

accuracy to every grown-up Indian in any tribe which is living by native rule and custom. In the rapid breaking-up of native society it remains for the anthropologist at least to note the details down before they are forgotten.

*Religion and Magic.*—The difficulty of getting at native ideas on these matters is far greater than in the rules of public life just spoken of. On the one hand the Indians are ashamed to avow belief in notions despised by the white man, while on the other this belief is still so real that they fear the vengeance of the spirits and the arts of their sorcerers. It is found a successful manner of reaching the theological stratum in the savage mind not to ask uncalled-for questions, but to see religious rites actually performed, and then to ascertain what they mean. The funeral ceremonies afford such opportunities; for instance, the burning of the dead man with his property among Rocky Mountain tribes, and the practice of cutting off a finger-joint as a mourning rite, as compared with the actual sacrifice of slaves for the deceased, as well as the destruction of his goods among the Pacific tribes. Here a whole series of questions is opened up—whether the dead man is considered as still existing as a ghost and coming to the living in dreams, of what use it can be to him to kill slaves or to cut off finger-joints, why his goods should be burnt, and so on. In various parts of America it has long been known that funeral rites were connected with the belief that not only men, but animals and inanimate objects, such as axes and kettles, had surviving shadows or spirits, the latter belief being worked out most logically, and applied to funeral sacrifices, by the Algonkins of the Great Lakes. It is probable that some similar train of reasoning underlies the funeral ceremonies of the Rocky Mountain and Columbian tribes, but the necessary inquiries have not been made to ascertain this. More is known of the native ideas as to the abode of the spirits of the departed, which is closely connected with the theory of souls. There is also fairly good information as to the prevalence in this region of the doctrine, only just dying out in the civilised world, of diseases being caused by possession by devils, that is, by the intrusion of spirits into the patient's body, who convulse his limbs, speak wildly by his voice, and otherwise produce his morbid symptoms. Books of travel often describe the proceedings of the sorcerer in exorcising these disease-demons; and what is wanted here is only more explicit information as to the nature of such spirits as conceived in the Indian mind. Even more deficient is information as to how far the ghosts of deceased relatives are regarded as powerful spirits and propitiated in a kind of ancestor-worship, and the world at large is regarded as pervaded by spirits whose favour is to be secured by ceremonies, such as sacred dances, and by sacrifices. The images so common on the Pacific side are well known as to their material forms, but anthropologists have not the information required as to whether they are receptacles for spirits or deities, or merely symbolical representations. The veneration for certain animals, and prohibition to kill and eat them, partly has to do with direct animal-worship, but is mixed up in a most perplexing way with respect for the totem or tribe-animal. In fact, many travellers, as, for instance, Long the interpreter, already mentioned, have confused the totem-animal with the medicine-animal, which latter is revealed to the hunter in a dream, and the skin or other part of which is afterwards carried about by him as a means of gaining luck and escaping misfortune. Above these lesser spiritual beings greater deities are recognised by most tribes, whether