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CHRISTIE'S HAND MADE
Heavy waterproof chrome double soles, stitched.
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The fire inspectors have been round and we know just what you need to protect your walls, partitions and ceilings. We make **ASH BARRELS** and everything for your protection against fire.

Rowe's Sheet Metal Works
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SUPERSTITIONS AND CUSTOMS OF COPPER ESKIMOS

Report Just Issued by Dr. Jennes,
Who Lived With Them at
Coronation Gulf.

OTTAWA, March 16.—(By Canadian Press)—Curious stories of strange peoples dwelling in the Canadian Northland abound the official report on the Canadian Arctic Expedition. The volume which will shortly be issued, is the work of Dr. Jennes, ethnologist with the southern party of the expedition. It deals with the little known Copper Eskimos of Coronation Gulf. It tells of their life, their language and their religious beliefs, of their dwellings, their dance halls (built of snow blocks), their food; how they marry and are given in marriage; of their amusements, their psychology and morality, of the mysterious influence of the Shaman—"the mediator and intercessor between the living Eskimos and the supernatural world of shades and spirits."

There have been various explorations of the Copper Eskimos country since Samuel Hearne travelled overland with a party of Chipewyan Indians to the mouth of the Coppermine river in 1771. Sir John Franklin visited them thirty years later. But it was not till 1916 that the Copper Eskimo first came into contact with civilized law, when a Northwest Mounted Police patrol visited the Eskimos and arrested the murderers of two Catholic missionaries.

Eskimo Conception.

And what first are the religious beliefs of the Copper Eskimo? Here, says Mrs. Jennes, words: "A flat and unbroken expanse of land and sea—the earth—covered over during the greater part of the year with snow and ice; of undefined limits, but stretching farther than any man knows; at each of its corners a pillar of wood holding up another unbroken expanse, the sky; above that, on its surface another land, abounding in caribou and other animals like our own earth; wandering across this upper expanse semi-spiritual beings, the sun, the moon and the stars—such is the conception that the Copper Eskimo possesses of our universe."

To him, the sun and the moon are semi-human, or at least the abodes of semi-human beings, sun being a woman and the moon a man. The mountains of the moon are the man's dogs, according to one account according to another, they are a woman with her dogs behind her, for once she came down to earth and the shamans tied a rope round her and hoisted her to the sky again. The weather; spoken of as a man, but conceived apparently, as some mighty power, moves along the sky, and as he walks the sun goes down; hence the disappearance of the sun each evening.

Stars Were Human.

The stars were human beings or animals before they ascended into the sky. The three bright stars of Orion's belt were three sealers who never returned to camp. Long ago, in the quaint imagery of the Copper Eskimo, a polar bear was being hunted by a man and his dogs. It fled into the sky and its pursuers followed it. So today it may still be seen among the stars. The hunter and his dogs always pursue but never overtake it.

Even the solid earth is full of mystery. Many a strange and only semi-human race surrounds the Eskimos, and is known through the spirit flights of their shamans or through ancient tales of adventurous wanderers of

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A free motion of the bowels daily should be the rule of everyone, then there will be no constipation, sick or bilious spells, dizziness, heartburn, coated tongue, foul breath, sour stomach, floating specks before the eyes, jaundice, water brash, etc. Keep the bowels properly regulated by the use of

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and you will enjoy the best of health. Mrs. Frank Wilsey, R. N. 3, Belmont, Ont., writes:—"I have been troubled with constipation for nearly two years. I had bad headaches, faint and dizzy spells, and would bloat terribly. I was nearly discouraged for I had tried so many things that gave me no relief. My mother sent me a vial of Milburn's Laxa-Liver Pills and told me to give them a fair trial. After I had taken one vial I felt much better and continued their use. Now I have no faint and dizzy spells and am gaining nicely. I would not be without Milburn's Laxa-Liver Pills for the world."

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other days. The Indians perhaps are human but beyond them are white men, a people whose manners and customs are altogether strange. "After we had been in their country over a year," says Mr. Jennes, "Iigilik announced as a great discovery one day that the white men were no different from the Eskimo." Then there are numerous dwarfs, so short that their bow-trail behind them on the ground. Somewhere, far away perhaps, there are giants still, for they existed in olden times in the Eskimo land itself. Then, there are "torntin," a race that once lived above the ground in the days when Eskimos were few, though afterwards they were driven below by the Shamans.

Not Mock Animals.

Birds and animals, too, in the simple faith of the Copper Eskimo, have extraordinary faculties and powers. They can be offended by scornful words. The hunter who mocks the caribou or seal will suddenly find himself stricken down by sickness or afflicted with constant ill-luck. The Eskimo must be careful in all his actions. Not only must he propitiate the shades of the Eskimo dead, but he must never forget to propitiate also the animals he kills.

"The religious doctrines of the Copper Eskimos," Mr. Jennes comments, "bring them little or no comfort. Life would be hard enough if they had none but natural forces to contend with, forces which they could see and estimate. But mysterious and hostile powers, invisible and incalculable, and therefore potentially all the more dangerous, hem them in, as they believe, on every side, so that they never know from day to day whether a fatal sickness will not strike them or a sudden misfortune overwhelm them and their families—from no apparent cause, it may be, and for no conceivable reason, save the ill-will of those unseen foes—Death rolls back the gate, not of a happy hunting ground, or of a heaven of peace and happiness, where friends and lovers may unite once more, but of some vague and gloomy realm where, even if want and misery are not found (and of this they are not certain) joy and gladness at least must surely be unknown."

Singing and Dancing.

But there is a more human side of the Copper Eskimo's life. Mr. Jennes tells of the singing and dancing which are their main distractions, for all the songs of these Eskimos, except incantations and a few children's rhymes, are dancing songs. "There is a good deal of back-biting and scandal-mongering," he remarks, "especially among the women, who will sit and talk scandal for hours." And there are fashions in clothing "as imperative as any fashion among us, and here as everywhere you cannot have fine birds without fine feathers. A man (or woman) of fashion and influence should possess, besides two suits of everyday working clothes, one for summer and one for winter, a thick set of heavy winter clothing for travelling and visiting, and a lighter set of short-haired summer skins ornamented with colored bands and insertions, fringes and appendages of various kinds, to wear in the dance house on ceremonial occasions."

Prosperous advertising means regular continuous advertising.

Dated January 21st, 1929.

RIGHT OF PRISONER TO BE SEATED IN COURT

English Judge Claims That He
Has No Such Right But May
Be Given Privilege.

DERBY, March 20.—The question whether a prisoner has a right to be seated while on trial was raised at Derbyshire Assizes today. When a youth of 17 was placed in the dock to answer a charge of robbery with violence, his counsel, Mr. Maurice Healy, asked that he might be allowed to be seated.

Mr. Justice Horridge.—Why? Mr. Healy.—With great respect, my Lord, why not?

The Judge.—Because I do not allow a prisoner to be seated without some special reason.

Mr. Healy.—Your Lordship misunderstands me. I claim it as a right.

The Judge.—I disallow it.

Mr. Healy, asking to be allowed to argue the matter, contended that it was a rule of law. On being invited to cite a case, he quoted from Archbold to the effect that a prisoner should be brought into court, "without irons, shackles, or other restraint, unless there is danger of escaping," and with all consistent "humanity and gentleness, and under no other terror of uneasiness than what proceeded from a sense of guilt."

He submitted that it was not contemplated by the law that a prisoner should be required to stand through what might be a long trial with all its anxieties, even before the Criminal Evidence Act, when he could not be a witness. No witness for the prosecution would be so treated. Counsel thought he was right in saying that his Lordship was the only judge who followed that practice. When his Lordship came into court everybody stood up because he represented the majesty of the King; but when he was seated everyone was permitted to sit down again, because he also represented the courtesy of the King, and that courtesy was as much to be extended to an unconvicted prisoner as to anybody in court. He was extremely sorry to make a request which was unpleasant to his Lordship, but counsel must show courage in defence of what they conceived to be the rights and liberties of their clients.

The judge said that until he was told to the contrary by superior authority he intended to control the conduct of the court over which he presided. When there were special reasons including length of trial, he allowed a prisoner to be seated, but he declined to permit dictation as to the way a prisoner was to be treated. Unless there was some special reason prisoners should stand.

The trial, which eventually lasted four and a half hours, then proceeded, and after it had been in progress an hour his Lordship told the prisoner that he could be seated.

To expect a single advertisement to pay is as foolish as to hope to grow fat from the effect of one meal.

**RE SPECIAL
TIMBER LICENSES**

The attention of Timber License holders who are taking advantage of the provisions of the 1921 Amendment to the FOREST ACT, whereby arrears of license fees accrued prior to 31st December, 1920, have been funded and made payable in annual instalments, is specially directed to the fact that any renewal fee which became due in 1921 is not included in the instalments above mentioned, and such 1921 and all subsequent renewal fees must be paid within one year after the date of expiry of the license in order to maintain the right of the holder to obtain a renewal of the License.

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PRINCE RUPERT LAND DISTRICT—DISTRICT OF COAST, RANGE 5.

Take notice that I, P. M. Monckton, of Victoria, B. C., surveyor, intend to apply for a license to prospect for coal, petroleum and natural gas on the following described lands: Commencing at a post planted 15 chains south of the southwest corner of Lot 1037, thence north 80 chains, thence east 80 chains, thence south 80 chains, thence west 80 chains, containing 640 acres more or less.

P. M. MONCKTON, Agent.

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