

are not in themselves an obstacle to Christianity and civilization. The fact is, the law should not have been aimed *altogether* at the heathen Indians; it should have been partly in favour of, and partly in restraint of the civilized community on whose petition the legislation was made.

A chief wishing to become Christian and civilized should have his rights assured to him by law—the Potlatch should not be allowed to deprive him of his rights.

The Christian dead should be made sacred against all Potlatch interference.

An Indian having once left the Confederacy and taken up his position on the side of law, order, and civilization should not be allowed to publicly renounce, and so bring into contempt his profession of Christianity and civilization by means of the Potlatch.

No Indian married according to English law should be allowed to put away his wife and marry another woman according to Potlatch authority. The woman should be restrained in like manner.

These are the lines upon which the law against potlatching should have been framed, and on which it might, with great advantage to the cause of education and civilization, be amended.

It is the duty of everyone who has the welfare of the Indian at heart to protest against the present unsatisfactory state of affairs. If the existing law is to be retained, enforce it; if not, take it off the statute book. But if it may not be repealed, let it be amended; and if it be amended, let it be so amended that it shall touch the core of the evil and ensure relief where relief is wanted, and restraint where restraint is required.



49 VICT., C. 43, s. 114.

1. "Every Indian or person who engages in or assists in celebrating the Indian festival known as the 'Potlatch' or the Indian dance known as the 'Tamanawas, is guilty of a misdemeanor, and liable to imprisonment for a term not exceeding six months and not less than two months:

2. "Every Indian or person who encourages, either directly or indirectly, an Indian to get up such a festival or dance, or to celebrate the same, or who assists in the celebration of the same, is guilty of a like offence, and shall be liable to the same punishment." 47 V., c. 27, s. 3.

58-59 VICT., C. 35, s. 6

"Section one hundred and fourteen of *The Indian Act* is hereby repealed and the following substituted therefor:—

"Every Indian or other person who engages in, or assists in celebrating or encourages either directly or indirectly another to celebrate, any Indian festival, dance or other ceremony of which the giving away or paying or giving back of money, goods or articles of any sort forms a part, or is a feature, whether such gift of money, goods or articles takes place before, at, or after the celebration of the same, and every Indian or other person who engages or assists in any celebration or dance of which the wounding or mutilation of the dead or living body of any human being or animal forms a part or is a feature, is guilty of an indictable offence and is liable to imprisonment for a term not exceeding six months and not less than two months; but nothing in this section shall be construed to prevent the holding of any agricultural show or exhibition or the giving of prizes for exhibits thereat."

## Side-light on the Potlatch.

I give below the fac-simile of a hand-bill—the advertisement of a party of Zimshan Indians who are giving theatrical exhibitions in Victoria of some of the Potlatch customs alluded to in my paper—as bearing witness indirectly to the accuracy of the

statements I have made.

## EVENT OF THE SEASON.

### Port Simpson Indian Band Concert

AND EXHIBITIONS OF WAR DANCES, SLEIGHT OF HAND PERFORMED AND EXPOSED, HYDAH DANCE, ETC.

### THEATRE ROYAL

(LATE ALHAMBRA)

Monday and Tuesday Evenings, Sept. 10th & 11th

AT 8 O'CLOCK.

Band will parade Saturday, Monday and Tuesday at 10 a. m. and 7 30 p. m.

Songs and Choruses by Full Band.

Solo by the Great Northwest Wizard.

- PROGRAMME. -

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| 1. Indian Chief Dance.                           | 8. Hydah Dance.                               |
| 2. Man Eater.                                    | 9. Band Chorus.                               |
| 3. Dog Eater.                                    | 10. Song and Chorus.                          |
| 4. Destroying Dance.                             | 11. Solo by Northwest Wizard.                 |
| 5. Wizard of the Northwest as Mad Man.           | 12. Slight of Hand Performance by the Wizard. |
| 6. Indian War Dance.                             | 13. Band Chorus.                              |
| 7. Indian Sleight of Hand performed and exposed. | 13. God Save the Queen.                       |

RESERVED SEATS, 50c.

GENERAL ADMISSION, 25c.

FOR SALE AT 519 HASTING ST, ROOM 7, OR AT THEATRE.

I am informed on the authority of some who were present at this exhibition that "it was a most disgusting spectacle," and many of the audience got up and left the theatre. The items numbered 1, 2, 3, and 4 on the programme are no doubt identical with the Mit'la, Ulala, Lu'lim, and Unana dances referred to in my paper.

I am glad that the White people of Victoria and Vancouver have had an opportunity of seeing for themselves in semi reality a representation of the degrading customs of the Indians, customs the "right" to indulge in which, we are told, "must not be trampled upon" in the interest of the "welfare" of the Indian race!

I would put a question to our White Friends, speaking on behalf of the would-be-civilized Indian:—If it was disgusting only to witness such scenes for a brief hour, to what extent is it demoralizing for a whole community (men, women, and children) to be given up body and soul to the enacting of the same scenes for five months out of every year?

I put this question to British Columbians generally, because the "to-be or not-to-be" of this matter lies in their hands.

But perhaps it was mere "prejudice" that filled our friends with disgust and drove them from the theatre; anyhow, they have justified the anti-potlatch attitude of the missionaries by the very prompt manner in which they showed their disapprobation of the performance, although, to my mind, it would have been better to have remained and learned the real lesson of such a