was ascribed to them. It does not in my opinion necessarilly follow from this idea that they recognized or understood any particular duty or obligation to worship or offer sacrifice. Neither does the belief in a future state of existence follow of course from this, or where admitted is it necessarilly connected with one of rewards and punishments for conduct in this life. But I am inclined to think that among most tribes, invocation, if not adoration, was in some form employed and that though not strictly speaking idolators, they occasionally addressed prayers to visible as well as invisible objects. That this was so with the Flatheads the evidence of Father Mengarini, which will be presently mentioned, is conclusive. Several of their observances moreover, have the semblance of propitiation, as their throwing food to the Tatathlea, painting their faces on the arrival of the first ships "to please Doguebutl" &c #

None of their languages contain, so far as is known, a word conveying the abstract idea of Deity, and the terms introduced for the purpose naturally involve in their minds the white man's God, in the jargon phrase Sah-hali Tyee, literally the "chief above" no apt rendering of Great Spirit having been found. So also as to the phrases for heaven. Dwil and Hell. a slight admixture of hypocritical humility is moreover visible in "Christianized" Indians, which serves still farther to render explanation difficult. They always stand ready to assure the inquirer that "formerly they