

## THE AUTHOR'S REPLY.

I cannot but feel grateful for the very kind reception which my paper has received from the members of this body. I know that Christians are sometimes accused of being somewhat prejudiced as they look at such subjects ; still, where there is such a wide amount of evidence, it does not seem to me (though I may be mistaken) that we would treat Christianity aright were we to abandon all arguments arising from such facts, simply because of these flings, which are sometimes made that we are prejudiced.

In regard to the remarks made on the sentence, "when and how they came here, and where they came from, are questions not satisfactorily answered," I would say that the idea which I intended to convey, though I may have failed to do so, is that these questions have not been answered to the satisfaction of everybody. For myself I am satisfied thus much—that the ancestors of these natives came at different times and in different ways. I was first taught that they came from Asia, by way of Behring's Straits, and I think it likely that some did, as it is a very easy and natural route. Some probably drifted across in junks or boats of some kind. Since the Pacific coast was settled, a Chinese junk drifted to this coast in 1843, three young men were saved, taken to England, educated, and sent back to China. There is no reason why we may not believe that others may have done likewise, at different times widely separated, and landed at different places.

It is an accepted fact also that previous to the discovery of America by Columbus, people from North-western Europe came to America by way of Greenland, and that some returned, and I see no reason why others may not have done so in pre-historic times. In this way it is very easy to account for the great variety of tribes and difference of traditions, languages, and customs.

The universality of the tradition about the flood inclines me to the opinion that they came after that event occurred. The dimness of the tradition about an Incarnation lead me to think that they knew only a little about that, perhaps from prophecy or hearsay, and that some, if not all, came before that event occurred.

I did not intend to convey the idea that no tribes offered sacrifices to Manitou. I simply spoke of their sacrificing to the Great Spirit. I am satisfied that they did offer sacrifices to the inferior deities and Manitous. They sacrificed to the being or beings whom they thought most likely to assist them, or whose anger they most feared.

As to the criticism of Rev. T. Dunn about the Nass Indians carrying the images of their gods in a box, I accept the correction. I took the statement as given by J. Dunn, in his work on the Oregon Territory, but am satisfied, from the remarks of Rev. T. Dunn, that this is a mistake, and cheerfully accept all such corrections.