet*. "An emigrant ship," said another, "how can a captain of an emigrant ship know so well his way into this harbor?" Besides emigrant ships do not come to Liverpool. A pause ensued, during which one with a quick eye was gazing through the best glass the town afforded; he was on his knee resting his telescope, when he sprung to his feet and declared that Capt. Bass was amongst the passengers! Nonsense was the incredulous cry, Captain Bass and the *Liverpool Packet* are at the bottom of the sea, and will there remain till the day of resurrection. Not deterred by their incredulity, the trumpets, I will be near enough.

"What brig is that?" The response was given, "Are you Captain Bass's wife, was the reply. A few words sufficed to reveal that the vessel had been blown off, and for many days went before the wind with great rapidity. As the gale abated, Capt. Bass found he could better reach the West Indies than he could get back with so small and so crowded a vessel. Using their provisions economically, and slacking their thirst with the cider and the barrels of apples that were on board, they reached Barbadoes. There the captain sold his sloop, bought the brig, and came back safe with all his passengers!

The joyful news flew through the town with the impetuosity of lightning, and ere the vessel could be brought to the wharf the entire population of the place had assembled to meet and embrace their friends. It would be in vain to describe such a scene—all were in mourning—yet all with a smile of joy beaming in their countenances. As the long lost friends and relatives leaped on shore, fathers, mothers, and brothers were locked in each others arms, and then the smiles became tears of joy.

But how was such a scene to end—how could it, or how ought it to end with a mortal and a Christian people? There is in the depths of the fountains of a human heart an ever-living spring, from which flows its purest and most sacred emotions. There arises the principle of religion, the sense of accountability to God and love for his goodness. This impulsive feeling came forth in a gush of spontaneous gratitude, and the tears and sobs had scarcely ceased when with one sudden impulse the whole assembly sank on their knees, and in a burst of fervent fervour poured out thanks to that great and merciful Being who had so singularly preserved them—and who holds us in the hollow of his hand.

THE MISSING SHIP.
BY W. H. HOSMER.
No news from the missing ship,
No with precious freight of lives,
Though on the watch for tidings,
Are husbands, lovers, wives,
The nation's mind is troubled,
To learn the vessel's fate,
Safe haven may she find at last,
With her precious freight.

The sea is a mighty mistress,
In this dread world of ours,
Roaring in Polar regions,
Or building coral bowers,
Within her grand old chambers,
Who trembles she consouls,
The conquering fleets of Achaia,
And hosts with spear and shield.

No news from the missing ship,
His wreck on frozen shores,
Or by a iceberg shattered,
Sought upon the far Azores,
Or, on a coast of ice,
In ocean has she found,
Vast comb where hope lies buried,
And loyalty discovered.

Prayers for her safety, nightly
That land wind wildly blew,
They only moan and whistle,
But say not yes or no,
When will the missing steamer
Approach our coast again,
Give answer, blast of midnight,
Give answer, storming seas.

Prayers for her safety, nightly
A glimmering of hope remains,
That should not now expire,
My signal-gun give token,
That she is under way,
With her precious freight of human lives,
And moving up the bay!