

liberty, and, consequently, of the development of the race ; it is inimical to all social progress and education ; although not a religious system it is intensely repugnant to religion, and the civilization of the Indian is an abomination to it ; it produces such a strange condition of society that if we can get in five years' work among the people in twenty years we may claim to do well ; it places our best actions in a false light—while we think we are showing kindness and charity to the poor and needy we are in reality paying homage to exalted personages ; our greetings, salutations and smiles very often appear in the same light ; our efforts for the salvation of souls are nothing less than a hunt for men of title with which to adorn our missions, while everything containing the element of a free gift—and much of our work is of that nature—is liable to appear in the light of a " bid " for favor.

To a people socially organized on potlatch principles it would seem that everything should be presented upside down from our point of view in order to appear right side up to them—refuse a thing, and it at once becomes an object of desire, offer it freely and it is worthless, or you have an ulterior motive in offering it.

As to the Nishgas themselves, divest their minds of this way of thinking and you have really the nicest and best-natured people imaginable.

I must now say a few words about the effect of the potlatch system upon those