

as the present generation is not learning the arts of the ancient Haidas. And it may truthfully be added that if the Indians on the entire coast do not take better care of themselves than they have done in the past, not only will the white man's clothing and ornaments supersede the old garments and gewgaws, but they themselves, their villages and their hunting grounds will soon disappear, and their places will soon be occupied by those whom they are now so fond of imitating.

#### BURIAL CEREMONIES.

Many people look upon the Red Indian as a wild and uncultured savage. In reference to the duties which are required to be performed towards the dead they are not so. All men, and especially the chiefs, are greatly honoured on the departure from this mundane atmosphere. When he dies, the next to succeed him (generally his nephew) is presented with blankets, dishes, beads, guns, canoes, prints, pottery, dogs, axes, and furniture. They are not, however, for his own benefit, but for the benefit of the deceased, and those who take part in the burial ceremony. In fact nothing seems to be too valuable for the funeral. Christians are afraid to break the news of a friend's death to his wife, father and mother. Not so, however, with the Haidas. I have seen them make the coffin, and decorate it in the presence of the sick person when they have come to the conclusion that he will not recover. They also tell the sick man that he will not recover, and urge him not to attempt to do so. The members of his tribe and all the chiefs of the other tribes come in to see him, and talk of nothing else but of others who have had the same sickness and died. When he hears what they have determined that he should do, he then refuses to eat and drink, and so hastens his demise. When gasping for breath he is washed, and his shroud made of white cotton is then put on. White stockings are put on his feet, he is clad in a pair of white woollen drawers, and a white handkerchief is tied around his head. His neck is encircled with beads, a spot of red paint is put on either cheek, and a black one on his forehead. When thus arranged, all his friends enter the house, and wait until he dies. If the sick person be of a strong constitution they were accustomed to administer poison; in fact, the daughter of one old woman who was dying came and asked me to give her mother some poison, so that she might die before the salmon season commenced. They think very little of each other when in health and strength, but as soon as they are dead they become valuable, and are called good Indians. When a person dies they arrange a bed in the corner of the house, and cover it with white cotton, and place the deceased thereon, and then they cover him with a sheet of the same material. In twenty-four hours' time the body is placed in the coffin, and arranged in the position that it has to be buried. Then the time of mourning comes. All the old women of the tribe, and the friends and relations of the deceased begin