

ping, and fishing. They exchanged their furs with the British for food, clothing, rifles, tools, and cooking utensils. During the spring, summer, and fall they dried fish, bear meat and venison and put up other food for use in winter. In November they went up Nass River and exchanged some of the food they had prepared for vegetables.

In every Indian village of the southeastern part of Alaska totem poles are still to be found. They commemorate the deeds or virtues of the departed near whose graves they are reared, and indicate the tribal emblem of the person for whom they are erected. They are elaborately carved from top to bottom and are painted many different colors. Their height signifies the importance of the individual. Some are as high as seventy feet. When a totem pole was to be erected the people of the neighboring villages were invited to come and feast, dance, and assist with the ceremony. The celebration attending the erection lasted a week or more.

After a time, when the people of the two villages I have mentioned saw that the white people had begun to make a settlement at Ketchikan, they appointed a committee to select a place where they might unite and make a new village. A site south of Ketchikan was chosen and the natives moved in '95 and '96. Then a missionary was sent to teach them. Later Edward Marsden, a native, became missionary.

In October, 1903, Mr. Marsden took me, together with thirty-five other boys and girls, to Carlisle. While at Carlisle I spent most of my time under the "outing system," working in private families and going to public schools. After five years I went home to visit my parents and found wonderful changes in the town and among the people. They had built a church, organized a Salvation Army, and done away with the old Indian customs. They lived in frame houses and ate from tables with knives and forks. Many of them have become Christians and the influence of religion is felt by all. Christianity has raised most of them above the debauchery of dissipation, and today almost every one is endeavoring to lead a Christian life. Some of the old people who have no education whatever are trying to learn parts of the Bible in their native tongue. During the winter, on certain days set apart each week for a meeting at the missionary's house, the interpreter translates verses from the Bible into the Thlinget language and the natives memorise the verses. At the Sunday service when one of the old men is leading, he opens his Bible and turns to the verse which he wishes to use for a text. He repeats the translation that he has memorized. The eagerness of these people for a knowledge of spiritual things, their hunger for the bread of life, the progress that they, with the help of a few Christians, have made during the brief period within my memory is significant of what might, with the co-operation of religious organiza-