

NORTHERN AND CENTRAL BRITISH COLUMBIA NEWS PAPER
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A BANK ON ADVERTISING

WE HAVE OFTEN discussed in this column the function and value of advertising and its essentiality to the promotion and development of business—in other words, the success of business. Today we are going to let the Royal Bank of Canada make out the case for advertising from the sound business point of view, a submission on behalf of advertising which we consider most convincing. The July monthly letter of the Royal Bank is devoted to the subject of advertising and here are some extracts therefrom:

The question is sometimes asked—and not only by persons with queer economic ideas—“why advertise?” The answer can be given by drawing three circles: a big one, a smaller one inside it, and a smaller one inside that. The little circle indicates the number of prospects that can be met personally by the sales force, the next larger shows the wider group that can be reached by a well-built mailing list, while the outer circle shows the extent to which prospects can be reached by advertising.

One of the first positive rules is that advertising is an investment, not a speculation. Gambles in advertising, followed by disappointment and retrenchment, are wasteful. They upset the economic equilibrium. They give business that air of starts and stops so well summed up in the terse telegram of the conductor of the often-derailed train: “Off again, on again, gone again: Finnegan.”

Another rule is that advertising is fruitless if the advertiser does not offer something that will genuinely serve some human want.

The third rule is not to expect overwhelming returns in the way of sales from the first ad or two. Advertising does not work that way. It deposits in the mental storehouse of the prospect impression after impression until he has a well-defined picture of the product or business and the service it will perform for him.

Most of us are specialists, producing nothing which we ourselves use. In our capacity as specialists we may not need anyone to help us, but in our sphere as consumers we need to be told what is available for our use, how good it is, and how we can obtain it.

Advertising works for the consumer as well as for the advertiser; it also works for the community. It helps stabilize industry and employment; it emphasizes quality, which is certainly a community service; and it is a factor in competition, which helps keep prices within bounds.

It may seem absurd to many persons when we say that the consumer doesn't know what he wants until he is told about it, but an example will make it clear. Not one of us knew, in 1914, that he wanted a radio or had the dollars to buy one. Then, suddenly, we all wanted radios and millions of persons on this continent had dollars to buy them.

Advertising brings new products to our attention, and teaches us to use them; at first they are novelties, then luxuries, then staples, and finally necessities. The fact that goods considered necessities today were the luxuries of a generation ago and quite unthought of in the days of our grandfathers is surely an indication of an advancing level of living.

At the same time as prices have been reduced, quality and variety have improved. Product improvement is a legitimate offspring of advertising. Producers strive to outdo one another in finding ways to reduce prices, increase quality, and provide wider choices. Every sensible manufacturer is trying to turn out a better product at a competitive price, and he tells the world about it through his advertising.

It may be said that advertising has these qualities: It tends to make for better products at lower cost; it informs the people about new commodities and new uses; it helps to raise the standard of living; it fosters understanding of competitive business enterprise, a service vital to continuance of our free way of life; it develops employee pride in the company, and demonstrates management's pride in the workers.

Advertising is here to stay. Whatever some academic people may say, the activities of marketing are a part of the work of production. No one can think of anything more futile than a store getting goods and stockpiling them forever.

NEWSCASTS

A NEW YORK PSYCHIATRIST has expressed the opinion that “constant and dramatic repetition of unsettled world conditions heightens the defenceless feeling of radio listeners, reminds them of their lack of direction in the world's chaos.” Apparently this specialist regards radio newscasts as a technological development of the Chinese water torture; and in some respects he is right. By the time the poor listener has heard for the umpteenth time since dinner that Mr. Molotov takes an exceedingly dim view of Messrs. Marshall and Bevin, he is unable to see any future in it all and is liable to take to drink, or form a suicide pact with his spaniel. The psychiatrist would no doubt call it an “anxiety state with depressive features.”

In fairness to Canadian radio, it should be pointed out that the New York man was referring to U.S. broadcasts, many of whom have developed a feverish intensity in their voices that would be scorned by those who tread the Broadway stage. In Canada, the Canadian Broadcasting Corporation has gone the opposite way. CBC newscasts display the same cold impartiality to the birth of a calf with two heads as they do to the newest international crisis.

The New York critic's remarks do apply to the CBC's habit of repetition. It often seems that, in the opinion of the CBC's news editors, most items are just as hot with late supper as they were with breakfast, regardless of how many presses have been turning in the interval. The result is sometimes monotonous standardization.



EIRE'S PREMIER AT 'NO. 10'—John A. Costello, prime minister of Eire, is shown (centre) with Eire high commissioner John Dulanty (left) and James Dillon, Eire minister of agriculture, as they arrived at No. 10 Downing St., London, for a conference with British Premier Attlee. Conference was in connection with a trade agreement whereby Eire would supply food for the British larder in exchange for certain considerations.

LIFE on the North Coast
by BIDDEE JINKS

Seven miles off-shore, the first light of the Prince George showed as a pin point. She had come through the passage between Vank and Zarembo Islands from the north. She had visited a sleeping Wrangell earlier but now, on the return trip of her maiden voyage, the town was awaiting her call at the port.

The pier was crowded. And in keeping with Alaska's Gold Rush Jubilee, the ladies were swathed in petticoats, bustles and ruffles of the days of '98; the men in beards ranking from plain whiskers to the most cavalier mustachios.

The Prince George was more than three hours behind schedule. Due at 8 p.m., celebrations had been slated to start at 9 p.m. In the afternoon came word of the 11 o'clock docking which dismayed no one. It was: “Well, 9 o'clock or 12 o'clock—what's the difference?”—and when the lights on her 350-foot length became individual and bright in the northern twilight, everyone, children included, bade her welcome. As the fine ship eased toward the pier somewhere in the crowd a little girl said: “You don't call this one ‘she’ do you? It's a ‘he’ when it is Prince George,—and laughter swept like a wave, then carried into a sigh as the first fire-works rocketed high in greeting from Wrangell.

At 12:15 a.m. the concert in the A & B Hall on Main Street commenced. Seats in the centre of the auditorium were reserved for the passengers and crew of the Prince George while Wrangell citizens used the gallery.

Most of the 520 persons aboard ship were in the hall when the three troupers from the days of '98 emerged on the platform from “behind those swinging doors.” The woman's voice under each bowler hat and bushy mustaches caught the audience in surprise and they burst into sudden laughter.

An Eskimo dance, done by a dozen Eskimo children, brought in from the Institution six miles out of town, was an item few would see again. The group consisted of girls, six dressed in wrinkled trousers and loose jacket of eskimo boys and men, the others in the feminine coat style. All of them wore the customary fur parkas and boots.

What seemed the eldest four of the group seated themselves on the floor and began to beat rhythmically on skin drums (the only musical instruments known to primitive Eskimo). The others began a series of sounds, of actions, short stampings and body movements. The sounds were unlike any other I had heard—part guttural, a little cooing, yet light and elastic, flowing easily with the rhythm of their motions and in keeping with the mellow beating on the flat skins.

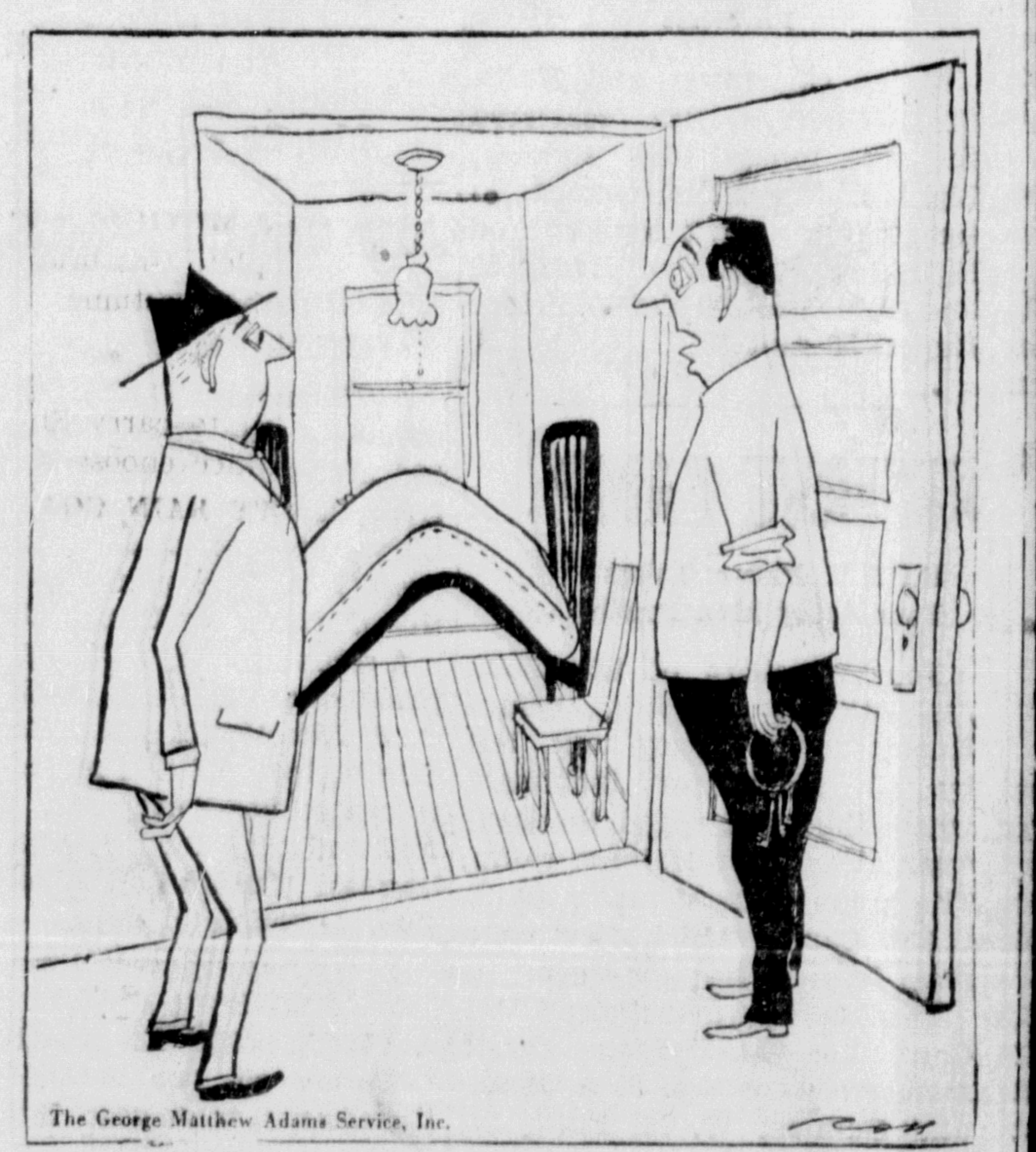
Two of the children did a dance their forefathers copied from the partridge's drumming and dancing during mating season.

While the audience rocked in their seats, poor Dan McGrew got shot again. A letter from Robert Service to the Wrangell Chamber of Commerce preceded “The Shooting of Dan McGrew” in which he recalled old days in the north and joined with them in celebrating this jubilee year.

There had been male voice choral numbers and dancing by the Can-Can girls whose shapely legs were tied high with black garters. “Soapy Smith” came out of hibernation, or some other place—his long crinkled hair falling like unravelled rope, from the only hat he ever owned. He played an instrument that sounded like a violin, looked like an apple box with a frying pan handle strung with strings, which moved the audience to delight and himself to exclaim: “Ain't that purty!” It was his own arrangement of “Now Is The Hour”—slightly different than Gracie Fields'.

Dead or Alive, Dan McGrew keeps popular. While people filed from the hall remarking on the quality of the program (showing obvious surprise) none failed

THIS AND THAT



The George Matthew Adams Service, Inc.

“I'll have to admit it's rather a small room—”

CHURCH

SATURDAY SERMON

LOVE AND RELIGION
(By REV. A. M. McCOLL, First Presbyterian Church)
“And they gathered it every morning.” —Exodus 16:21.

The story of the miraculous feeding of the Children of Israel in the wilderness has its fascination for old and young. The injunction which forbade the gathering of two day's supply at once is interesting. The lesson is that there are many of the most precious things in life. God's gifts to us, which have to be renewed. We must gather them daily and in proportion to our need. We cannot live on yesterday's manna. It is not fit for eating and it will not sustain us. The danger of living upon a past experience is one which threatens all of us; in the realm of love and that of religion.

Love must be renewed daily. It is sure that in the realm of love life cannot be lived upon a past experience if love is to be strong and fresh. Love is to be an ever new experience with us. It is to be fresh as the manna sent from heaven. It is in our blindness that we seek to gather a lifetime's supply all at once and then imagine that we can never go hungry. The long agony of the divorce courts is occasioned by lovers who seek to live on yesterday's manna. Husband and wife must gather fresh supplies of love and patience and thoughtfulness every day. There are thousands of marriages which have lost their pristine beauty. It is as common a danger which besets married life that it is strange people continue to fall before it. Young people imagine that once they are married they have laid in a stock of bliss which will last a lifetime. I would counsel them to gather daily fresh supplies of love. Let the same care and tenderness which has characterized the early days of love-making be your concern all the days of life and you will find that marriage becomes an increasing blessing with the passing of the years.

A man went into a flower shop and selected a few flowers, saying, “They are my wife's favorites.” The young lady clerk expressed sympathy at the illness of the wife. “Ill,” exclaimed the husband. “My wife is as well as you are.” The clerk apologized, saying: “I beg your pardon for my mistake; but, to tell you the truth, husbands don't usually buy flowers for their wives unless the wives are ill or dead.” Gratitude, like love, ought to express itself more frequently. Love is cultured by expression.

The same lesson is of value for religion. Too many of us are living upon past experience in this great venture of the soul. It is often said that religion is something very formal and just the thing to which we have become accustomed. But religion was meant to be something vital in human experience. The truly religious man knows himself to be in daily contact with God and he knows his religious experience to be a reality. It is sometimes charged against the churches and the people who belong to them that there is nothing alive and active in organized religion. The charge is not true of the church as a whole but it is true of some people.

I have known men who have grown up in the church, but as they have approached middle life their interest has waned. They make excuse that the old church has not the same interest now their friends have gone. But, that is not the whole truth. They have ignored the sadder truth that they have not gathered the manna of religion fresh daily. Their experience of God has grown stale. God is not so real to them as once He was.

First United Church
Minister: Rev. R. A. Wilson, M.A.
Orator: Mrs. L. Dakin
Choir: new staff: Mr. J. S. Wilson
Sunday, July 11, 1948
11:00 a.m.—Divine Worship.
Sermon Subject: “Protestantism.”
Sacrament of Baptism.
The Ladies' Orange Benevolent Ass'n will parade to the service.

First Presbyterian Church
Fourth Avenue East
Rev. Allan M. McColl, Minister
Mrs. E. J. Smith, Organist
There will only be one service each Sunday during July and August, namely, at 11 a.m. Morning Worship, Sunday, July 11, at 11 a.m. Children's Talk on “Self Sacrifice.” For the young.
Sermon: “How to Make a Happy Home.” All children are warmly invited to attend church once on Sunday.

First Baptist Church
(Young Street)
Minister: Rev. F. Antrobus
Phone: Res. Green 812
Services will be combined with Presbyterian Church for July and August.
SUNDAYS
11:00 a.m.—Morning Service always in Presbyterian Church.
12:15 p.m.—Baptist Sunday School continues throughout the summer.
7:30 p.m.—Evening Service always in Baptist Church.
STOP! LOOK! LISTEN!
August 16-27
Daily Vacation Bible School.

MAMMOTH PLANET
Jupiter, largest of the planets could contain 1,300 bodies the size of the earth.

RICH POSSESSIONS
Portugal has a colonial empire 26 times the area of the homeland.

to mention him and laugh over his sad end and the adroit way “Lou” had of stowing the poke of gold into the folds of her peeping bosom while cradling the head of the dying man. And when press photographers, off the Prince George, flashed their bulbs at all participants in the front row sat Dangerous Dan McGrew, and at his side in flaming red, the lady known as Lou.

Announcement to --
North Pacific Health & Accident Association Members
GOVERNMENT GRANTS ASSOCIATION
AUTHORITY TO RAISE NECESSARY SURPLUS
‘CARRY ON’
That is the official word of the Superintendent of Insurance to the North Pacific.
This word from the Government definitely puts an end to all the worries caused by adverse publicity.
Incorporated under the Societies' Act, the Association is now definitely under the jurisdiction of the Superintendent of Insurance, a change of the utmost importance to our confidence in us. While we have for many years given our generous protection to our members, we do not forget the loyalty of you and our other members. We ask that you continue with us, support the present reserve assessment and reap the benefits of belonging to the one organization that has paid a greater percentage of its income back to its members than any other in the past five years.
GET BEHIND THIS NON-PROFIT COMMUNITY PLAN OPERATED FOR ITS MEMBERS AND BY ITS MEMBERS.
OPERATING COSTS—Average past five years under 30% CLAIMS PAID—For some period 70% of dues received. We stand by our past record for Companies or Associations covering individuals as well as groups.

DIRECTIONS
Services in all languages from 7:30 to 12:45 except as noted.
ANGELICAN
4th Ave. W.
Holy Communion
Sunday 8:00
Rector: Basil S.
FIRST
5th Ave. E.
Minister: Rev.
FIRST
4th Ave.
FIRST
636 B.C.
Minister: Rev.
FULL GOSPEL
221 6th Ave.
Pastor: Rev.
SALVATION
Pastor: Rev.
C.O. Camp
Director: Rev.
Sunday School
ST. PALLAS
5th Ave. E.
Pastor: Rev.
ST. PETER'S
Pastor: Rev.
Archdeacon: Rev.
Sunday School
Evening Prayer
COMMUNITY
East 2nd St.
COTTAGE
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253 East First Avenue Phone Black 81

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