

sullen, suspicious natures of these people will relax, and permit them to open a corner of their minds to a foreigner who possesses their confidence. They generally begin by saying that no white man is able to understand the mysteries of which they will speak. "You know nothing about such things—only old Indians can appreciate them," is a common remark; and in nine cases out of ten so many lies and misstatements are mixed up with the account, for the purpose of mystifying the inquirer, or owing to the mental weakness of the savage on religious subjects, that little reliance can be placed upon it. The opinions expressed by some of the natives are found on examination to differ in so many points from those of others, that it is hardly possible to ascertain the prevailing opinions of any tribe; but, taking all the tribes together as a nation, I have satisfied myself as to one, or two facts in connection with their religion. They undoubtedly worship the sun and moon, particularly the full moon (*hoop-path*), and the sun (*nas*) while ascending to the zenith. Like the Teutons, they regard the moon as the husband, and the sun as the wife; hence their prayers are more generally addressed to the moon as the superior deity. The moon is the highest object of their worship, and they describe the moon (I quote the words of my Indian informant) as "looking down upon the earth in answer to prayer, and as seeing everybody."

They also worship the great Quawteaht, who made all things, and who first taught the people to address the sun and moon in time of need, but he is in their estimation an inferior deity to both these luminaries. They have especial forms of worship for their different events, which I will not here enter upon.

I will conclude this paper by stating my observations on a point which, until actually placed before my eyes, I had not an adequate conception of, but which perhaps forms an important, though not sufficiently appreciated, agency in the disappearance of the savage—it is the presence of civilisation. What was the effect on the aborigines of the presence of this settlement of Alberni on the west-coast of Vancouver Island, which I named at the beginning of this paper? At first no particular effect was observable; the natives seemed, if anything, to have benefited by the change in their circumstances. They worked occasionally as labourers, and bought new blankets with their wages; and many of the Indians supplied themselves with the white men's cast-off clothes, which they took a pride in wearing. Having at the same time acquired a taste for flour, rice, potatoes, and other articles of food that were sold to them at low prices, the natives spent the first winter after the arrival of the colonists more comfortably than usual. It was only after a considerable time that symptoms of a change amongst the Indians living nearest to the