

These provinces of the mountains have the philosopher's stone in their coal deposits!

FERTILE PLAINS AND VALLEYS.

The merest mention can be made of agricultural capabilities. In Northern Alberta and in coastward British Columbia agricultural industries may be carried on without irrigation. In Upper British Columbia and Southern Alberta great irrigation works are being erected. A canal ninety miles long runs from the St. Mary's River to the Mormon settlement. A revolution in wheat growing is being made by irrigation. A soft variety of Kansas fall wheat is found to succeed well. It is said that the fall wheat yield of Alberta will this year yield two millions of bushels. The irrigation works of the uplands of British Columbia are increasing rapidly and are proving most effective.

AUTOCHTHONES AND OLD TIMERS.

The aboriginal dwellers in the two provinces are numerous and of mixed origin. The Alberian Indians are chiefly of Algonquin stock, and include the Plain and Wood Crees, their relatives the Blackfeet and Bloods, and their allies the Assiniboines. They are sturdy in frame, strong in courage, and with the exception of the last named are increasing slightly in numbers.

The Chipewyans, Tinne, or Athabascans, are a northern race found in Northern Alberta, and stretch far up the Peace River toward the Pacific coast. Allied to them are the Sarcees, neighbors of the Blackfeet. The British Columbia Indians are multifarious in tribe organization and origin. They are Asiatics in feature, form, habits of life, and intellect. The coast Indians differ much from those of the Upper Country. The Chinook dialect or jargon represents a trade tongue known by them all, and is a composite of Indian, French and English words. But the old timers of these provinces interest us more than the Indian tribes. They are unique and worth study.

As we have said, the gold fever of 1858 brought men of every class to British Columbia. With varied fortunes they settled the valleys and took up ranches throughout British Columbia. Among them were hundreds of Canadians who went in parties over the plains of Rupert's Land and crossed the Rockies. The writer has met some of these old Canadians.

All through British Columbia the old timer forms a distinct type. Generally an honest and reliable man, yet he is in most cases settled down to despise the conventionalities of social life. He avoids company, is hard to induce to go to church, and regards himself as one aloof from the arrogant new comers who are striving so noisily to make their mark. By them he is called a "moss-back," but often he has the better of the conflict in so far as sterling character is concerned.

Somewhat profanely, to his confidants, he fights his battles o'er again, and has a decided objection to be shaken out of the old trail in which he has so long walked. With his capacious soft felt hat, humbly frequently without coat, peering from under his shaggy eyebrows, he poses as a Rip Van Winkle among the newcomers.

He may have flocks and herds, numerous as a patriarch, but with his half-breed or full-blooded Indian wife he has cast the lot of the pioneer and not the gilded parlor or the light-footed dance are ever to be his.

This is the welding of the old and new. Whether it be the Bay employee or native of Edmonton, the old border trader of the remote valleys of British Columbia with his swarthy "Klondike man," or the Victoria gentleman who has made his competence in the Indian trade—all