

religious ideas, particularly the dance Tlok'oola (= something unexpected coming from above), which, in course of time, has partly been adopted by all their neighbours. There are a great number of spirits of this dance, each of which has his own class of shamans, the duties and prerogatives of whom vary according to the character of their genii. The Kwākiutl bury their dead in boxes, which are placed in small houses or on trees. Posts, carved according to the crest of the deceased, are placed in front of the graves. Food is burnt for the dead on the beach. Their mourning ceremonies are very complicated and rigorous.

The Coast Salish worship the sun. They pray to him and are not allowed to take their morning meal until the day is well advanced. The wanderer, called Kumsn'otl by the Comox, Qāls by the Cowitehin and Lkungen, and Qāis by the Skqomish, is also worshipped. They believe that he lives in heaven and loves the good, but punishes the bad. The art of shamanism was bestowed by him upon the first man, who brought it down from heaven.

The Kutonāqa are also sun-worshippers, even more decidedly so than any of the other tribes. They pray to the sun. They offer him a smoke from their pipe before smoking themselves, and sacrifice their eldest children in order to secure prosperity to their families. They believe that the souls of the deceased go towards the east, and will return in course of time with the sun. Occasionally they have great festivals, during which they expect the return of the dead. They have also the custom of cutting off the first joints of the fingers as a sacrifice to the sun. They pierce their breasts and arms with sharp needles and cut off pieces of flesh, which they offer to the sun. It is doubtful whether they practise the sun-dance of their eastern neighbours. The dead are buried, their heads facing the east. It is of interest that the positions of the body after death are considered to be prophetic of future events. The mourners cut their hair and bury it with the deceased. Warriors are buried among trees which are peeled and painted red. Each shaman has his own genius, generally a bird or another animal, which he acquires by fasting in the woods or on the mountains. The shamans are able to speak with the souls of absent or deceased persons, and are skilful jugglers.

*Report on the Sarcee Indians, by the Rev. E. F. Wilson.*

The Sarcee Indians belong to the great Athabaskan or Tinneh stock, to which the Chipewyans, Beavers, Hares, and others in the North-West and, it is said, the Navajoes, in New Mexico, also belong. They were formerly a powerful nation, but are now reduced to a few hundreds. Their reserve, which consists of a fine tract of prairie land, about a hundred square miles in extent, adjoins that of the Blackfeet, in Alberta, a little south of the Canadian Pacific Railway line, and seventy or eighty miles east of the Rocky Mountains. Although friendly and formerly confederate with the Blackfeet, they bear no affinity to that people; they belong to a distinct stock and speak an altogether different language. They are divided into two bands—the Blood Sarcees and the Real Sarcees.

During my visit, which lasted seven days, I had several interviews with their chief, 'Bull's Head,' a tall, powerful man, about sixty years of age; and it was from him and one or two of his leading men that I