

generally very proud and puffed up with the glory they have acquired.

9. Another legal formality of importance is the Llin. If from any cause an Indian has not been able to go through the various formalities already enumerated he is not considered a member of Indian society proper, and as he cannot go back to childhood and take them *seriatim*, he is allowed to present himself *in toto* by means of this provisional statute called Llin, which consists in obtaining the united assent of the clans in the usual way. Many Indians have renounced Christianity and civilization by this means. If a man puts away his wife, or a woman leaves her husband, the divorce is completed by either or both parties going through the Llin, after which they are at liberty to marry whom they please. And here I might observe that if our civil law recognizes the validity of Indian marriages contracted according to Indian custom I do not see how it can ignore the validity of this custom. I mention this as against, not in favor of such recognition. Even an Indian who has been married according to English law may put away his wife, go back to the heathen community, perform the Llin, take another wife and go about freely without any fear of our law interfering with his liberty. This is one reason why the civilized Indians wish to see the Potlatch abolished.

10. And now we come to what is generally known as *the* Potlatch, but which is