

liable to be imprisoned for any term not exceeding two years with or without hard labor."

HON. MR. POWER asked if this would render anyone who induced or incited the Indians to make any request or demand of an agent for compensation for persons having encroached upon their Reserves, by cutting timber or any other way, liable to the penalty of imprisonment?

HON. SIR ALEX. CAMPBELL said they were not to do it in a riotous or threatening way. The provisions of this clause were suggested by the Superintendent General in view of the trouble last summer in Edmonton, which the Department had good grounds for believing was brought about by evil minded persons inciting the Indians to cause a breach of the peace.

The amendment was agreed to.

On the 2nd clause,

HON. MR. MACDONALD suggested that the punishment by fine and imprisonment of anyone who sells or gives, or in any manner conveys to any Indian in the North-West Territory ammunition or ball cartridge was too severe. How would it affect the Hudson Bay Co. trading posts which were away hundreds of miles from the Superintendent General?

HON. SIR ALEX. CAMPBELL said that the Hudson Bay Co. or any other respectable trader might easily get permission from the Superintendent General to sell ammunition.

HON. MR. POWER suggested that it would be better to authorize some less prominent officer in the Territories to grant the permission. He did not see how the Indians were to live if they were not allowed the use of powder and ball.

HON. SIR ALEX. CAMPBELL said that the clause related only to "fixed ammunition or ball cartridge," and not to ordinary ammunition. However he would let the clause stand and make further enquiries about it.

On the 3rd clause,

HON. SIR ALEX. CAMPBELL said

that the object of this clause was to prohibit the celebration of an Indian festival known as the "potlach" dance which was represented as being very demoralizing in its effect on those who participated in it.

HON. MR. MACDONALD explained that the word potlach meant a gift feast. The Indians, on the invitation of a Chief, gathered together sometimes to the number of hundreds at those feasts at which he and his friends distributed gifts in the shape of provisions, blankets, furs and other commodities. Sometimes the dances were conducted in an orderly manner; at other times Indians got drunk, and most disgraceful scenes ensued. At one place Metlakahtlah, the missionary, Mr. Duncan, had succeeded in abolishing the custom entirely. When he went there some twenty years ago, the Indians in celebrating the potlach were in the habit of eating dogs and human flesh in their feasts, but Mr. Duncan had not only succeeded in inducing the Indians to abandon these horrid customs, but had abolished the trade in spirits along the coast for a distance of some seven hundred miles. He had gone so far as to seize vessels that were engaged in selling to the Indians and imprisoned the captain and crew. He first succeeded in Christianizing a number of the Indians, whom he induced to leave the rest of the band and form a village for themselves at Metlakahtlah, which was now a thriving village with a population of one thousand souls, with comfortable houses, good streets lighted with lamps, and church and schools; but he was sorry to say that a churchman—Bishop Ridley—was now destroying all this work out of jealousy. The Tom-an-oes dance was a half religious half masonic ceremony, at which young men of the tribe are supposed to be initiated into the mysteries of manhood.

HON. SIR ALEX. CAMPBELL said that the evils which resulted from these potlach dances were described in the following letters, which he would read to the Committee, and which had suggested this legislation:

BRITISH COLUMBIA,

Indian Office,

Victoria, Feb'y. 27th, 1884.

Sir,—I have the honor to enclose copies