A Nice Diamond Engagement Ring, $75.00

This is a very special value we have just mounted up and we guarantee the stone to be perfect and free from any flaws or spots.

The stone is of very good size and you can have it mounted in white or yellow gold as desired.

Other good values $50.00, $100.00 and $150.00.

John Bulger Ltd.
Jewellers

Fifty Inch
Bordered Satin

A fortunate purchase enables us to offer this rich shimmering washable satin at

$2.00
per yard.

WEST of ENGLAND STORE
Third Avenue Phone 753

Dr. E. S. Tait
DENTIST
Helgerson Block, Prince Rupert, B.C.
Office Hours—9 to 6.
X-Ray Service
Phone 686.
Open Tuesday and Thursday Evenings
Saturdays 9 to 12 noon

Fur Coats & Jacquettes
An Exquisite Stock of Fur Trimmings at low prices

B. C. FUR Co.
Next G.W.V.A. Third Ave

MILK
From Bulkley Valley
FRESH MILK AND WHIPPING CREAM
We specially recommend our Table Cream at 15c for Half Pint.
All Cows Tested for T.B.
Valentin Dairy
Phone 657

LINDSAY'S Cartage and Storage
Phone 68.
Cartage, Warehousing, and Distributing. Team or Motor Service.
Coal, Sand and Gravel
We Specialize in Piano and Furniture Moving.

TUGBOATS
Day Phones — 423, 539, Green 238, Black 735.
Night. Phones — 667,. 539, Green 238, Black 735.
RUPERT MARINE PRODUCTS, LTD.
GEO. G. BUSHBY, Man. Dir.

Life, Habits and Prospects of Indians of This District Discussed by Local Writer

Local Writer Suggests They Will Eventually be Absorbed by White Race With Whom They Already Are Mixing

(By H. F. Pullen, in the Sunday Province)

The Indians are a nimportant factor in the life of the Pacific coast. There are over 3,000 of them in the agency which centres at Prince Rupert, including the Queen Charlotte Islands, in addition to a number of villages on the upper Skeena River, which are in the adjoining agency. They are mostly producers, for they fish in summer and hunt in winter and the produce of their toil is shipped away and brings money into the country.

Perhaps the word "toil" is the wrong one to use in connection with the ndians, because they do not toil. They work more or less intermittently, but not persistently. When they tire of a job they leave it and take up another, possibly returning later to finish the first.

The Indians live on reserves, but they are seldom at home. Three to four months in the year is about all the men live in their own houses, and that is during the winter. It is no wonder that the reserve runs to weeds, that it grows up with bushes, that the houses and gardens sometimes have an untidy appearance. The owner is absent most of the time engaged in the business of life. Gradually, however, the Indians are getting away from the reserve life. They live in town part of the time and adapt themselves to city ways. Occasionally they intermarry with white people and they imitate the white residents in the food they eat, the clothes they wear and the way in which they enjoy themselves. As they associate mostly with what is sometimes known as the lower strata of society, they learn the white man's vices often more rapidly than his virtues, and this, in the past, has proved fatal. It is only in the past few years that the Indian has begun to hold his own and even to make a little headway. Today the native population is increasing slightly, but it is becoming permeated with white blood, white ideas, white modes of life and thought, and it cannot be many generations before absorption takes place.

Two Distinct Nations

In the Prince Rupert district there are two distinct nations represented, the Tsimpseans and the Haidas. The former are found on the mainland and adjoining small islands, while the latter live on the Queen Charlottes and Southeastern Alaska. They speak distinctly different languages, but their appearance, customs and manner of life are somewhat similar. The Haidas, of Alaska, are taller and were formerly more warlike than the Tsimpseans. Today there are only two villages on the islands, one at Massett with about 400 population and the other at Skidegate where there are about 250. Formerly there were as many as 7,000 scattered over the islands, and deserted villages still remain on the west coast—villages that were decimated by the terrible smallpox scourge which wiped them out wholesale.

The Tsimpseans are divided into three groups or dialects. There are the Naas River, or Nishga Indians, the inhabitants of the coast villages, or Tsimpsean proper, and the Skeena River tribes, or Gitisheans. These intermingle a great deal, but the coast and Naas Indians are the aristocrats of the nation and consider themselves superior to those on the Skeena.

Nearly all Christians

Today practically all the natives are Christians. Some are better Christians than others. They never were idol worshippers. All believed in the Great Spirit known to the Haidas as "Sha-nung-itlagidas" or "Chief Above," and to the Tsimpseans as "Chief of the World Above." But they also believed in bad spirits, and there were more of these than of the good ones. The bad spirits inhabited the caves, the thick woods, the dangerous spots where boats were often wrecked, or the rapid streams which were difficult to navigate. Hunters propitiated the good spirits with sacrifices from the best of the chase and similarly they warded off the evil spirits. The Haidas lived wholly on the coast, travelling by means of canoes. The interior of the islands they believed was inhabited by evil spirits, so they left it alone.

Various Sects

The people of the Naas villages are Anglicans, about 800 in all, and so are those at Kitkatla and Massett and also at Metlakatla, close to Prince Rupert. There are also a few at Hazelton, Kitwanga and Kitwancool.

The Methodists, now the United Church of Canada, minister to Port Simpson, Skidegate, Port Essington, Kitselas, Hartley Bay and a few scattered groups on the Skeena River not already mentioned. The Catholics are in the interior, commencing just beyond the junction of the Bulkley and Skeena rivers. The Salvation Army is also growing in strength, especially on the Skeena River and at Port Simpson. The Anglicans have what is called the Church Army, which is somewhat similar to the Salvation Army.

Formerly the Indians lived in large lodges built of split cedar with several families in a lodge. Today each family has its own house, a pretty good one generally, built of sawn lumber and often well furnished. The old lodges had plenty of ventilation, but the new houses did not, and the result was that what with change of food and habits of life and with the closely-shut houses, the Indians' died like flies from tuberculosis and other diseases. Today they are learning the art of life in what we call a civilized home, and they are accordingly holding their own.

Totem Tells Story

A great many people have been puzzled as to the meaning of the totem. It is usually the story of the founding of the family. In this part of the country all Indians are part of four great divisions. These are represented by the wolf, the eagle, the finback whale and the raven. A man from the wolf clan never marries a girl who is a wolf. He must take a wife from the eagle, whale, or raven clans. This is an infallible rule and is strictly kept. Each clan was formerly governed by a council of chiefs.

In addition to those divisions there were families or houses each with its chief and with its crest. The Indian family or house included the uncles and aunts and cousins, and succession always went through the nephew and not through the son or daughter. The nephew was often thought more of than the son. When a man married he joined himself with the wife's family, but if she died usually he went back to his own. Marriages were arranged by the older people, and were largely a matter of merchandising. Gifts were made, not to the bride, but to members of the bride's family.

Clever at Carving

The Haidas were especially clever at carving in wood or slate. They made the best canoes on the coast, had the finest and largest totems and were the strongest men. They were the pirates of the Pacific as far as their canoes could carry them. They raided their neighbors, especially those of the nearby mainland, took their scalps and carried away such as they wished for slaves. Kinkolith, now a peaceful Anglican village on the Naas River, is "The Place of the Scalp" and the rock behind the village is the place where the scalps were hung after a successful raid. While they have no history except the weird stories told, fact being woven with fiction, yet their laws and customs were handed down from father to son, the old men instructing the young men in the traditions and laws of the nation.

The present Indian villages are made up of remnants of dozens of villages. Within sight of Prince Rupert are five village sites, only one of which, Metlakatla, today is populated. The others are simply remnants of gardens where a few potatoes are grown by the natives.

Work at Canneries

Today practically all the Indians leave the villages in the spring or early summer for the canneries, where the men fish and the women and children work at fish packing and cleaning or other occupations. At the close of the cannery season most of them visit Prince Rupert or some other centre and spend most of the money they have earned, buying the best of clothes and living on the fat of the land as long as the money lasts. They ride around in motor cars, attend movies and other entertainments, dance at night and enjoy life to the full. Then, with sufficient flour and groceries to carry on, they return to their reserves, often taking with them new furniture, gramophones, pianos, radio outfits or new musical instruments. They do casual work when opportunity offers. Some go hand-logging, others fix up the houses and gardens and improve the reserve, erect churches, public halls or do any necessary work. They take up new work with enthusiasm, but are often slow at completing it. Almost every family has its own motorboat and the canoe has practically disappeared. The men build the boats themselves and install the engine and operate it and very few accidents are recorded. A few have bank accounts, make their wills before they die and even own city property, both here and in other cities.

Not Cheap Labor

The Indian is not cheap. He will not cut prices. He wants full value for his work, for the product of the chase or for the fish he catches.

The land question is still a live one among the natives of the coast. They claim all the valleys, hunting grounds and watercourses, which means all the land that is any good. They stoutlyobject to having been dispossessed and have spent thousands of dollars in getting their claims pfaced before the Ottawa authorities and have even carried their claims to the foot of the throne in England. When the reserves were surveyed, some of the villages refused to accept them, claiming instead that all the land was theirs. The Kitwancool Indians have never accepted the reserves and they are the ones who have stood out against allowing white people to enter their valley. It would be well if the land question were settled definitely, so that it may cease to cause ill-feeling.

The Indians of the coast are not treaty Indians like those of the prairies. They get nothing from the government except a little help occasionally for special purposes.

Village Native Church

Each Indian village today has its native council elected by the people and the council chooses its chairman or chief councillor. They have power to make regulations governing the village, to establish waterworks, lighting systems, appoint their own constables and build roads or sidewalks. They carry on in an orderly manner, the secretary takes the minutes, resolutions are properly moved, seconded and adopted and often the village councils might be models

(continued on page six)

FORM F.

Notice of Application for Certificate of Improvements

"Sight" Mineral Claim

Situate in the Prince Rupert Mining Division of the Skeena District. Where located: Near the head of Kitsumkalum Lake. Lawful holder: Swan Dalin. Number of holder's Free Miner's Certificate, 88907C.

TAKE NOTICE that I, Swan Dalin, Free Miner's Certificate No. 88907C, intend at the end of sixty days from the date hereof, to apply to the Mining Recorder for a Certificate of Improvements for the purpose of obtaining a Crown Grant of the above claim. And further take notice that action, under section 85 of the "Mineral Act," must be commenced before the issuance of such Certificate of Improvements.

Dated this 23rd day of February, 1926.

SWAN DALIN, Owner.
By E. T. Kenny, Agent.

GOVERNMENT LIQUOR ACT.

Notice of Application for Beer Licence.

NOTICE IS HEREBY GIVEN that on the 5th day of May next the undersigned intends to apply to the Liquor Control Board for a licence in respect to premises known as G.W.V.A. Hotel, situate in the townsite of Port Clements, B.C., upon the lands described as south half of lots 8 and 9, block 44, District lot 746, Queen Charlotte Islands District, according to a registered map or plan deposited at the Land Registry Office in the City of Prince Rupert, B.C., and numbered 1079, for the sale of beer by the glass or by the open bottle for consumption on the premises.

Dated at Prince Rupert, B.C., this 5th day of April, 1926.

FRANK PEARCE,
Applicant.

"PROVINCIAL ELECTIONS ACT."

Prince Rupert Electoral District. Mackenzie Electoral District.

NOTICE is hereby given that I shall, on Monday, the 17th day of May, 1926, at the hour of 10 o'clock in the forenoon, at the Court House, Prince Rupert, hold a sitting of the Court of Revision for the purpose of revising the list of voters for the said electoral district, and of hearing and determining any and all objections to the retention of any name on the said list, or to the registration as a voter of any applicant for registration; and for the other purposes set forth in the "Provincial Elections Act."

Dated at Prince Rupert, B.C., this 6th day of April, 1926.

NORMAN A. WATT,
Registrar of Voters for the Prince Rupert and Mackenzie Electoral Districts.

IN PROBATE.

In the Supreme Court of British Columbia.

In the Matter of the Administration Act: and

In the Matter of the Estate of Albert Bowles, Deceased, Intestate.

TAKE NOTICE that by order of His Honor, F. McB. Young, the 19th day of April, A.D. 1926, I was appointed Administrator of the estate of Albert Bowles, deceased, and all parties having claims against the said estate are hereby required to furnish same, properly verified, to me on or before the 20th day of May, A.D. 1926, and all parties indebted to the estate are required to pay the amount of their indebtedness to me forthwith.

NORMAN A. WATT,
Official Administrator,
Prince Rupert, B.C.

Dated the 20th day of April, A.D. 1926.

Eczema Was So Bad Could Hardly Sleep

Mrs. G. Jones, Kitscoty, Alta., writes:—"I had eczema on my left hand, and my first finger was so swollen, sore and itchy I could hardly sleep at night.

I got a prescription from my doctor, but it did me no good, so I finally began to take

Burdock Blood Bitters

After I had taken three bottles I was completely relieved of my eczema, and would advise any one suffering from any disease of the blood to use B.B.B., as it's worth its price many times over."

This valuable preparation has been on the market for the past 47 years; put up only by The T. Milburn Co., Limited, Toronto, Ont.

Fishermen's Supplies

FISH LINES, HOOKS, ROPES, TWINES,
FISH NETTING AND TROLLING GEAR,
OIL AND RUBBER CLOTHING, GROCERIES.
Compare Our Prices

Lipsett, Cunningham & Co. Ltd.
Second Avenue and McBride St.

CANADIAN NATIONAL RAILWAYS

Steamship and Train Service

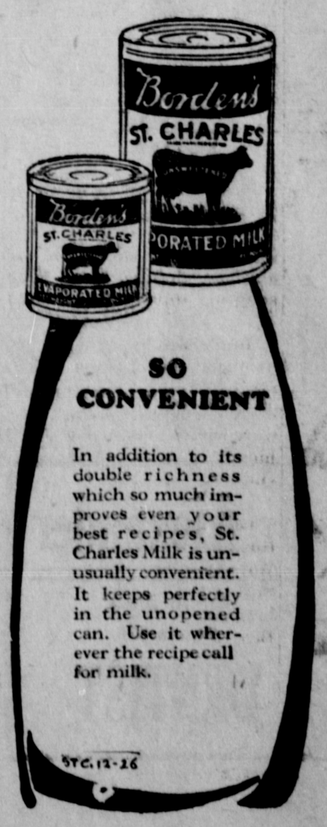
S.S. PRINCE GEORGE and PRINCE CHARLES will leave PRINCE RUPERT for VANCOUVER, VICTORIA, SEATTLE, and intermediate points FRIDAYS and MONDAYS at 9.00 a.m.

For STEWART and ANYOX, WEDNESDAYS, SATURDAYS, 10.00 p.m.

S.S. PRINCE JOHN fortnightly for VANCOUVER via QUEEN CHARLOTTE ISLANDS.

PASSENGER TRAINS LEAVE PRINCE RUPERT
EVERY MONDAY, WEDNESDAY and SATURDAY at 8 p.m. for PRINCE GEORGE, EDMONTON, WINNIPEG, all points Eastern Canada, United States.

AGENCY ALL OCEAN STEAMSHIP LINES.
City Ticket Office, 528 Third Ave., Prince Rupert. Phone 260



PRICE LIST

Dry Cleaning and Pressing

Men's Suits, cleaned and pressed	$2.00
Men's Suits, sponged and pressed	$1.00
Men's Pants, cleaned and pressed	$1.00
Men's Pants, sponged and pressed	50c
Men's Overcoats, cleaned and pressed, from	$2.00
Men's Overcoats, sponged and pressed	$1.00

Ladies' List

Ladies' Suits, dark colors	$2.00
Ladies' Suits, light colors	$2.50
Ladies' Skirts, dark colors	$1.00
Ladies' Skirts, light colors	$1.25
Ladies' Skirts, pleated and cleaned	$1.75
Ladies' Skirts, pressed only	$1.00
Ladies' Skirts, pleated	$1.00

Hoffman Vacuum Pressed Is Best

CANADIAN LAUNDRY & DRY CLEANERS
Phone 8