

which is seen in this, that members of the same tribe may marry, but those of the same crest are not allowed to do so under any circumstances ; that is, a whale may not marry a whale, but a whale may marry a frog, &c. Again, if an Indian be poor, he has a claim on those of the tribe who are of the same crest with himself, and, by joint contributions, his need is provided for. Sometimes a chief, from motives of pride, determines on a great feast, at which property is to be distributed. For some time before he is busy in collecting this property from members of his crest. He bears his crest painted upon his forehead, or on the paddles of his canoe, or worked with buttons on his blanket ; and so soon as the family insignia are exhibited, the members of his crest are bound to honour such by casting property before it proportionate to their rank and means. The ceremony of bestowing gifts is called a *potlach* ; and “to impress the multitude with a due sense of the opulence and magnificence of the donor, the gifts, beforehand, are publicly exhibited. Cotton cloths by hundreds of yards, blankets to the value of hundreds of pounds, and the rarest furs, are spread out for inspection, and then given away in succession. In some instances blankets are torn up in narrow strips, and the pieces scrambled for by the spectators.”

For details respecting the nature of the country, and the character of the Indians, the reader is referred to the work of Commander Mayne, R.N., entitled “British Columbia and Vancouver’s Island,” where most valuable testimony is borne to the labours of the Missionaries.

It has been thought desirable to trace, by means of the Missionary’s journals and letters, the gradual advance of the work since the commencement ; and thus to exhibit the difficulties which accompany the attempt