

where there is no snow, plenty to eat, and no work to be done. Those who are bad, and have done wrong to their fellows, go where it is always snowing, and very cold, and have to work as they did in life. Food and presents are offered to the spirits, not of their dead, but to spirits generally. As to language there seems to be very little difference beyond what we should call provincialism in families widely separated. This, Mr. Payne attributes to the frequent communication going on between the natives at one place and those at a distant part of the coast. He cites the case of an Eskimo, that came to his knowledge, whom he met at Cape Prince of Wales, and who had come from far up Fox Channel, with a number of others, in an omiak or sealskin boat. Another man lived nearly 200 miles to the Westward, who made the journey four times in the spring of 1886, travelling nearly 800 miles with his wife and child. One native made a journey of 600 miles in ten days, as was proved by a letter he brought from Fort Chimo, dated on the day he started. Mr. Payne gives a great many interesting features he observed in Eskimo life, and remarks in conclusion, that in spite of many revolting customs, after living some time with them, he felt certain that a civilized man, transported to those regions and living under the same circumstances, would soon adopt their mode of life.

B RITISH COLUMBIA and the North-west coast on the Pacific Ocean is inhabited by a number of tribes, belonging to seven or eight linguistic stocks ; and Dr. Dawson, in his report on the Queen Charlotte Islands, published by the Geological Survey not long ago, gives a most interesting description of the Haidas, one of the tribes or families. The inland tribes appear to be decreasing in numbers, while the coast tribes appear to be almost stationary. The former make fair stockmen, but