

Indians who have come out on the side of religion and civilization.

If, after an Indian leaves the Confederacy to join a mission, the potlatch would let him alone all would be well. But it does no such thing. If the man be a chief the potlatch immediately usurps his chieftainship, promotes another chief in his place, takes away his name and title, and ignores him. This is very hard for some men to bear, not so much because of the humiliation as because of the injustice.

If when a Christian Indian dies the potlatch would leave the matter alone much heart-burning would be avoided. But it does no such thing. If the deceased has been a person of any social position some heathen clansman is sure to make a potlatch for the corpse in order to take that position, thus raising trouble among the Christian relatives.

If the potlatch would leave their young men alone the Christian Indians would not be very much opposed to it. But it will not leave them alone; it inveigles them into heathenism, helps them to go through with the Halaid or Llin, and ties them up to debts from which they may not be able to get free for years.

The civilized Indian occupies a strange position. As far as his affairs are concerned the white men—missionaries, Government officials and others, think of him and act towards him as being one with them in their laws and in the rights emanating from those laws (c.f. the Indian Act),