

occasions, they could only be seen by the Saaga (medicine man), who described them as being represented by the figure of a man destitute of clothing. These returned souls were regarded as wicked and extremely dangerous visitants, and it was the medicine man's duty to prevent them from entering any of the houses. When the Saaga announced that a certain soul had descended from the clouds, the Indians would not dare to leave their houses, because the sight of the soul would cause sickness and trouble, and its touch death. It also sometimes happened that souls in the domain of death could not be purified sufficiently in twelve months, and it became necessary that these less sanctified souls should return to earth and become regenerated. Accordingly they were reborn at the first opportunity. The Saaga would enter the house and inspect the newly born babe, and his attending spirits would announce to him whether or not the child was the soul of one of the family's deceased friends. The lives of such transmigrated souls were to be such as would subject them to retribution for the short-comings of their past lives, and thus the purgation of souls had to be carried on in successive migrations until they became fitted for the happy hunting grounds. The Haidas also thought that some souls were too depraved and wicked to be taken from the clouds to the infernal regions, and they were also sent back to the earth; but were not permitted to re-enter mankind. They were re-born in the bodies of animals and fish and were compelled to undergo great torture. The black bear was the most powerful creature that such a soul could inhabit, and the mouse was the smallest one. It was from this circumstance that the Indians wore an amulet of bears' teeth about their necks, hoping thereby to ward off the danger from the wicked soul in the bear's body. Storms and bad weather, when they caused the people trouble and a scarcity of food, were attributed to an abundance of wicked souls in the vicinity. Quarrelsome persons were supposed to be possessed of the souls of wicked relatives.

The opportunity of visiting the Indian villages on the north coast of British Columbia, is a most pleasant feature of

the "tour" established by the Canadian Pacific Navigation Company. Side by side are to be found the relics of barbarism and the newer and higher civilization, instituted by the Christian missionaries. The comparison furnishes a remarkably favorable commentary on the work of the devoted ministers of the gospel, who have gone into the wilderness to preach glad tidings to the heathen. Comfortable frame houses, neat churches, brass bands, pine bridges, and other practical adjuncts of civilized communities, have in several places taken the place of cedar-bark huts, tom-toms and the fiendish and superstitious rites of the medicine man.

The trip up the north coast with its plethora of grand mountain and marine scenery, combined with the oft described journey across the mountains by the Canadian Pacific Railway, is one of the most enjoyable that can possibly be found on the Continent of America. One returns from it improved both mentally and physically, and invariably with the determination to repeat it.

Recent press despatches have announced the fact that the Canada Pacific Navigation Company, have decided to place a regular line of steamers in the north coast service this year—it has hitherto been remittant—so that tourists will have improved facilities for making the trip.

A "FIRST OF APRIL" OUTING.

IT WAS the closing days of March. A wandering "chinook" had spent its vacation amid the hills and plains of Idaho, Montana and Dakota, making all nature lovely—rolling up earth's winding sheet and spreading a beautiful emerald robe, veneered with silver threads, in its place. Homeward bound it turned northward along the valley of the Red River of the North, where

"Out and in its course is winding,
The links of it's long red chain
Through the dusky depths of pine-land,
And gusty leagues of plain."

Halting for a breathing spell at the "Heart