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and Astoria. There is an island in Puget sound similarly used, and known as "Burial island."

The Indians have a multitude of traditions and mythological narratives, some of which have been learned by various white men. The opportunity to learn them all, or any considerable portion of them, is rapidly passing away, for the old men of the tribe are dying off rapidly, and the young men do not seem to care to learn them, contact with Caucasians apparently making them less interested in such matters. These traditions deal chiefly with the creation of all things and with the origin of their numerous customs, and though they vary considerably in detail in different tribes, there is a sufficient similarity of idea to attest their common origin. There is, however, among this little that relates to the future world, at least little on this subject has been learned from them. It may be that they are still more reticent on that point than on others. A belief in a future life and an all powerful and eternal ruler, or "great spirit," seems to be common to all the tribes, as well as in an enjoyment in the spirit land of all those things that are looked upon in this life as good, with an absence of the unpleasant features of earthly existence. This naturally implies that in the spirit land the deceased will have use for many of the things he possessed while living, and

accounts for the placing of implements of the chase, canoes and other useful articles with his remains. In some tribes that possess horses, the departed chief's favorite horse is often killed for his use, and instances are known where slaves and captured enemies have been dispatched to be of service to the dead. It is even asserted by some that in some tribes the young wife of a dead chief is killed to bear him company in the spirit land, a custom of former years in certain portions of India. It is related, and probably with truth, that Yellept, who was chief of the Walla Wallas when Lewis and Clarke visited the Columbia, a few years afterwards caused his followers to bury him alive in the grave of his last son, but this probably has no special significance, except to show that all cranks are not white.

These places of Indian sepulture should receive as reverential treatment from Caucasians as the last resting places of their own people, and so far as possible should be guarded from trespass by the government. In future years all traces of them as well as the remnants of the aborigines themselves will disappear, but the work of desecration should be left to the elements and the effacing hand of time, and not be hastened by sacriligious greed or irreverent carelessness on the part of those who lay claim to the superior intelligence and refinement of a higher civilization.



BY Lee Fairchild,

MARVELOUS GROWTH.

"What place is this?" asked a man on the Olympics as we sailed down Puget sound. "I don't know" replied the joker, "it sprung up there last night and has gotten that much the start of its name."

"You stay right with me," said a strange lady to me the other evening on Third street just as I stepped in between her and her lady friend. But I didn't.

AN EXPLANATION.

CONGRESSMAN—What is the matter with this Ms. against the legislature prohibiting cigarette smoking?

EVANGELICAL WARREN—Why the ashes of my cigarette fell on there and blurred it as I wiped them off.

SHOULDN'T WONDER.

"Look heah, George Washington, you comes right out'n that are mud er you'll be black ez a nigger." George's mother had not faded out as much as George had seemed to, though she was older.

HAD NO OPPORTUNITY.

MR. JAMES (an active member of three secret societies and four clubs, to his very sick wife who is not expected to live long)—Dear, promise me, if permitted, you will come back and speak with me.

WIFE (with courageous humor)—Yes, I will, for there are a number of things I have wished to say to you for the last five years.