

THE DAILY NEWS
PRINCE RUPERT - BRITISH COLUMBIA

Published Every Afternoon, except Sunday, the Prince Rupert Daily News, Limited, Third Avenue.
H. F. PULLEN, Managing Editor.

SUBSCRIPTION RATES:

City Delivery, by mail or carrier, per month \$1.00
By mail to all parts of the British Empire and the United States, in advance, per year \$6.00
To all other countries, in advance, per year \$7.50

Transient Display Advertising, . . . \$1.40 per inch per insertion
Transient Advertising on Front Page, . . . \$2.80 per inch
Local Readers, per insertion, 25c per line
Classified Advertising, per insertion, 2c per word
Legal Notices, each insertion, 15c per agate line
Contract Rates on Application.

Advertising and Circulation Telephone - 88
Editor and Reporters Telephone - - - 86

Member of Audit Bureau of Circulations.

DAILY EDITION

Friday, August 14, 1925.

**Co-operation Needed
In Railway Matters.**

Sir Henry Thornton is here and this afternoon he is addressing the citizens at a public luncheon under the auspices of the Board of Trade. Doubtless he will be telling us something worth while and we shall be glad to hear from him. He is bound to be interested in Prince Rupert because the success of the railway depends upon the development of this port. If Prince Rupert is stagnant, so will be the railway. Our eggs are in the same basket.

Again and again we have suggested that what is needed here is co-operation. We can help the railway and the railway can help us. The difficulty has been that we have often felt we got the worst of the deal. Whether that feeling was justified or not it has been with us and has had a bad effect on the business of the railway and the progress of the city.

If Prince Rupert people can be made to feel that there is real co-operation on the part of railway officials with a view to building up this port, they will certainly do what they can to turn business to the government road and steamships. What they have felt was that ship repair work was sent to Vancouver or Victoria when it should have come to the company's own plant at this port. They have felt that the company took every opportunity to remove things from this port to our disadvantage. The railway has refused to do little things such as beginning to beautify the railway grounds or giving us a small steamer to ply out of this port or giving us equal tourist rates with other places. All we ask is a fair break with other places.

As a result of Sir Henry's visit it is hoped that this feeling will be allayed and that from now on there will be a genuine desire on the part of both the railway company and citizens to help each other. This is a Canadian National city. Our success or failure depends on the success or failure of the railway.

**Glad To Meet New
General Manager.**

The Daily News extends a hearty welcome to the new general manager. Mr. Warren who is moving farther east got to know us pretty well. He knew about what to expect when he came here. We think that on the whole he did not find Prince Rupert people unreasonable.

The new general manager of the western region may rest assured that we are as anxious as he is to build up this line of railway and to make traffic this way. We are glad to know that the tourist business this way has this summer been larger than ever before and we believe it is capable of great extension. The Skeena River route is as yet scarcely known.

**Make Prince Rupert
Stop-over Point.**

It is noticed that in selling tickets agents seldom propose Prince Rupert as a stopping-off point, the result is that it seems useless to provide here those attractions which would tend to prove interesting to visitors during the summer. If we were assured that the railway would induce tourists to spend a day here each way instead of rushing right through, we should be looking round for ways and means of doing our bit towards making it worth their while. There is a lack of co-operation in regard to this. The citizens do not do enough and the railway has not been approached to see if they would meet us in the matter. Few places have as many attractions as Prince Rupert, yet we do not cash in on them. This is worth thinking about both by the railway and the people here.

**Indian Culture of the Pacific
Coast as Shown in Totem Poles
and Other Artistic Carvings**

Souvenir to be Handed to Sir Henry Thornton Prepared by
Marlan I. Smith Deals With District

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Marlan Smith, Dominion archeologist, who is working on a scheme for the preservation of the totem poles of this district, has prepared a typed souvenir of Sir Henry Thornton's visit telling about the culture of the natives as shown in their totem and other carvings. It follows in part:

The entire Pacific coast of Canada, in fact from the Eskimo area on the north, to California on the south, was the home of many aboriginal tribes of Indians. They were of no less than five great linguistic stocks, each differing from the other perhaps as much as do the Romance languages from the Slavic and each embracing numerous distinct languages. Their culture, however, generally speaking, was the same. The Haida who inhabited the islands of northern British Columbia and the southern coast of Alaska, the Tlingit who dwell in southern

Alaska and the Tsimshian who lived on the Nass and Skeena rivers and the adjacent coast, represented the height of this culture. The Bella Coola, who inhabited the Bella Coola valley and vicinity, and the Kwakwaka'wakw tribes of the Wakashan stock, who lived on the coast as far south as the middle of Vancouver Island, represented it fairly well. The Nootka, also of the Wakashan stock, who inhabited the south-western Vancouver Island and the Cape Flattery area in Washington, and the coast Salish tribes, who lived in the area near Victoria, Vancouver and Seattle, began to show divergence from this culture which fades out gradually to the south.

Various Arts

This culture was characterized by the following features: an extensive use of cedar products; a dependence on the sea as the principal means of transport and for staple foods, such as salmon and clams; an overwhelming desire for rights and privileges of various sorts, to be known as

rich and important and as belonging to several societies; and an intricate art found only in this area. The principal vehicles of this were weaving, tattooing, painting and carving. There were as elsewhere, inferior and superior artists; as has already contributed to our own industrial arts and will do so to an even greater extent in the future. For this reason it has become of economic importance.

In the finer examples of the art of these people, the lines are usually shaded and flow from one element into another at a tangent. The figures are not apt to be in circles or ovals, but one side usually differs from its neighbor as the result of a definite purpose. Stencils and patterns were employed to guide the painter and weaver. The inferior Indian artist often failed in all this technique, as do most of us who attempt to copy this work and as does the modern Indian no longer supported by a growing culture, but disheartened by a dying one.

The Totem Poles

The most widely known objects of this art and culture are the totem poles which were formerly very numerous in this area. Many of them have decayed, some have been taken to museums where they may be seen, studied, photographed, painted or sculptured, too many have been destroyed, due to the misguided teachings of persons who mistook them for gods. There carved red cedar poles were erected by the Indians along the whole north Pacific coast of Canada from Vancouver Island to Alaska.

Among the Haida tribes and among the Tlingit of Alaska, they are of three principal varieties; the outside and the inside house poles and memorial columns. Beside the house poles and four main supporting posts and the two outside front corner posts were sometimes carved. The outside house pole, standing in front of the house midway between the corners, was three feet or more wide at the base and sometimes more than fifty feet high, being hollowed out along the back for easier handling. Close to the base it was pierced with a round or oval aperture which served as a door, though some of the later poles were left solid, a door of European pattern being made at one side.

Only for Wealthy

Inside house poles were erected only by the very wealthy. They stood in the middle of the house directly behind the fire and marked the seat of honor. Grave posts were of many different shapes. Sometimes they consisted of a very thick post surmounted by a large carved box, which contained smaller boxes holding the bones of the deceased; sometimes the box was longer and was supported by two posts. Often, however, the body was placed in the mortuary house, and the pole, usually a tall, slender shaft, was erected elsewhere. The carvings on the grave posts and grave boxes were almost always crests owned by the family of the deceased, while those on the house poles might be crests or they might illustrate stories, and occasionally a figure of the house owner himself was added, or the figure of some person whom he wished to ridicule. The posts were erected during the great business gatherings and feasts commonly called potlatches, when an immense amount of property was invested and some was given away and quantities of food were consumed. The red cedar trunks out of which they were to be carved were cut down, rolled into the water and towed to the village amid songs and dancing. One or more regular artists who were carvers were employed to put on the designs and they were paid handsomely.

Models Prepared

In modern times numbers of models of these poles have been made by native carvers, to sell to white visitors. These are sometimes of wood, sometimes of a peculiar black slate found at one place not far from Skidegate, Queen Charlotte Islands. They are not to be confused with the numerous souvenir totem poles poorly carved and hideously painted that are made by white people, or by Indians who are not artists, and are commonly sold in curio stores.

According to native Haida accounts, carved designs were originally made directly on the front slabs of the house, afterwards on a broad thick plank, and finally on poles. This comparatively modern evolution is

Where to See Totems

At least thirty-three of a total of thirty-five totem poles may be seen from the windows of the Canadian National Railway train the only railroad in the world from which totem poles may be seen. Sixteen of these are between the railroad and the Skeena River at Kitwanga. Here the trains stop for those interested to walk through the Indian village to see the poles. The passengers are taken on board at the other end of the village. Seventeen totem poles may be seen from passing trains at

Gitseguyukla, a village of the same tribe. This is on the south or opposite side of the Skeena river between Nash and Skeena Crossing, about ten miles east of Kitwanga.

Grave Houses

There are many quaint grave houses at each of these places and in the cemetery tomb stones carved by white dealers to Indian plans are taking the place of totem poles.

Restoration of Totems

The Canadian government is making an effort to preserve the totem poles and grave houses through a committee consisting of the Deputy Minister of Mines and the leading Anthropologists of the National Museum of Canada, the Commissioner of Dominion Parks and the Deputy Superintendent General of Indian Affairs. The officials of the Canadian National Railways are also co-operating in the work of preservation of the totem poles, which are one of the four greatest tourist attractions to the British Columbia coast. The National Museum has contributed the services of the Dominion Archeologist to interpret the wishes of the committee to the Indian in charge of each pole and to direct the field operations. This work is being conducted at five of the Gitksan villages of Kitwanga, Gitseguyukla, Hazelton, Hagwilget and Kispiox. These belong to the Tsimshian linguistic stock. Here there are seventy poles in all and over four hundred grave houses. All these places are within a radius of twenty miles of the Canadian National Railway and the furthest is twelve miles away. Indians of these villages are peaceable and pleasant to all who do not wrong or deceive them.



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LAND ACT

Notice of Intention to Apply to Lease Land

In Queen Charlotte Land Recording District of Prince Rupert, and situate about one and a half miles east of Massett Lighthouse at the mouth of Massett Inlet, Graham Island, British Columbia.
TAKE NOTICE that Langara Fishing & Packing Company Limited, of Victoria, B.C., occupation Packers, intends to apply for a lease of the following described lands:—
Commencing at a post planted at the northwest corner of Lot Seven, Graham Island, British Columbia, about one and a half miles east of Massett Lighthouse at the mouth of Massett Inlet, Graham Island, British Columbia, and containing eighty acres, more or less.

Per E. H. Simpson, Agent.
Dated June 12th, 1925.

LAND ACT

Notice of Intention to Apply to Lease Land

In Land Recording District of Prince Rupert, and situate at Ferguson Bay, Massett Inlet, Q.C. Islands, B.C.
Take Notice that Gosse-Miller, Limited, of Vancouver, B.C., occupation Salmon Cannery, intends to apply for a lease of the following described lands:—
Commencing at a post planted approximately 20 chains east from northwest corner Lot 1571, thence south 3 chains; thence west 10 chains; thence south 2 chains; thence west 10 chains to west boundary of Lot 1571; thence south 8 chains; thence west 10 chains; thence north 20 chains; thence east 2 chains, more or less, to beach; thence following meandering of shore line to point of commencement, and containing 22 acres, more or less.

GOSSE-MILLER, LTD., Applicant.
Per Wm. G. Mitchell, Agent.
Dated June 26th, 1925.

LAND ACT

Notice of Intention to Apply to Lease Land

In Queen Charlotte Land Recording District of Prince Rupert, and situate at Rooney Point, Graham Island, British Columbia.
Take Notice that Langara Fishing & Packing Company Limited, of Massett, B.C., occupation Packers, intends to apply

for a lease of the following described lands:—

Commencing at a post planted at Rooney Point, Graham Island, British Columbia; thence northerly five chains, more or less, to low water mark; thence westerly along low water mark one hundred and sixty chains; thence southerly five chains; thence easterly one hundred and sixty chains, more or less, to point of commencement, and containing eighty acres, more or less.
LANGARA FISHING & PACKING CO. LTD., Applicant.
Per E. H. Simpson, Agent.
Dated June 12th, 1925.

LAND ACT

Notice of Intention to Apply to Lease Land

In Land Recording District of Prince Rupert, and situate at Ferguson Bay, Massett Inlet, Q.C. Islands, B.C.
Take Notice that Gosse-Miller, Limited, of Vancouver, B.C., occupation Salmon Cannery, intends to apply for a lease of the following described lands:—
Commencing at a post planted approximately 20 chains east from northwest corner Lot 1571, thence south 3 chains; thence west 10 chains; thence south 2 chains; thence west 10 chains to west boundary of Lot 1571; thence south 8 chains; thence west 10 chains; thence north 20 chains; thence east 2 chains, more or less, to beach; thence following meandering of shore line to point of commencement, and containing 22 acres, more or less.