

are not so soon forgotten by Indians, in general, as white men unacquainted with them would imagine.

I have not noticed any traces of religious practices inaugurated by Catholic Spaniards. However, it has struck me as probable that the great devotion of the Spaniards to the Blessed Virgin Mary and especially that of Catholic sailors, may have been the source of an invocation frequently uttered by Indians during bad weather or in danger at sea. Many a time I have heard them sing out in quick succession: "Chou-chist Nakowm," "Chou-chist Nakowm," "Queen, let the sea be quiet" (bis). And many a time I have heard them speak of a "queen" unknown to them, but living in or beyond the seas.

I have also been inclined to believe that the practice of keeping Christmas and having the Christmas holidays may account for the Indians' yet having recourse at that special time to their devotional practices. It used to be of the greatest importance to watch and observe the solstice of the sun about Christmas time. The old men of the tribe would rise early on those days and in bunches would retire to different spots. Each one had his mark or signs—there he would sit, all attention, and soon as the sun rose out of the sea he would take his bearings and according to the fact that the sun rose at or beyond such a certain mark he would conclude that the sun was at its solstice, not yet at it, or perhaps beyond it.

The event caused an amount of gen-

eral interest, it was the talk at meals and the great topic of conversation with the Indians of every tribe. According to the old men the want of attention, or the neglect of watching this all-important event, would be followed by all kinds of misfortunes, not excluding famine. The arrival of this period was the signal for the preaching of the old people [to] their young men to go out and practice their superstitious devotions.

Beyond these indifferent signs of religious practices which may have had their origin at the time of the settlement

by the Spaniards at Nootka, I have never been able to detect anything but that the Indians at the time of our arrival here were addicted almost beyond redemption to every description of pagan practices.

MISSIONS

ESTABLISHED.

VISIT TO THE WEST COAST INDIANS IN 1874 BY RIGHT REV. CHARLES J. SEGHERS, D.D., ACCOMPANIED BY REV. A. J. BRABANT.



REV. A. J. BRABANT.

We left Victoria on Whit Sunday at 8 o'clock in the morning on the schooner *Surprise*, twenty-eight tons, belonging to Capt. W. Spring & Co.

Capt. Peter Francis was in command. John Peterson, a Swede, was mate, and the rest of the crew was a Kyuquot Indian called Nômucos, acting as cook, sailor and boatswain, and Chegehiepe, a Mowuchat savage, assistant sailor. Mr. John McDowell was a passenger, and was on his way to fix the machinery of the light-house just then established on Cape Beale, Barclay Sound.