Poetry.

WELCOME JUNE.

Crowned like a queen with dew bespangled roses,
She comes, the regal June;
We almost hear the voices of the angels,
Singing in blissful tune!

Trailing o'er wooded hill and lowly valley,
The perfumed garlands drop from out her hands;
From spray to spray the merry birds are flitting,
Returned from foreign lands.

Eolian harps wake strains of tender music,
The scented breath of roses overblown
Comes floating on each tender note melodious,
Made by the soft breeze sweetest monotone.

Yes, royal June has come in brilliant beauty,
While in our hearts and 'round on every side,
A golden splendor over all is shining,
Till earth seems glorified.

—*Bella D. McAllister.*

Select Literature.

THE TRAPPER'S ESCAPE.

A STORY OF INDIAN SUPERSTITION.

BY WILLIAM H. BUSHNELL.

CHAPTER III.

Concluded.

LONG and anxiously the old trapper sought for Lightning, but without avail. Cunning as he was, the Indian was still more so, and he hid his trail beyond the possibility of discovery.

'Somethin' has got ter be done,' he said, as he hastened towards the spot where his companion was confined, 'somethin' has got ter be done ter save the boy; but by the big heaven I can't see how it kin. They won't take me in his place, and I can't find that run away Injun no whar. I only wish I had him by the nap of his neck. But thar is ther boy, and they are gettin ready ter torture him.'

Carefully guarded in the centre of the little Indian village stood Forest. Stripped to the waist, his fine form was revealed to advantage—the white skin showing more pure by contrast with the dark ones that surrounded him. The head, firmly set and well poised, was held erect. Flushed was the cheek and firm the glance of his large blue eyes. There was no pallor of fear there. Even the old trapper, Hardy, well as he was acquainted with him, was astonished that any man could make thus light of approaching death. Pressing forward to seize any opportunity that might be presented for escape, he was seen by the prisoner and at once called to his side.

'You here, Hardy?' he said.

'Wal, yes. I couldn't stay away, though ter tell ther truth, I don't see how I can help yer, boy. I've bin er scoutin' all this blessed night to find out that ar Lightning, but I can't do it nohow.'

'What did you want of him, Ben?'

'Want of him!' echoed the astonished trapper. Want of him? Why, ter take yer place.'

'What for? He is safe, isn't he?'

'I reckon, but you haint.'

'But I tell you I shall not die,'

The conversation was not renewed until all the preparations for torture had been completed. Then Hardy again approached with tearful eyes, and asked Forest if he had no dying request to make—no word to send to the settlement.

Forced to stand aside by the warriors, Ben Hardy took his position against a tree where he could see all that was passing, he stood more like a statue than a man, waiting the end. With taunting words and gesture the savages danced around their victim—playing, cat-like with their prey. But if they expected any symptoms of fear, they were sadly disappointed.

"The pale-face is a great brave,' they whispered each to the other; 'but when the hot tongue of the flames is lapping up his breath, and the red coals broiling above his heart, he will grow faint and whine like a young squaw.'

'That time will never come,' replied the prisoner, defiantly.

'Let the torture begin,' commanded the chief.

'Beware, red-man!' came in tones of thunder, as if from the clouds. 'The Great Spirit is angry with you.'

Astonished by the interruption, the hands which were raised to hurl the knives and send the arrows deep into the unprotected flesh, dropped as paralyzed by their sides. The voice of the Manitou speaking to them as they had never heard it before, thrilled their very hearts with terror. For a time all was silence—all fear. Then, as if nothing occured to startle them, their natural blood-thirsty dispositions took entire possession of their breasts, and the most reckless clamoured for the torture. But before a step was taken, before a knife could be raised or an arrow re-strung again, the voice rang in their ears, but this time as if from the ground beneath their feet.

'Why dare you tempt my anger? Fear you not my curse? Disobey my will, and when your cornfields are blasted, when the sweet brooks are dried up, when the game flies afar, and your wives and little ones beg in vain for food, when your enemies triumph over you, and the black fiends of small-pox and pestilence stalk through your villages, call upon me for help, and see how I will answer.'

Great as was the effect upon the warriors, it was far more so, was terrible upon the medicine man. Like one suddenly stricken with palsy he stood trembling, with open mouth and fixed eyes for a time, and then fell insensible to the ground. He was over-awed—stricken dumb by a mystery that he could not fathom. Rage and hot blood had done the rest, and when they raised him, a hollow groan escaped from his lips. It was the last lung-beat, and the old man was dead.

Meanwhile, and during the confusion, the Indian girl Nee-bin had not been idle. When the attention of all was turned from the prisoner, she glided swiftly behind him and released him from his fetters. None, except the old trapper, Hardy, had seen her, and their consternation was greatly increased when Forest kicked aside the fagots, and stepping to the side of the chief, demanded whether or no he was free.

'Free? The great Manitou has claimed thee as his own. You are his child. Go. The hand that is raised against thee is accursed.'

'Free! free!' rang from every lip save one, and all gathered around the late prisoner to do him honor. The great Manitou had spoken both from the clouds and the earth in his favour, and who dared dispute the fiat?

All but one were firm friends for life, and that one was the mother of the murdered man. Screaming at the top of her voice, croaking like a carrion buzzard, she came, demanding justice.

'When Way-wass-i-mo is found, then may she ask for revenge,' replied the chief. 'Until that hour let the squaw be dumb.'

'Way-wass-i-mo is here!' replied a strong, manly, fearless voice, and the young warrior, painted and decked as if for a holiday, entered the circle, and took his place at the stake.

'In the name of goodness what did you come here for?' demanded Forest and Hardy in a breath.

'The name of a son of a chieftain must not be coupled with shame. Let the fire be lighted. I am ready for the torture. Long have I been watching, and had not the Great Spirit given freedom to my pale brother, these hands would have done so. Come, sharpen your knives, strain your arrows to the head, and light the fire. Way-wass-i-mo fears not death! He knows not the meaning of the word.'

Eager for revenge, the aged squaw sprang forward, knife in hand, but the chief laid his hand heavily upon her, and rendered her powerless.

'Not by the hand of a woman must a warrior die. Nobly has he redeemed his honor. Freely he gives his life for another. He has acted the part of a man, and shall die as one. Nothing of disgrace must come to him in death.'

'But why must he die?' asked Forest.

'It is the law of the tribe. His own blood must pay for that which he has shed.'

Against all odds the two trappers still fought for the life of the Indan, but in vain. Vainly, also, they strove to purchase his life, and with sad hearts they saw him bound to the stake.

'El ther Manitou is a good spirit he'll save that er feller's life,' said Hardy.

'And he will, in the same manner that he saved mine,' replied Forest, as he turned away, called by a new outbreak in the encampment.

True to her word, the betrothed of the prisoner stood by his side, with her arms firmly grasped around his neck, vowing that if he suffered she would die also.

'Tear them assunder?' thundered the chief. The girl to her wigwam, and the warrior to death.'

'If one dies, both must?' came in a ghastly whisper to all ears, but from whence, all were puzzled to decide, until those who stood nearest to the dead Medicine declared that though his lips moved not, the sound issued from his body.

'If it be so,' replied the chief, 'if indeed the dead can speak, then man must listen and obey, for it is the voice of the great spirit. Listen.'

'Way-wass-i-mo must not die,' was again heard issuing from the stiff and ashy lips of the dead Medicine. Like the pale-face he must go free.'

Without waiting a decision the old trapper released Lightning and his wife, and before the tribe could recover from their terror, the four were on their way to Hardy's cabin.

Perhaps there were some doubters among the red men as to the interference of the great Manitou, but against the superstition of the tribe they wisely held their tongues. To the young warrior and his betrothed the mystery was never explained, but the mind of the old trapper was enlightened a short time subsequently, and he was fully posted as to the power of a VENTRILOQUIST.

HOUSE OF ASSEMBLY.

SUMMARY OF PROCEEDINGS.

SATURDAY, May 11.—(continued.)

Hon. Mr. Callbeck was opposed to granting the public money for the support of any sectarian shools, whether Protestant or Catholic. But, in common honesty, the School in question was as much entitled to support as that known as the Bog School. They were of a similar character.

Mr. Brecken was opposed to sectarian Schools; but as the Bog School was subsidized, he would not oppose the grant to St. Ann's School. But it would be better to abolish both grants than introduce sectarian teachings.

Mr Cameron was opposed to any sectarian teachings in Schools, and would support the resolution to place the School in question under the supervision of the Visitor of Schools. It should also be subject to the regulations of the Board of Education as well as all Schools receiving Government allowance.

Mr Reilly—It appeared that similar schools to that now in question had been for years, both at St. Eleanor's, Georgetown and Charlottetown, receiving Government aid, but no objections were raised against such aid until now that St Ann's School was named. That was not the time to debate the question of denominational Schools. It the principle upon which these schools had been conducted were objectionable, the fairest way would be to strike out the grants for the whole of them. It was well known that even in the Normal School and Prince of Wales College, Books were used which, if not sectarian, were at all events objectionable to Catholics—among those books was Collier's History of England. He had no objection to the School in question being open to the inspection of the School Visitor,

Mr. McLennan was not aware that any sectarian School was taught at St. Eleanors.

Hon Mr Howlan—A school similar to the one at Georgetown and Charlottetown was taught at St. Eleanor's,

Hon Mr Henderson was not more favourable to one sectarian school than another, he was opposed to all such on principle, and that was the ground of his objections.

Mr G. Sinclair—Strange indeed that no opposition to similar schools was heard of till now. He hoped hon members were satisfied with the explanation given.

Mr Brecken—In reply to the allusion of the hon. member, Mr. Reilly, to books at Prince of Wales College, he might remark that he had been told books were used in a school, not far distant, of a disloyal and anti-British tendency such as should not be tolerated in any British Colony; St Ann's School was just as much entitled to a grant, as the other schools named of a like character, and His Lordship the Roman Catholic Bishop of Charlottetown deserved the thanks of the whole community for filling the shools and emptying the streets of the children of the poor.

Mr Reilly—If books of that dangerous character were taught at the school to which the hon member (Mr. Brecken) alluded, the fault was with the visitor, who should report on such books,

Dr. Jenkins commended the disinterested and self-sacrificing zeal for the poor, by which those Ladies, both Protestant and Catholic, who taught the schools in question, were actuated, their sole object being to impart instruction to the poor of the place.

Hon. Mr. Howlan asked the hon. member (Mr. Brecken) what school did he mean.

Mr. Brecken—The school taught in the old Catholic Chapel. His allusion was in reply to the hon member, Mr. Reilly.

Continued on the second page.

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Charlottetown, 27th Feb., 1867.

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The London Quarterly Review, (Conservative.)
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The North British Review, (Free Church.)
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Blackwood's Edinburgh Magazine, (Tory.)

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