

tearing up blankets and giving away presents are not the disturbing factor of the potlatch ; and thirdly, because tearing up blankets and distributing property 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 favor 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,