

in a pattern representing the totem of the owner, and the garment with its border of fringe is, when completed, a picturesque one at least.

As the fur traffic increased, the Indians gradually adopted the store blanket, at least as an outer garment. So popular did it become that it was even used as the common circulating medium; a man's wealth was estimated by the number of blankets he possessed; even the most atrocious crimes could be atoned for by a liberal use of this novel currency.

Among the native manufactures was a cloth of coarse grass or cedar fibers woven with the shaggy surface outside, rendering the fabric quite impervious to water, hence valuable for storm cloaks.

In a late report of the National Museum, Mr. Niblack in "The Coast Indians of Southern Alaska and Northern British Columbia" gives an interesting account of their industrial abilities.

"While the Thlingit, Haida, and Tsimshian are essentially wood-carvers, this is by no means their only talent. Out of the abundance of their resources they have not only adapted wood to their every need, but along with it have developed many other industries. They are, as well, expert carpenters, basket makers, weavers, and metal workers. Their tools are crude, but with them they accomplish the most surprising results. Along with the totemic system we find the identification of the individual with his totem carried out in the carving or painting of his crest on every article of personal property. The simplest implement or utensil is ornamented with some pictograph relating to the legends of the totem to which he belongs. Tattooed on the body, woven into fabrics, etched on the metal bracelets or ornaments, painted on the house fronts, drawn on the canoe outfits, emblazoned on the household boxes, carved on the huge columns, commemorated in metal, wood, and stone, the totem of the Indian is his earliest and latest care, yet it is all subservient to the ever-recurring struggle to live. In the circuit of the seasons a regular routine of duties is observed. In the time not devoted to hunting, fishing, and the procurement of food, the various arts and industries are practiced. In the summer camp odd hours are spent in cutting down trees, collecting furs, bark, and grasses, roughing out lumber, and in general collecting the raw materials which, in the winter's leisure, they convert into the various implements, utensils, and finished products for their own use and for trading purposes.

"Various kinds of grasses are gathered, and after being dried are dyed and trimmed to finished dimensions. Spruce roots are boiled until they become pliable, beaten with sticks, and the fibers picked into threads. The cedar bark, gathered for industrial purposes, is from the inside of the outer bark, that for food being scraped from the trunk itself. The former is soaked in water for several days, then beaten to