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place in folk-lore rather than in the records of religion. The Thlinket universe is peopled with spirits good and evil, with which the *Shaman* is at least *en rapport*, over which, possibly, he has some control. For the most part, the Thlinket's respect for the spirits is due principally to the fact that they are invisible and so have the advantage of him. When the *Shaman's* services are needed, he brings himself into a semi-trance by abstinence from food, followed by violent gyrations about a fire accompanied by the beating of drums. His utterances in that condition are accepted as coming, not from himself, but from the spirit upon which he has called. When spirits refuse to obey the call, the blame is laid at once upon some person or family, who must suffer a severe penalty. The *Shaman* has a rival in the Medicine Man, who is only a wizard inferior to himself. The physician-sorcerer comes prepared with masks, drums, and rattles, with which to drive away the disease by frightening the evil spirits; but the terrible disturbance often brings the disease and the patient to an end together. The *Shaman's* power is declining. Only a little while ago, a celebrated sorcerer of the Chilcat tribe was defied and his tormentors cut off his hair without suffering any of the threatened ills. At Muir glacier, I purchased from some Chilcats a ring of teeth and bone carvings which had formed part of a *Shaman's* paraphernalia; some Stick-teen Indians, who had come from Wrangel to build the board-walk on the moraine, examined the collection for a few moments and then said that that sort of thing is about done for, as their people have no longer much confidence in the Medicine Men.

The habits of the Thlinkets differ in many ways from those of Indians beyond the coast ranges on the mainland. The houses of those living on the shore, away from immediate contact with Whites, are of massive logs, surmounted by a bark roof, in which a large hole allows the smoke to escape from the fire burning in the middle of the floor. Such buildings were seen at Wrangel, as well as at many other places at which the steamer made no stop. The clothing of these people is abundant enough, but is far from being clean; clothing and houses are for protection, comfort being unknown.

But the Thlinkets are keenly alive to the advantages of civilisation, so that where they are in contact with the Whites they soon become dissatisfied with their condition of semi-savagery. They are quick in perception, and exceedingly open to religious influence, especially if it be accompanied with such instruction as enables them to improve their condition. The remarkable success of Mr. Duncan in converting the whole Chimsyan tribe to a thrifty, industrious Christian people is well known; and the haughty independent spirit of the tribe was manifested when, refusing to be meddled with by the religious authorities of British Columbia, they abandoned their ancestral home at Metla-katla, with its immense church and all their real property, to seek a new home on St. Mary's island just within Alaska. The abandoned Metla-katla is shown to all excursionists, for the steamer's course passes near to the Chimsyan peninsula. The Presbyterian missions at Tongas, Wrangel, Jackson, Juneau, and Sitka have been extremely successful, not only in changing the religious condition, but also, and even more, in changing the social