

THE ATLIN RAILWAY COMPANY
 NOTICE is hereby given that application will be made to the Parliament of Canada at the next session thereof for an Act to incorporate a company under the name of the Atlin Railway Company, with authority to construct and operate a railway, or lines of railway, commencing at a point on the southern end of Atlin Lake at or near the town of Atlin and extending generally southerly to a point on the Fraser River where the river intersects the International boundary, and also from a point on said river to the southern end of Teslin Lake in the Province of British Columbia, with power to construct and operate vessels, telegraph lines and telephone and telegraph lines and to tolls for the use thereof; to build and operate telegraph lines and telephone lines, and to enter into agreements with other companies, and that the works of the company be done by the company or by persons engaged by it for the general management of the company, and that the works of the company be done at Ottawa, this 9th day of June, 1913.

SMITH & JOHNSTON
 Solicitors for the Applicants,
 Ottawa, Ont.



LORD STRATHCONA'S HOME IN LABRADOR

GREAT CHIEF MAKES PLEA FOR DYING INDIAN RACE

(Continued from Page One)

The colony days brought our forefathers the glitter of crown government, with its men-of-war and soldiery, and a noble Queen promised us the protection of the mightiest nation on the face of the earth. Like plastic, in the hands of the modeler, the Indian was moulded into a law-abiding ward of the government, without one note of protest, or a blow being struck. Unlike the Indians of the plains, who protested and slaughtered, the Coast Indians forsook their Medicine Men and accepted all of the teachings of the rulers of Heaven and earth. In a few isolated cases, the Indians caused trouble; but the large majority were, and always have been, loyal to the Crown. We then came to the days of Confederation when a few men, who knew little of our wants and condition, visited us and apportioned to us small pieces of land, in trust, as it were, as Indian Reserves. A few of our old men were at home, when the Commissioners visited our camps, and they knew only enough to point out the particular spots they required, for future use. Surveyors then were sent, and we were given, in trust, subject to the government ownership, a quantity of land aggregating five acres apiece. The apportionment was not fair, in consideration of the fact that some of the tribes received thousands of acres, while the Haidas, who were practically the rulers of the coast received but a few acres. We protested then, and we protest now, against losing our old hunting fields and former homes of our forefathers. How, I would ask, would our white brethren feel, if they saw the homes and stakes of the pre-emptor, of another people, on the graveyards of those who brought them into the world? In the great land of England where the Lords and Barons have deer parks, and the people are hungering to go on the land, the property rights of the landed proprietors are respected. Those lands were taken and held, by force of arms; but the present laws respect the present owners. They can do as they will, with the thousands of acres, while the flower of the race must leave their native homes and take what the Indian fought and died for, to leave as a heritage for his children. We are not conquered; we made no treaties; "might was right," and we had to accept the rule of Britannia. If we have entered a protest against the loss of that which mean all to us, are we to blame? When we look around, at the foreigners and outsiders—not men of the race that we accepted as our rulers—coming among us, and receiving land by purchase and otherwise, who neither fought for the flag that floats over us, or were the Vikings of the country, can you wonder why we ask how it is that we were given but a small portion of the land our forefathers died for?

We are Indians, tis true; but we have the same red hearts, the same feelings of pride and pity, that our white brethren have. Your God is our God. Your law is our law. Once we were looked upon as children; now we are able to read the same books, think the same thoughts, hear the same theories, that you do. We have ambitions, and sixty years of so-called civilization have not dulled our minds. There are men in our nation, and women too, that are able to think for themselves; but all are as children, being wards of the government. Would it not be a step in the right direction, if we were allowed even one representative, in your legislative halls, to look after the affairs of our people? Surely we are able to elect as good representatives as the foreigner who needs only to reside in the country three years to obtain the franchise. We do not ask that the ignorant should

be entitled to a vote; but the learned Indian could exercise the franchise as well as any of those who come from Russia, Norway, Sweden, or other countries, where they have been brought up under conditions different from that of a born Britisher. We do not ask for a vote to interfere with present conditions. We ask for a "representative, who would only take up questions affecting the Indians."

Leaving out the general question of Indian grievances, over matters affecting the land and representation, let me refer to some other matters of importance to us. It is puzzling to the Indian why the traffic in intoxicating liquor is allowed to go on, and the Indian is imprisoned, or fined, for indulging in intoxicants. There is no denying the fact that intoxicating liquor is doing more to ruin and kill the Indians than any other factor. It is also doing so much harm to the white population that it has been termed "a curse." If intoxicating liquor is harmful to the people who are apart from the educated masses, why is it not more harmful to those who understand its influence for evil? Is it so necessary that the white man must have saloons, wherever he goes, and that saloons must be allowed to exist in the neighborhood of the homes of those who are restricted from using it? We know that intoxicants are ruining and killing off our race, and our white brethren know this also. Instead of sending the Indian to jail, and fining him, why not remove the cause? A licensed evil cannot be for the good of any community; yet we pray, "Lead us not into temptation"—and the temptation is licensed to bring ruin and destruction, not only to the Indian, but also to the whites! Be reasonable. Take away the temptation and let us all lead better lives. We are looking to our white friends; we are seeking the truth of the Bible; we are told to love our neighbor as ourselves; but what do we find? For certain reasons, mercenary and otherwise, those who can obtain intoxicating liquor are dragging down the Indian. Instead of bettering us, is it not the base side that a number show us, and are we not contaminated with disease and vices, of which we knew little in our primitive state? Do we learn anything good when we go to cities and are jostled and misled by drunken, dissolute men? Thank God, the large majority of our white brethren are Christian people; thank God, also, that there are some who do not look upon the Indian as a thing apart, and who lead them in the path of righteousness. We do not lay claim to being all that is desired; forward we must go in the advancing march of civilization, and we can only save ourselves; but our white brethren have taken unto themselves the duty of being our wardens. We look to them for guidance in life's fitful journey. The path is strewn with thorns, and the way narrow; but we are apt children, and we ask that some of the roots strewn that path be removed. As children, we do not want to have temptation thrown in our way, and it is a poor specimen of mankind who will hold a bottle to the lips of an Indian and ask him to take a drink. We do not claim to be all that is desired, in the way of the world, but where can there be found a people more willing to accept the Christian teachings than we are? In our crude, untutored way we endeavor to live up to the laws of the land, and it is for every white man to help us. Indian ways may not be white ways in many respects. We know our failings, and are endeavoring to overcome them. Many of us would be pleased to have the race regenerated, which can only be done by education and Christian teaching. The Haida, in his way, always was an independent unit in the community where he lived. Community life, with us, has its drawbacks, and those

LORD STRATHCONA

A characteristic picture of 'Canada's Grand Old Man,' taken a short time before his death.

who wish to advance are perhaps few. It is hard to eradicate old customs, hereditary in a race. Morality, under our old laws, was not what we are taught today. It was the survival of the fittest with us in everything, and the weak had no place in our councils or in our war canoes. Strong men and women physically took control and held it. Now we are taught to look upon a weaker brother as one of as much consequence as the strongest. Some of us are weak, morally and physically, as men and women of all races are. We have no rich or poor, and there are lessons to be learned even in an Indian village. Our love of the young, and of home, is as innate as that of any other human beings. In our simple way, we love God, and endeavor to carry out the divine scriptures. If we were needed to fight for the flag of Britain our services would be at the command of the authorities.

We are looking for encouragement from our white brethren to uplift us and our children. Individually and collectively, we may have many failings, but sixty years cannot be considered a long period from which to emerge and become all that those who meet us can expect. Life and property is safe among us. If we fail, in many ways, it is the duty of those who call themselves Christians to aid us. We know where we are lacking, and the men of our race who have the good of the Indian at heart are preaching and teaching sobriety and morality. In reaching forward to advance our people there are drawbacks that make the heart of the most optimistic grow weary; but the good work must go on and on, and, with the help of those who are with us in the good fight, we must eventually win.

PROVINCE OF BRITISH COLUMBIA—DEPARTMENT OF LANDS—WATER RIGHTS BRANCH.

APPROVAL OF UNDERTAKING
 1. WHEREAS THE PORT ESSINGTON WATER COMPANY LIMITED is a company incorporated under the Companies Act and its objects and powers as set out in its Memorandum of Association published in the British Columbia Gazette of the 19th of December, 1913, extend and include the utilization and operation of works for the utilization of water.
 2. AND WHEREAS the said Company is the holder of Water Permit No. 125 issued on an application for a licence to take and divert from Cunningham Lake, a tributary of Cunningham Creek, situated in the Prince Rupert Water District, fifty thousand gallons of water per day for municipal purposes.
 3. AND WHEREAS the said Company has after due notice applied for the approval of its undertaking.
 THIS IS TO CERTIFY THAT:
 4. The undertaking of the Company so far as it relates to the diversion and carriage of water as set out in the said water permit and the sale, barter and exchange of the said water is hereby approved subject to the terms and conditions of the said permit.
 5. The amount of the capital of the Company which shall be subscribed before the Company shall begin the construction of the works is \$7,500.00.
 6. The amount of the capital of the Company which shall be actually paid up before the Company shall begin the construction of the works is \$7,500.00.
 7. The works for the diversion and carriage of the water shall be begun before the 1st day of March, 1914, and shall be completed and in actual operation before the 30th day of November, 1914.
 8. The territory within which the Company may distribute, sell, barter and exchange the water shall be the Township of Port Essington being part of Lot 45, Group 1, Range 5, Coast District.
 9. All the said works shall be constructed according to plans and specifications approved by the Comptroller of Water Rights and any engineer appointed by the Minister of Lands for that purpose shall have free access to all parts of the works for the purpose of inspecting the same and ascertaining that the construction thereof is in accordance with such plans and specifications.
 10. The right of constructing works on Crown Lands of the Province shall not be exercised until permission has been obtained, as provided by Section 221 of the said Act, and the rules made thereunder.
 11. The right of constructing works on private lands shall not be exercised except the permission of the owner has been obtained, or the provisions of Part XIII of the said Act have been complied with.
 12. The right of constructing works along or across highways shall not be exercised except express permission of the Minister of Public Works or, if said highways are within a municipality, without the permission of the Council of the Municipality has been obtained as provided respectively by Sections 271 and 272 of the "Water Act."
 Dated at Victoria, B. C., this 7th day of January, 1914.
 W. M. ROSS,
 Minister of Lands.

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 Each day sees more articles given publicity in the newspapers. Are your products and your brand still in the valley of obscurity, or are they blazoned forth by the beacon fires of advertising on the high hill of public favor?

If you are doing a local business talk over your advertising problems with the Advertising Department of this newspaper. If you are doing a provincial or national business it would be well for you to have the counsel and assistance of a good advertising agency. A list of these will be furnished, without cost or obligation, by the Secretary of Canadian Press Association, Room 503, Lunenburg Building, Toronto.

Hotel Directory

Windsor Hotel
 Corner of First Ave. and Eighth St.
 W. H. Wright, Prop.

Hotel Central
 First Avenue and Seventh St.
 European and American Plan
 Peter Black, Prop.

Knox Hotel
 1st Ave., Between Eighth and Ninth
 European Plan, Rates 50c to \$1.00
 Per Day
 Beaser & Beaser, Props.

Y. Rochester
 V. D. Casley

Empress Hotel
 Third Ave. and Sixth St.
 European Plan, 60 to \$1 Per Day

Premier Hotel
 American and European Plan
 F. W. Henning, Manager

Royal Hotel
 Corley & Burgess, Props.
 Third Ave. and Sixth St.
 European Plan Steam Heated

Laver Wholesale Liquor Co., Limited
 Second Ave. and Sixth St.
 Phone 102

Prince Rupert Importing Co., Limited
 Fraser and Sixth Sts.
 Phone 7

FIRE ALARM SYSTEM

CIRCUIT NO. 1.
 Box 12—5th St. and 3rd Ave.
 Box 13—6th St. and 3rd Ave.
 Box 14—8th St. and 3rd Ave.
 Box 15—Junction of 1st, 2nd and 3rd Aves.
 Box 16—1st Ave., between 8th and 9th Sts. (Knox Hotel).
 Box 17—1st Ave. and 7th St. (Central Hotel).

CIRCUIT NO. 2.
 Box 22—3rd Ave. and 3rd St.
 Box 23—3rd Ave. and McBride St.
 Box 24—1st Ave. and McBride St.
 Box 25—2nd Ave. and 2nd St.
 Box 26—2nd Ave. and 6th St.
 Box 27—O. T. P.

CIRCUIT NO. 3.
 Box 31—5th Ave. and Fulton St.
 Box 32—Borden and Taylor Sts.
 Box 34—7th Ave. and Fulton St.
 Box 35—9th Ave. and Comox Ave.
 Box 37—8th Ave. and Dodge Pl.
 Box 38—6th Ave. and Thompson St.

CIRCUIT NO. 4.
 Box 41—4th Ave. and Emmerson Pl.
 Box 42—5th Ave. and McBride St.
 Box 43—5th Ave. and Green St.
 Box 44—6th Ave. and Basil St.
 Box 45—7th Ave. and Eberhart St.
 Box 141—7th Ave. and Young St.

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