

through the minor deities; are punctual in offering sacrifices to the inferior gods, and are obedient to the commands of the great medicine man, known as Saaga. They must also love their friends and be kindly disposed towards the poor. They must never fight with their friends, but must always attend the great dance festivals and give liberally towards the feasts. They must only go to war against a foreign tribe, at the command of the Saaga, who will then assume them of victory. If any one is killed by an accident or in actual warfare, the services of the Saaga will gain him admittance into heaven, for which service the Saaga was accustomed to receive a bale of blankets valued at \$80. Finally, all who are happy while on this earth will be admitted by the great chief into his eternal kingdom, where they will continue to be happy without end.

The wicked Indians are those who are always quarrelling and fighting. They have no desire to love their friends, and their only wish is to steal the property of the good Indians. The greatest sin a Haida can commit is to disregard the commands of the medicine man, and all who disobey the medicine man will be handed over by Chief Cloud to Chief Hetgwaulana, after he has feasted on their bodies.

The Haidas believe that the soul leaves the body immediately after death, and is taken possession of either by Chief Cloud or Chief Death. The good soul is taken possession of by Chief Death, and during its sojourn in the domain of death, it is taught many wonderful things and becomes initiated into the mysteries of heaven. At last he becomes the essence of the purest light and is able to revisit his friends on earth. At the close of the twelve months' probation, the time of his redemption from Death's kingdom arrives. As it is impossible that the pure essence of light, which is Stranungelagidas, should come into contact with a depraved material body, the good Indian assumes only its appearance, and then the gates of cedar, beautifully carved and ornamented with shells, are thrown open, and his soul, which by this time assumes the shape of his earthly body, but clothed in the light of the kingdom of light, is delivered to the Chief of Light by Chief Death, in whose domains he has been taught the customs to be observed in heaven.

The bad Indian in the reign of the clouds is tortured continually. In the first place his soul has to witness the chief of that region feasting on his dead body until it is entirely consumed. Secondly, he is so near to this world that he evinces a longing desire to return to his friends and gain their sympathy. Thirdly, he has the dread of being conducted to Hetgwaulana ever before his mind. No idea of atonement for his past wicked life is ever permitted since his soul after death is incapable of reformation, and consequently, incapable of salvation. Sometimes permission is granted to souls in the clouds to revisit the earth. Then they can only be seen by the Saaga, who describes them as destitute of all clothing. They are looked upon as wicked and treacherous spirits, and the medicine man's duty is to prevent them entering any of the houses; and not only so, but as soon as the Saaga makes the announcement that a newly born soul has descended from the clouds, no one will leave their homes, because the sight of a wicked soul would cause sickness and trouble, and his touch, death.

Now, it sometimes happens that the souls in the domain of death are not made pure and holy within the twelve months, and yet, when their bodies died, they were not wicked enough to be captured by Chief Cloud. Then, it becomes necessary that the less sanctified souls return to earth and become regenerated. Every soul not worthy of entering heaven is sent back to his friends and reborn at the first opportunity. The Saaga enters the house to see the newly born baby and his attendant spirits announce to him that in that child is the soul of one of their departed friends who died during the preceding year. Their new life has to be such as will subject them to retribution for the misdeeds of their past life, and thus the purgation of souls has to be carried on in successive migrations until they are suitable to enter the region of eternal light.

Likewise, it sometimes happens that some souls are too depraved and wicked after twelve months' sojourn in the clouds, to be conducted to Hetgwaulana, that they also, are sent back to this earth, but are not allowed to enter the bodies of animals, and are allowed to enter the bodies of animals and fish, and compelled to undergo great torture. These evil souls are commanded to hunt all strangers, but had not to molest persons of their own tribe. The black bear is the most powerful creature that such a soul could inhabit, and the mouse is the smallest one. The animals and fish inhabited by evil spirits are also continually afraid of being killed, and it appears to me that this state of suspense is the means by which they could re-enter the clouds, and be finally conducted into the presence of Hetgwaulana. Thus it is that the ancient Haidas always used to wear an amulet of bear's teeth around their necks, to protect them from the wicked soul of the bear. Storms and bad weather, when they cause the people trouble and a scarcity of food, were attributed to an abundance of wicked souls in the vicinity.

Sometimes the soul enters into the body of a finback whale, and consequently finback whales are much honored, and at the same time feared, because they could an Indian a few years ago be persuaded to shoot one. Sometimes a solitary whale enters the inlet and appears opposite to an Indian house. Then the inhabitants are in great dread of capturing it, and if such should be the case they will most assuredly be seized for Chief Cloud.

Take the mouse for another example of the strange and demonic notions that exist amongst the elder portion of the community, even at the present time. This harmless little creature is magnified into such proportions at times that it can contain the wicked soul of an adult, and yet become so small that it can enter into the stomach of the living. The ancient Haidas firmly believed that in every one's

stomach existed a number of mice, and each mouse represented the wicked and restless soul of a departed relative. Therefore a bad-tempered man was the possessor of a mouse that was possessed by a soul that was too ill-tempered to be introduced to Hetgwaulana. A man who was always quarrelling and fighting was supposed to have within him a soul, who in former life was addicted to such vices. The great question to consider is, how do the mice get into the stomach? Chief Edensian, the superior chief of the Haida nation, now 80 years of age, calmly and quietly told me that one bright summer's morning, having got up very early, he went for a stroll over Rose spit and came upon some women who were sound asleep. To his horror and great astonishment he saw that their faces were covered with mice. He sat down quietly and watched them. Presently he saw them disappear down a woman's throat, and seven vanished down her throat. Out of the seven that had disappeared only one returned, as he had evidently gone down the throat of one of his tribe instead of the throat of an enemy. This left six woe-begone souls inside of this most unfortunate woman. I did not ask him what became eventually of the woman herself, but doubtless from the number of malevolent spirits located within her, she must have finally become a dainty dish for the Cloud Chief.

CREATION OF THE HAIDAS.
Now the question arises, how were the Haidas created, and by whom? Though the place had greatly changed since the time he was an inhabitant there, and consequently he took time to consider everything that he saw, so as to form a similar kingdom on his return to earth. There he found that everyone was considered a god or a chief, and all were submissive to the Chief of Light, who still held supreme power as in olden times. He also found that the great chief had divided his kingdom into towns and cities, into lands and seas, and had created the moon and the stars, and made a great luminary to rule over all, which was called Jine, the Sun. At last he was caught by the hunters of the King and brought into his presence. As

last he became angry with her and sent her and the man alive to a place now called Skidegate, because she bore him no children.

Being left quite alone he came to the determination to again gain admittance into the Kingdom of Light, not to please, however, the Chief of Darkness, but to gain his own ends and secure a beautiful wife from among the daughters of the heavenly chiefs. One bright summer morning he started off on the long and weary journey. He soared upward and onward over the lonely sea until the land had created appeared to him to be a small mosquito. Upwards he soared until the clear, blue sky until at last he came to the walls of heaven. He concealed himself until the evening and then entered his former abode.

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at Rose spit specially for the accommodation of the child and the sun. The child grew to be very powerful and had command over all animals, fish and birds. Whenever he called to the fish they would at once appear and bear him out to the air, he would call to the birds. They would at once come to bear him wherever he wished to go on their wings. The bears and other animals attended to his daily wants. The animals, birds and fish were created by the Raven for the sole benefit of this heaven-born child. The Raven also kept the sun and the fire stick in a very strong and secure room, as he was afraid that his two former slaves would return and steal them.

Presently the slave wife of the Raven returned and begged to be readmitted into the Raven's society. The request was granted, and she became once more the mistress of the Raven's household. She took a great interest in the child and attended to his every wish. By this time the child had grown to be a handsome young man, and began to love this woman. She reciprocated his love, and at last resolved to become his wife. The Raven soon found that they were acting as man and wife, and he became very angry. He threatened to kill the woman. This threat caused the lovers to escape from the house and hide themselves in the bush. When they escaped from the Raven's house they carried with them a large cedar box, in which the sun and the fire stick were placed. Day after day,

the heaven-born man would frequently go to pray to the gods in the Kingdom of Light. It was bad policy for the woman to divulge the whereabouts of her husband's great treasure, for the heaven-born chief, on the slave appearing for the last time for his daughter's hand, kicked him most unceremoniously from the house. In revenge, the chief having retired for the night, the slave went to the smoke hole and found the box which he had first abstracted. He then sat down and pondered over his lonely lot in life, and became at last so mad that in anger he kicked the sun until it was broken into fragments, and each piece flew up through the smoke hole into the sky. The largest piece became the moon, a smaller one the moon, and all the chips became stars scattered upon the face of the heavens. Thus were created the sun, moon and stars of the Haida country.

It is curious to note that the heaven-born chief was allowed to marry an earth-born slave, but the earth-born slave was not allowed to have the daughter of the heaven-born chief for his wife. This is adhered to at the present day. A chief is allowed to marry a female slave, whilst the male slave is not allowed to marry a free born woman, thus following the supposed law of their creator, the Raven.

The slave at once realized the terrible position in which he was situated, for he found himself in the hands of his master.

Mr. Harrison has since contributed the following notes in reply to various questions raised during the discussion: Many of the visitors to Queen Charlotte islands are of the opinion that the ancestors of the Haida nation were blown out to sea from some of the harbors of Japan, and having lost all bearings, were eventually driven across the islands. Quite recently Japanese junks have been found on the West coast dashed to pieces against the rocks. If their junks have

Death. All wicked Indians were those who refused to obey their commands and their spirits were taken possession of by Chief Cloud. The Haidas formerly placed the dead bodies on the highest branches of the spruce trees. If the medicine men were not well paid by the deceased man's relations, they would go by night, take down his body from the tree, bury it in the ground, and then declare that Chief Cloud had sent the man's spirit to bring his body into the clouds to furnish him, i. e. the Chief, with a meal.

5. The medicine man is the supposed possessor of all knowledge, not only of the present world, but also of the world to come. He is able to turn himself into any animal at any time, and all diseases are subject to his incantations. At any moment he can commune with the spirits of the departed, and to him the enemies of the tribe must yield. Thus from the cradle to the grave the destinies of the tribe are subject to his whim, and, consequently, he ranks as a very great chief.

THEY BREW GOOD BEER.

Description of the Handsome Premises of the Victoria Brewing & Ice Co.—How the Refractory is Manufactured.

One of the important additions to the business enterprises of Victoria during the year past is the splendid building of the Victoria Brewing and Ice Co., a cut of which appears on this page. A general description of this well conducted establishment cannot fail to be of interest.

The buildings are located on the corner of Government and Discovery streets, occupy a ground area of 80x120 feet, and are six stories high in the main. They are divided on the ground floor by a driveway running east and west. On the north side of the driveway the ground floor is taken up by the ice machine room, the ice manufactory and the boilers which supply the steam. The ice-making room is a large hall, the floor of which is covered with a number of tanks, each filled with pure water, and the vacuum pipes which surround them on all sides produce a temperature which is maintained by the action of the blocks of clear and solid ice.

The capacity of this portion of the works is from 10 to 12 tons of ice per day. The ice machine is from the firm of Weiss & Vilter, Milwaukee. The lowering of the temperature is produced by the forcing of ammonia fumes through pipes from which the air has been exhausted. From the ice machine pipes are run through the various departments, where a low temperature is desirable, and the machinery keeps them continually covered with a thick coating of ice and frost.

Above the ice room are the brew masters' rooms and the lodgings of those of the employees who prefer to remain in the building to going elsewhere for housing accommodation. Above the brewery are the offices, where the business of the firm is transacted. To the south of the driveway is the main building. This contains on the first floor the brew house proper, and brew kettles, the mash tub and the hop jack. Back of these are the fill room and wash room. The malt is steeped in the mash tub, where it is stirred by heavy machinery, which keeps it constantly in motion. Thence after being settled and strained it passes to the brew kettle. Here the hops are added and the mass is boiled. Next it is taken to the hop jack, where the hops are separated and the liquid is pumped to the cooler, which is in the highest part of the building.

The cooler consists of a number of the ice-covered pipes arranged in such a manner as to surround the trough through which the hot beer from the hop jack is run. A very short time only is needed to reduce the temperature to almost freezing point. From the cooler the beer runs into the fermenting tubs located in the southern part of the third story of the building. Here the beer is kept at almost freezing point during the period of fermentation, lasting from two to three weeks. There are 13 vats in this department, each containing a brew of 2,700 gallons.

After the fermentation the liquid is drawn off to the floor below into the stock vats, where the beer is allowed to stand 2,700 gallons, or 13 of these vats, each having a capacity of 5,400 gallons. From the stock vats the beer is drawn into the chip casks, 13 in number, each holding 2,700 gallons, as ordered by the door. Here the elevator and preparing is done before the final bottling and bottling for market. The last process being the running of the beer through a remaining particle of any possibly remaining particles. From this filter is drawn the clear amber fluid.

Everything is so arranged that the least possible amount of handling is required.

Coming back to the third and fourth floors of the main building are the malt bins, the storeroom for hops, the scale hopper and the rice tank, which will be used when the making of rice beer is taken up, which will be in the near future. This has not yet been done, owing to the fact that some object to the use of rice in brewing. In the United States, however, it has become recognized that the addition of a small quantity of rice to a brew adds to its body, renders it brighter and gives a flavor which is more popular than that of the beer made without such addition.

On the fifth floor there is a hot water tank and malt mill. The malt is ground here and runs into the malt hopper below, from which it goes to be steeped in the mash tub. The malt is hoisted by elevators from the driveway into the bins, and from there to the malt mill without any manual labor being required. In addition to the main building, the ground for 120x180 feet is occupied by the stable and the temporary bottling works. These will soon be replaced by a new bottling house, which will contain all the machinery and improvements. The whole institution is as thorough and complete from top to bottom as any on the coast.

The products of this establishment are beer and roots to grow for the benefit of the Haidas. Every plant, every flower and every tree is under his con-

CRIMES AND CR

Interesting Extracts From of Warden Johns on vinal Jail.

Improvements Made and a Budget of Read Statistics.

In his annual report just Warden Johns, of the Pr states that there have been from custody during the p only one attempt—that of a ing a nine-month's sentence. He succeeded in leaving the out being observed, and hav the jail fence, was making f when captured.

"He was sentenced to nine months for this offe the Warden, 'and the sent just one in my opinion, has salary effect upon other p wise inclined to attempt to liberty before the expirat time of service.

"The jail building is in the balconies in both ward replanted and other nee have been made, the co material only. The sanita of the jail is good, in fact lieve, that at any previo construction, as a number improvements have been broken pipes replaced.

"A substantial stone w through and 13 feet high, b structed on the outside of high wooden fence, the wh chored together and being protection against strong w breaking.

"The jail is now heated instead of coal and wood in use. As the hot water only been a short time in a position to state, posit or not it is more economi which that the heat is m There is neither dirt nor as the rooms or wards, as i there is greater security fr heater is placed in the p prisoners have no longer dress as was the case when use—an important consid

"The principal work at ers have been employed du was that of blasting and bre road-making and repairing large quantity of wall br hand, only a small amount the Lands and Works district roads, as the dista since the extension of the is less it is unprofitable to in view of this fact and al but little prospect of dis rock on hand, and as it w keep prisoners sentenced and wain, no doubt, a great of punishment, as I have suggest that it would be other employment could be by prisoners would be able the province for at least a "cept. This is an imple and one that will have to sooner or later, and more case stone-breaking be disc

"The general health of throughout the year has been good. There have been the usual chronic and syphilitic cases, attention of the jail surgeon class of prisoners who are committed to jail. To the Helmsken, no doubt is due valent in the city during th

"Religious services and have been supplied to throughout the year, by F Arden, who has taken gre the good work. The same said of Mr. T. G. Rayner others working under the W.C.T.U. That their labo ciated and productive of attested by the respectful to their ministrations, and commendable from the fa services are voluntary.

"In all well regulated jomary for the officials to becoming their employes jail officers wear no uni holded as ordinary citizen of colors, according to ind As none of the officers are each has responsible duties would be pleased if he encouraged them to assume the made for suitable unifor respect the jail officials are off than members of the ci who are supplied with two year.

The 1892 statistics for the

MONTHS.	Highest.	Lowest.
JANUARY.....	40	32
FEBRUARY.....	39	31
MARCH.....	40	32
APRIL.....	39	31
MAY.....	40	32
JUNE.....	41	33
JULY.....	42	34
AUGUST.....	43	35
SEPTEMBER.....	44	36
OCTOBER.....	45	37
NOVEMBER.....	46	38
DECEMBER.....	47	39
For the year.....	50	40

IN THE CITY LO The offenders received lockup during the year ma as below:

MONTHS.	Whites.	Colored.
JANUARY.....	85	10
FEBRUARY.....	80	9
MARCH.....	76	8
APRIL.....	71	7
MAY.....	66	6
JUNE.....	61	5
JULY.....	56	4
AUGUST.....	51	3
SEPTEMBER.....	46	2
OCTOBER.....	41	1
NOVEMBER.....	36	1
DECEMBER.....	31	1
Total.....	910	60

The offences are thus c Abuse language 1, assault assault (common) 5, assault



THE VICTORIA BREWERY.

sands of years after Hetgwaulana was cast forth from the region of the clouds he commanded one of his followers to assume the shape of a bird and make an attempt to discover what the gods in the Kingdom of Light were occupied with, and also obtain information, if possible, how they in the region of darkness could again obtain admission into their long lost country.

This God assumed the form of a Raven, and after his first attempt to obtain information about Stranungelagidas had been frustrated, he determined never to return again to the dismal abode of his associates, but remained an inhabitant of the air and be at liberty to do what he pleased. Thus, in the earliest ages, the Raven was supposed to live in the grey clouds which overshadow the mighty deep, and had no place of refuge and no place on which he could rest. At this period there was no dry land and the face of the earth was covered with water. At last the Raven grew very angry, being very weary, and beat the water with his wings until it flew up, and great clouds of steam rose from the water, and the face of the earth was covered with water. At last the Raven grew very angry, being very weary, and beat the water with his wings until it flew up, and great clouds of steam rose from the water, and the face of the earth was covered with water.

These rocks grew larger and larger, and extended themselves on every side, until at last they reached from North Island to Cape St. James. Some years afterwards the rocks underwent another change and became transformed into sand, upon which a few trees eventually grew, and this became Queen Charlotte Island and the country of the Haidas.

The Raven then wished some one to assist him in cultivating his newly made world. He, therefore, collected together large mounds of clam shells on the beach near Sisk and made them human, and afterwards compelled them to become his slaves. At last the two slaves became dissatisfied with their condition and told the Raven that they were not properly made. In anger, wings until it flew up, and great clouds of steam rose from the water, and the face of the earth was covered with water. At last the Raven grew very angry, being very weary, and beat the water with his wings until it flew up, and great clouds of steam rose from the water, and the face of the earth was covered with water.

The Creator lived at the northeastern point of Graham Island at a place called Rose Spit. This place is twenty-six miles distant from Massett. He presently grew weary with his lonely life and at last commanded the female slave to be his wife. They lived peaceably and happily together for a number of years, but at

the Raven appeared to be a beautiful and tame bear he was kept as a playmate for the King's youngest son. He then spent three years in intimate connection with the Royal family and had sufficient time to make careful and necessary observations prior to his descent to the lower world. He determined to found a dynasty as powerful as the one over which Stranungelagidas held control, and that his people also should be as numerous as the inhabitants of heaven.

It was customary for the children in the Land of Light to disguise and transform themselves into bears, seals and birds. Now it so happened that the Raven, who had become a bear, was strolling on the beach one evening looking for his supper of clams when he espied three other bears approaching him. He knew at once that they were children of a great chief, and instantly he transformed himself into a large eagle, stole the sun from the beach one evening looking for his supper of clams when he espied three other bears approaching him. He knew at once that they were children of a great chief, and instantly he transformed himself into a large eagle, stole the sun from the beach one evening looking for his supper of clams when he espied three other bears approaching him.

As soon as the people found that the sun had been stolen they reported the matter at once to the King. He then ordered his kingdom to be searched, and if the culprit were found he was condemned to death. While they were busy searching for the thief a messenger arrived, who stated that he had seen a large eagle flying over the walls of their city with the sun under his wing. At once the heavenly citizens gave chase, and the Raven was pursued. In his flight for safety he dropped the child and it fell down through the clouds and down into the sea, close to the Raven's kingdom. The Raven also descended, bearing with him the sun and the fire stick into the sea he cried aloud for assistance, and immediately the little fishes came in and great shoals to his aid carried him on their backs safely to the shore. This fish is very numerous around Rose spit at the present day, and their forms have retained the shape of the child of the Raven. The Raven at the present day is a very angry man, and his wife is a very angry woman, and his children are very angry people.

Year after year passed by, and when her parents had given up the idea of providing her with a husband she came from North Island around the West coast to the beach at Sisk, and this forlorn specimen of early man desired the hand of this lovely damsel, and which ultimately got transformed into so many days and nights, that finally they became the days of the Haida year.

Up this ladder of arrows he climbed and passed through the moon into heaven. Early in the morning of the first day he arrived there he saw a beautiful woman swimming in a lake of crystal. He stealthily went round to the side on which she was likely to step ashore, and he shouldered her. She soon came, but no sooner did she set her foot on the beach than she was seized by the slave, with whom she dropped into the sea not far from North Island.

month after month, they wandered about without proper nourishment, and in great fear of the Raven, who also carried with them the box containing the sun and the fire stick.

One evening, faint and weary, they sat down near a little creek, and the woman being very hungry wept bitterly. Her husband walked a little distance up the stream, and at last found a dead lamb, but could not eat it as they had no fire to cook it. Next morning they remembered that they had the fire stick in the box that they were carrying. They determined to try it. The young man got it and instantly made fire, and the two cooked the body of the otter, ate it, and proceeded on their journey. When they reached Cape Ball they were hungry again, but the young man began to sing one of the songs taught him in heaven, and the sea receded four miles from the shore and left one great whale stranded on the beach. The young man got rocks and stones and carried them on his back to where the whale was, and barred it in, and thus described a circle around it that can be seen at the present day.

The young man and his wife lived on whale flesh until they reached the channel that divides Graham and Moresby islands, and there they built a house, which afterwards became the nucleus of the several years in peace and prosperity, and a daughter was born which made them exceedingly happy. In time their daughter grew to be a beautiful woman and most lovely to behold, but the great drawback to her peace of mind was that no husband could be found for her.

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doubtedly have been killed. So before the dawn of the following morning he was well on his way on the West coast to his former abode at North Island. He travelled by night and slept in the woods of the day, thus avoiding the keen eyes of the Raven and the meeting of the chief. At last he reached home and sat brooding over his misfortune until the happy thought entered his mind of doing what the Raven had done, and to seek his wife from amongst the daughters of heaven.

At this period of the world's civilization they possessed bows and arrows made after the manner of those seen by the Raven when in the Kingdom of Light. They also had the sun to give them light during the day, and the moon and stars to give them light by night. So on one bright moonlight night he shot an arrow into the moon so that it remained there. A second arrow he shot into the notches of the first, a third into the notches of the second, and continued to do so until the arrows reached from the moon to the earth. He was very energetic in his work, for he shot no less than 365 arrows, which took him 365 nights to accomplish, and which ultimately got transformed into so many days and nights, that finally they became the days of the Haida year.

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The Raven happened to be flying near North Island during the descent of the slave, and noticing something extraordinary in the atmosphere he watched, and at last discovered what he thought to be two large eagles, were the slave and the beautiful woman. No sooner did the slave land her into the house than the Raven appeared. The Raven demanded that the slave should give him this beautiful woman, but he refused to do so. Whereupon the Raven became very angry, and most unceremoniously changed the slave into a spirit, and drove him away from him forever. He cursed the slave most bitterly and commanded that he should always be a wandering spirit to look after the growth of every living thing.

Thus the wanderer, as the slave is now termed, is always busily engaged causing the berries and roots to grow for the support of the Haidas. Every plant, every flower and every tree is under his control, and thus it is that he provides fine cedar trees on the islands, out of which the natives dig their canoes. The beasts of the forest, the fish in the sea and the birds of the air are under his supreme control. At the present time he is fulfilling his destiny, and at times the Haidas think with gratitude of his good-will toward them and offer him sacrifices of berries, roots, salmon and bear grease. These they put into hollow trees to provide a meal for their most unfortunate ancestor should he require anything to eat. Thus he wanders upon the face of the earth both night and day, and must continue to roam apart from his descendants until the end of all things. At the end of time, when the Raven shall become dissatisfied with the existing state of affairs, he will recall him, and woe to the Haidas when he is recalled, for the trees and plants, the fish and animals, the fowls of the air, and even their country, will most undoubtedly cease to be, and then shall the end of the Haidas come.

The medicine men were supposed to be in communication with Chief Cloud, and they alone were able to commune at any moment with the spirits of the departed during their year's residence in the clouds or in the domain of Chief