ins: thence north to Upper Lillooet
thence westerly along said river to
ith-east corner of Lot 814; thence
about 120 chains; thence south 20
to point of commencement.
March 13, 1907.
H. J. FALL.

CE is hereby given that 30 days
ate I intend to apply to the Hon.
ief Commissioner of Lands and
for special licenses to cut and carry
imber from the following described
n the Cariboo District:
Commencing at a post planted
½ miles west and about 60 chains
of the north-west corner of my
Claim No. 3 on Raft river, thence
80 chains; thence west 80 chains;
south 80 chains; thence east 80
to point of beginning.
Commencing at the north-east
of No. 1; thence north 80 chains;
west 80 chains; thence south 80
thence east 80 chains to point of
ng.
Commencing at the south-west
of No. 2; thence north 80 chains;
west 80 chains; thence south 80
thence east 80 chains to place of
g.
Commencing at the south-east
of No. 3; thence south 80 chains;
west 80 chains; thence north 80
thence east 80 chains to point of
g.
Commencing at the north-west
of No. 4, thence south 80 chains;
west 80 chains; thence north 80
thence east 80 chains to point of
g.
Commencing at the south-east
of No. 5; thence south 80 chains;
west 80 chains; thence north 80
thence east 80 chains to place of
ng.
Commencing at the north-west
of No. 6, thence south 80 chains;
west 80 chains; thence north 80
thence east 80 chains to point of
g.
February 26, A.D. 1907.
H. J. FALL.

CE is hereby given that thirty
ter date I intend to apply to the
ble the Chief Commissioner of
nd Works for a special license to
carry away timber from the fol-
described lands in the Cariboo

Commencing at a post planted
east bank of Raft river about nine
om its source; thence south 160
thence west 40 chains; thence
north to the bank of Raft river;
easterly along the river to place
ning.
Commencing at a post planted at
h-east corner of No. 1, thence east
s; thence north 80 chains; thence
shore of Raft river; thence south
along the said shore to place of
g.
Commencing at a post planted
north-west corner of No. 2, thence
chains; thence north 80 chains;
west to the bank of Raft river;
southwesterly along the bank of
r to point of beginning.
Commencing at a post planted at
h-east corner of No. 3, thence
chains; thence north 40 chains;
west 160 chains; thence south 40
o point of beginning.
Commencing at the north-west
of No. 4; thence east 160 chains;
orth 40 chains; thence west 160
thence south 40 chains to place
ning.
Commencing at a post planted
orth-west corner of No. 3, thence
chains; thence north 80 chains;
east to bank of Raft river; thence
terly along bank of said river to
beginning.
Commencing at the south-east
of No. 6, thence north 80 chains;
west 80 chains; thence south 80
hence east 80 chains to point of
ng.
Commencing at the north-west
of No. 7, thence east 160 chains;
orth 40 chains; thence west 160
hence south 40 chains to place of
ng.
Commencing at a post planted
orth-west corner of No. 6, thence
chains; thence north 80 chains;
east to bank of Raft river; thence
terly along said bank to point of

Commencing at a post planted
orth-west corner of No. 8, thence
chains; thence north 80 chains;
west 80 chains; thence south 80
hence east 80 chains to place of
ng.
Commencing at a post planted
orth-west corner of No. 9, thence
chains; thence north 80 chains;
east to bank of Raft river; thence
terly along said bank to point of

Commencing at a post planted
orth-west corner of No. 12, thence
chains; thence north 80 chains;
east to bank of Raft river; thence
erly along said bank to point of

Commencing at a post planted
h-west corner of No. 13; thence
chains; thence north 80 chains;
east to the bank of Raft river;
ly along said bank to
beginning.
H. J. FALL.
hin 12th day of Feb. 1907.

is hereby given that thirty
date I intend to apply to the
e the Chief Commissioner of
d Works for special license to
arry away timber from the fol-
described lands in the Cariboo

Commencing at a post planted
west of the south end of Clear
e, thence north 80 chains; thence
ce of lake; thence along shore
to north-east corner of timber
6073, thence west 80 chains to
beginning.
Beginning at a post planted at
west corner of No. 1, thence
chains; thence north 80 chains;
st 80 chains; thence south 80
place of beginning.
Commencing at the north-east
No. 2; thence west 80 chains;
rth 80 chains; thence east 80
ence south 80 chains to place
ng.
Commencing at a post planted
rth-east corner of No. 3, thence
chains; thence north 80 chains;
west 80 chains; thence south 80
hence east 80 chains to place
ng.
Commencing at a post planted at
west corner of No. 1, thence
chains; thence west 80 chains;
rth 80 chains; thence east 80
point of beginning.
d, day of Feb., A.D. 1907.
H. J. FALL.

is hereby given that 30 days
I intend to apply to the Hon.
Commissioner of Lands and
special license to cut and carry
er from the following described
e Cariboo District:
Beginning at a post planted on
hore of Clear Water lake about
rom foot of lake, thence east
thence north 160 chains;
hains; thence south 160 chains
beginning.
Beginning at the south-east cor-
1, thence east 40 chains; thence
chains; thence west 40 chains;
th 160 chains to place of begin-

Commencing about 20 chains
south west corner of No. 1,
th 80 chains; thence east 80
nce north 80 chains; thence west
o point of commencement.
Commencing about 40 chains
e south-west corner of No. 2,
th 80 chains; thence east 80
ence north 80 chains; thence
ains to point of beginning.
Commencing at the north-west
No. 1, thence east 80 chains;
th 80 chains; thence west 80
ence south 80 chains to point
ng.
d, day of March,
1907.
H. J. FALL.

Indian Tribes of B. C.

By Robt. Dunn, Jr.

Picture to yourself an Indian wigwam upon the Songhees reserve. It is not of the character so graphically described by Fenimore Cooper in his popular tales of the natives of America. A barn-like structure, inadequately thatched, lighted during the daytime only by means of the rays of sunlight which find their way through the crevices of the wall and by night by the ruddy glow of the bon-fire which blazes merrily within. For the Indians of the Pacific coast, while they have acquired from the whites some of the latter's more advanced methods of living, still maintain, for the most part, their own notions of life. They would scorn the idea of a stove and are infinitely more at ease in such a building and in the environment pictured than they would be if surrounded by all the comforts which we consider essential to the most humble home.

The scene to which I wish to draw your attention actually occurred a short time ago and is common talk among those Victorians who have followed up the efforts which have been made for years past to settle what is termed in newspaper parlance "the vexed Songhees Reserve question." It is laid in one of these wigwams. Gathered about the fire were a party of the more prominent members of the tribe. A student of human nature would have been able to learn absolutely nothing from the expressions of their countenances; for they were absolutely expressionless. The Indians, seated in a circle with the fire-light playing upon their bronzed features, were exceedingly picturesque but maintained that impenetrable stoicism which is one of their principal characteristics. In a corner of the room were a number of citizens, members of different public bodies, all anxious that the natives should be led to see the necessity, both for their own betterment and the advancement of the interests of the city, that they should consent to change the site of their home on the west side of the harbor. Slowly and with almost majestic dignity the spokesmen of the red men opened the proceedings in a flowery oration. The white deputation was introduced and first one and then another of the latter delivered addresses which were pregnant with what seemed to them irrefutable arguments in favor of the desired transfer. All were couched in terms which it was thought would engage the attention of their hearers. And apparently they were right for the Indians listened in silence, never moving a muscle or even uttering one of their peculiar guttural exclamations. Each speech, upon its conclusion was accorded hearty applause, accompanied by a chorus in which the one word "Umpwaugh" was reiterated time and again. Naturally these enterprising citizens thought they "had done the deed" and that, through their enterprise, the stumbling block to Victoria's advancement had been removed. Therefore they left in high fettle, congratulating each other on the abandonment of their high spirits, and, in fact, becoming what is sometimes known as a "mutual admiration society."

Reaching Government street on their way home they sighted a gentleman who has the reputation of being an interpreter of the Indian dialect and the desire of learning the meaning of the word "Umpwaugh" seized them. They hurried after the aforementioned individual to obtain an elucidation of the utterance which had so mystified them. "Umpwaugh" repeated the interpreter looking at his questioners quizically, "why that means something to the same effect as "bosh or hokum." Need I say that the enterprising deputation turned away with quivering lips and spirits as low as they had been high a minute before. The Indians had been unmercifully "codding" them.

This incident is quoted in order to show that the natives of British Columbia are not altogether as ignorant as some are inclined to believe and that, also, they possess a sense of humor which is seldom credited to them.

Indians. Who are they and what is their destiny? These are questions which are often heard and which have formed the subject of the life-study of many students. In regard to the former query so many different theories have been advanced that it is impossible to state definitely the origin of the people who inhabitated North America previous to its discovery by Christopher Columbus. Some assert from the tribes which are now gathered together in the Northwest territories are the result of the assimilation of the early inhabitants of the North and South. It is claimed that those who are found upon the Pacific coast are entirely distinct, that their forefathers came from Asia. Hence the marked physical and temperamental difference between the tribes of the Middle West and of the extreme West.

The tourists who find their way to the Pacific coast every year, and who in the course of their travels visit British Columbia's fair capital, Victoria, almost invariably display marked curiosity in regard to our Indians. One of the first places they visit are the stores where may be found curios of native origin. And they listen to the traditional tales which are related to them with absorbed attention. With these yarns to relate to their friends of the east upon returning and a few specimens of Indian workmanship to display as practical evidence that they have been among the haunts of the Red man they leave perfectly happy. What matters it to them whether or not some of the blood curdling stories poured into their willing ears are fiction? Providing they are sufficient unique they are seized upon with avidity and spread among the guileless inhabitants of the East. While the effect of this is beneficial in a way to Victoria, in that it excites a more general interest in respect to the "wild and woolly west," and imbues people with a longing to see the country of the Indians, it places the latter upon a much lower plane than is really the case. As a matter of fact they have progressed with the development of the West, have become more intelligent and, while it had been stated that they were happier in their uncivilized condition, more independent and energetic, it is nevertheless true that they have improved in many respects. Therefore it cannot be considered fair that these narratives of fiction should be so widely disseminated.

It is not the intention to convey the idea that the natives both of British Columbia and the Northwest have not traditions or legends of remarkable interest. They have a great respect for their forefathers and relate stories of their prowess, both in war and in the hunt, which are so extravagant in character as to prove their imaginative origin. An evidence of their regard for the memory of their forebears, indeed the surpassing reverence in which they hold those who have gone before, occurred only a short time ago in Victoria. This again was in connection with the Songhees Reserve question. Frank Pedley, of the Indian department, Ottawa, was here endeavoring to effect a basis for the transfer of that tribe to some other suitable location. He was able to come to an agreement as to terms upon all but one point, namely, the site of their rehabilitation. They wanted to go to Cadboro bay, the property which had been occupied by their tribe in the early days, before the advent of the white man, because it is their traditional home and, besides, being admirably situated, bears all the glamour of close association with the founders of the Songhees tribe of Indians.

Only a few months ago Victorians were instructed as to the stand assumed by the aforementioned tribe, in regard to their reserve in Victoria West, from the mouth of Chief Cooper. His words from the standpoint of the natives contained terse logic—something which it is impossible for those desiring to look at the situation reasonably to deny. He said in effect that his people were here long before the whites. The latter, in a sense were intruders, having no moral claim to the country of which they had taken possession by reason of might. Standing proudly erect the chief looked down upon the home of his brothers and in the other direction upon the growing city of Victoria. "No doubt your community is expanding he said, "but that is no reason why we should give up all the comforts which we now possess. We are satisfied although the greater part of our heritage has been taken away from us but you—you are not. You want more—always more and would now take away from us the comparative small portion of property which your government in its 'kindness' (and he utter the word with emphasized bitterness), has granted to my tribe. But we are willing to accede to all you propriding we are allowed the new site we want—that at Cadboro bay, the home of our forefathers. Here again you will not meet our wishes. Still you expect us to get off the best of the stakes immediately you give the word. I say we are quite comfortable where we are (and the chief drew himself up as he pronounced his simple defence) some are employed at different trades and it is convenient for them to be near the town, and, therefore, we refuse to move under the terms of the agreement offered." This, in effect, was Chief Cooper's address taken on behalf of the Indians who have appointed him their spokesman. And I wonder whether there are any of us who do not secretly, if not openly, side with him. We are apt in the self-centred life which the material progress lead to forget the claims of the natives. In this age of money-making, the eternal rush for wealth, we are prone to overlook the moral rights of this people who can justly assert that this fair country, of which we are all so proud, is theirs by virtue of first possession. Therefore while we fight for a settlement of the Songhees Reserve question in order that the advancement of the city commercially and industrially shall not be impeded we should remember that the Indians are human, they have a great love for their home and their own people (if you will), comforts and that it is just as much a wrench to their feelings to have to leave all this as it would be for one of us to be forcibly torn away from the associations which have become dearest to us.

But to return to the main subject of our dissertation. I have said that the Indians of the Pacific coast has peculiar traditions, stories which have been handed down from mouth to mouth, from one generation to another, almost from prehistoric ages. There are so many of these that it would be difficult for one to give anything like an adequate collection in the short space of a newspaper article. But one or two of the most interesting may be repeated. The following is the legend of the Silver Totem spoon:

"An Indian chief by the name of Tsoohivittlaan, who was of the eagle crest, and lived near a very large river where the salmon used to run in very large numbers. Tsoohivittlaan was a great fisher and could kill more salmon at a fish dance than any other two chiefs in the neighborhood. The salmon were very angry at Chief Tsoohivittlaan for killing so many of them, and they would have liked to upset his canoe every time he went out fishing, but for the chief's wife, who was always with him in the canoe, and whom the salmon loved very much because she never caused any killed a single salmon. On the contrary, she was very kind to the salmon and used to very often throw overboard some food for them. They loved her so much that, for fear any harm would befall her in case they upset the canoe, they concluded to leave Chief Tsoohivittlaan alone. One day the chief came out fishing all alone, and as soon as the salmon saw he was alone they concluded to upset his canoe and drown him; so, one large salmon got under his canoe and upset it, and Chief Tsoohivittlaan fell into the water. All the salmon were about to draw him under the water, when the eagle, who was hovering over the place, where all his illicums were living, to see that no harm is done them by witchcraft, saw one of his chiefs was in immediate danger, so he flapped down on the water and got between the chief and the salmon, and thus saved Chief Tsoohivittlaan from the salmon's fury. The eagle carried the chief safely to his village, where he gave a large feast and held a potlatch and sang song to the eagle."

A student of Indian lore has not progressed far in its researches before he meets with the totem pole and its mystic emblems. Only those well up in the history and the traditions of the many different tribes of the coast can read these signs, which are, it is said, the native method of recording events of importance which have transpired in the past. This is explained in a measure by the following account of the tribes of Alaska:

"There are, or were, four large and important tribes in Alaska, the names, in the Tsimshean language, being Kish-poot-wadda, by far the most numerous hereabouts who have for symbols the finback whale in the sea, the grizzly bear on land, the grouse in the air, and the sun and stars. Canadda, the next clan, have the frog, the raven, the starfish, and the bullhead. Lacheboo have the heron and the grizzly bear. Lackshkeak have the eagle, beaver and the halibut.

"These creatures are only regarded as the visible representatives of the powerful and mystical genii of Indian mythology, and as all of one group are said to be akin, so all the members of that class, whose heraldic symbols are the same, count as blood relations, and, strange to say, this relationship holds good though the persons belong to different or even hostile tribes, speak a different language, or be located thousands of miles apart, and is perpetuated in the face of obliterating circumstances. The Indians point back to a remote age when their ancestors lived in a beautiful land, where the mythical creatures, whose symbols they retain, revealed themselves to the heads of the families of that day.

"They relate the traditional story of an overwhelming flood which submerged the good land. Those who escaped in canoes were drifted and scattered in every direction on the face of the waters, and where they found themselves after the flood had subsided, there they staked out their pre-emption claims and formed new tribal associations.

"Thus it was that blood relations became widely separated. Nevertheless they clung to the symbols which distinguished them and their families before the flood. Hence the crests continue to mark the offspring of the original members of each family.

"Crests subdivide tribes into social clans: a union of crests is a closer bond than a tribal union.

"It is the ambition of all leading members of each clan to represent their rank by carving or painting their heraldic symbols on all their belongings and household utensils. On the death of the head of a family a totem pole was erected in front of his house by his successor, on which is carved or painted more or less elaborately, the symbolic creatures of his clan.

"Crests define the bonds of consanguinity. Persons having the same crests are forbidden to intermarry; a frog cannot marry a frog, nor a whale a whale, but a frog may marry a wolf and a whale an eagle.

"The children take the mother's crest and are incorporated as members of the mother's family. They do not regard their father's family as their relatives, thus an Indian's heir or successor is not his own son, but his sister's son, and in case a woman being married into a distant tribe, the offspring when grown up will leave their parents and go to their mother's tribe.

"The clan relationship regulates all feasting. A native invites the members of his own crest to a feast, they, as his blood relations being always welcome as guests, but at great feasts given only for display, all the clansmen within reasonable distance, are expected to contribute, gratuitously, of their means and services to make the feast a success, for on the fame of the feast hangs the honor of the clan.

"Brotherhood does much to promote hospitality. A stranger, with or without his family, in visiting an Indian village is at no loss for shelter; he goes to the house belonging to one of his crest, which he can distinguish by the totem pole in front. He is sure of a hearty welcome and will be treated and trusted as a brother.

"These relations tend to foster peace and discourage wars, and though the tribes in Alaska are civilized, or nearly so, they retain their crest distinctions."

The most generally accepted mythology of the origin of the coast Indians follows:

"In the beginning there was nothing but sky and water, in the sky a moon. A bird came out of the moon with a small ring or moon in its mouth. On reaching the water it got on the back of a large fish. There was no earth. The fish got into shallow water with the bird. The bird dropped the ring from its bill, when a large toad swallowed the ring in the apple orchard. The toad soon became impregnated, then a child was born from the toad. It was a girl. The bird took it to feed it, and by the time it came to maturity there was quite a crowd of the waters a beach with thick woods. The bird left the girl on the beach and went off into the woods to seek food for it; then a bear came out of the woods to the beach and hugged her, and from her the first man was born. Consequently they consider themselves descended from the bird, fish, toad and bear. So each family takes one of these as its crest."

The social customs of the Indians of British Columbia are more or less well known to the majority of westerners. For instance, it is safe to say that there are few who have not seen the potlatch of a potlatch, the annual jubilee of the natives, which occurs frequently during the spring and early summer months. On these occasions they gather together from far and near, engage in weird dances, in which the braves imitate with remarkable exactness the deer, the panther, and other wild animals and birds. It is a noteworthy fact that before the men allowed to actively participate in these festivities they must undergo a period of probation under the hands of competent teachers. They must fast for a certain period, at which time they are secluded from the tribe alone into the deepest recesses of the forest, returning at the end of the test supposedly cleansed in spirit and body and thoroughly prepared to become the priests of their tribe in the most solemn of native functions.

Many admirable descriptions of the potlatch have been written, but to obtain a proper conception of the function it is necessary for one to attend in person because the most facile pen must fail lamentably when attempting to paint a picture of one of these Indian jubilees. They abandon themselves to the spirit of the occasion and, as the celebrations advance, their enthusiasm rises almost to a frenzy. The dances, at first stately, become more and more exciting. Cutting away in the spring one-half or two-thirds of the previous year's growth is good practice where there is a superfluous wood growth. It cheapens the tendency to develop fruit spurs, and brings the bearing wood nearer the stem of the tree. We do not expect a young apple tree or pear tree growing naturally to bear fruit for a number of years. During this period it is making a large wood growth, and pushing far out from the stem the wood upon which fruit spurs will be formed when the tree reaches maturity. By judicious cutting back of new growth each year while the tree is growing, expands commercially and industrially, becomes more and more settled, her illimitable resources more and more exploited, the natives will gradually be crowded out, will slowly die away, until the time will come when the entire race will have gone, but their predecessors than what is told by historians. That their numbers are diminishing is proved by the total of the most recent census compared to that of last year. The reader may remember, if he is one of the points upon which the provincial government's contention in respect to local reserve lands is based. They claim that there is more property held at Indian reserves than the number of natives living within the bounds of the province warrants—than is necessary under the provisions of the Act. Thus it is plain that the Indians are passing away and that in years to come, so far as British Columbia is concerned at least, they will remain but a memory. In the meantime it is the duty of the public to see that the rights which have inherited rights which cannot be overlooked.

"Do unto others as you would have them do unto you." If it were possible for us to place ourselves in the position of the Indians there is no doubt that we would regard the race which presumed to take possession of our country as intruders and, if powerless to protest more strenuously, we would at least entertain somewhat bitter sentiments towards the dominant class.

Of Interest to Fruit Growers

Pruning, like every other farm operation has its basis in a theory, and I hold that no man ought to cut off a limb or twig unless he can give a reason for doing so. The theory of pruning is based on the general plan of plant life, and more particularly on the development of fruit spurs and fruit buds, as well as the ordinary wood growth. A careful study of fruit buds during a single season would do much to clear up the mystery that is supposed to surround the art of pruning. Apples pears, plums and cherries are borne on short, stubby branches, developed some two years old, and continue fruitful for a longer or shorter time.

The apple spur grows sizzag on account of the buds being always not at the apex, but at the side of the spur. The plum, pear and cherry have fruit buds about the apex of the spur. The apple spur is fruitful only for three or four years, and then drops off or bears only inferior fruit. The cherry and plum, as well as the pear, remain fruitful for many years; hence it is that the old wood, including the larger branches, are in these trees covered with fruit spurs. This difference in the life of the fruit spur on the pear, plum and cherry, compared with the apple, makes a marked difference in the methods of pruning these trees. Since the old wood soon becomes unfruitful in the apple trees, it is necessary to provide new wood continually; but in the case of the pear, a tree which has once attained its full size and occupies all the space that it can be allowed, may grow fruit for years with little or no addition of new wood. The peach tree does not develop fruit spurs, but has fruit buds on the one-year-old wood. Consequently in all methods of treating the peach tree we must remember that we cannot expect fruit, except from last year's wood.

The raspberry and blackberry bear fruit only on wood of the current year's growth which, having borne fruit, die with the stock upon which it has grown, and new wood springs from the root. Currant and gooseberry bushes, like apple trees, have fruit spurs on old wood which remain fruitful for three or four years, but, unlike the apple, the new wood of the currant and gooseberry bushes springs from the root, hence making a difference in the method of pruning. As the old wood becomes unfruitful, it is removed, and its place is taken by new wood springing from the roots.

We cannot have our developed fruit buds and fruit unless there is a good growth of wood; hence we endeavor in our methods of pruning to get a healthy wood growth first, which includes the development of stems and buds that will open up into healthy leaves. It may be put down as a maxim that nature provides many times as many buds as there is a chance to develop, and it is the work of the pruner to check this struggle for existence among the buds, and select such as will best give him the advantage of sun, light, air, and sap, so that leaves and fruit of the desired quality may be produced.

In the case of fruit buds, two and two do not always make four, for practical purposes. Indeed, the opposite rule more frequently applies, so that the fewer the buds the better the results obtained, within certain limits, of course. One bud well nourished with sap and plenty of light and air, will elaborate more material than two or three insufficiently supplied with sap, light and air; hence, the pruner's art consists in selecting the best fruit buds and giving them the best chance in the struggle for existence.

The comparison that is often made between a tree and an animal does not hold good in the case of pruning. Cutting a limb off an animal bears no sort of analogy to cutting the limb off a tree, for in cutting away the old limbs and taking away some of the buds of a tree there is more nourishment for those left, and we may confidently expect a much better growth on the part of those remaining. How much we should cut away depends upon the balance between the root system, light, air and plant food at our disposal. The wounds made by pruning, if properly protected from decay by paint or other material, are not at all harmful to the tree.

Reason would suggest that we occupy all the space about the trunk of the tree with leaves and fruit, endeavoring to utilize all our resources of sunlight and air. The fruit-grower trains the tree so as to give it a proper form, and spread the leaves in all directions. Just how thick or how thin the limbs and twigs should be left is a matter that can only be determined by personal observation, as there is no royal road to the art of pruning. It is a matter of trial. A few suggestions, however, may not be out of place. Endeavor to have a vacant space within the circumference of the limbs. On the other hand, do not overcrowd so that some leaves will be seriously shaded. If the tree has been neglected for a number of years, it would be poor policy indeed to cut all the limbs away at once, that might be judiciously spared in the course of time. The limbs and trunk developed under conditions of dense shade should not be deprived of this shade too suddenly, as there would be great danger of sun scald. Speaking generally the tendency is to leave too much wood, even where the pruning is done fairly well from the start.

What be done to develop the fruit buds? It is a matter of common observation that on a tree making excessive wood growth, fruit spurs or buds, are not developed in a corresponding degree. It has been observed also that anything that checks the wood growth will develop fruit spurs. This is the theory of root pruning, girdling and growing in sod. Diminish the vigor of the wood growth and nature makes an effort to perpetuate herself through the fruit. It is doubtful, however, whether any of these methods are to be recommended upon commercial grounds. Every species of a tree has its period of maturity. It is possible by some such methods as have been indicated to throw it into fruit before this period of maturity is reached, but only at the expense of the vitality of the tree. There is another method that has shown good results. Take the terminal bud of a fast-growing shoot be cut off, the effect is to develop all the remaining buds to a greater or less degree. The upper buds will shoot forward with a wood growth. Those lower down will often develop fruit spurs. This work should be done about the middle of the growing season. Cutting away in the spring one-half or two-thirds of the previous year's growth is good practice where there is an excessive wood growth. It cheapens the tendency to develop fruit spurs, and brings the bearing wood nearer the stem of the tree. We do not expect a young apple tree or pear tree growing naturally to bear fruit for a number of years. During this period it is making a large wood growth, and pushing far out from the stem the wood upon which fruit spurs will be formed when the tree reaches maturity. By judicious cutting back of new growth each year while the tree is growing, expands commercially and industrially, becomes more and more settled, her illimitable resources more and more exploited, the natives will gradually be crowded out, will slowly die away, until the time will come when the entire race will have gone, but their predecessors than what is told by historians. That their numbers are diminishing is proved by the total of the most recent census compared to that of last year. The reader may remember, if he is one of the points upon which the provincial government's contention in respect to local reserve lands is based. They claim that there is more property held at Indian reserves than the number of natives living within the bounds of the province warrants—than is necessary under the provisions of the Act. Thus it is plain that the Indians are passing away and that in years to come, so far as British Columbia is concerned at least, they will remain but a memory. In the meantime it is the duty of the public to see that the rights which have inherited rights which cannot be overlooked.

"Do unto others as you would have them do unto you." If it were possible for us to place ourselves in the position of the Indians there is no doubt that we would regard the race which presumed to take possession of our country as intruders and, if powerless to protest more strenuously, we would at least entertain somewhat bitter sentiments towards the dominant class.

NOTICE IS HEREBY GIVEN that thirty days after date, I intend to apply to the Hon. the Chief Commissioner of Lands and Works for a special license to cut and carry away timber from the following described lands, situate in Skeena District:

1. Commencing at the Southeast corner post, about 2½ miles South of Lakoucheere Channel, and on the East side of King's Island, Burke's Channel; thence West 40 chains, thence North 40 chains, thence West 40 chains, thence North 80 chains, thence East 40 chains, thence South 40 chains, thence East 40 chains, thence South 80 chains, thence West 40 chains, thence North 40 chains, thence East 40 chains more or less to the shore line, thence following the shore line to point of commencement, containing 640 acres more or less.

Dated this 21st day of February, 1907.
S. GRANT.
B. F. Jacobsen, Agent.

2. Commencing at the Southeast corner post of S. Grant's Timber Claim No. 1, about 2½ miles South of Lakoucheere Channel, on the East side of King's Island, Burke's Channel, thence West 40 chains, thence North 40 chains, thence West 80 chains more or less, thence South 80 chains, thence following the shore line to the point of commencement, containing 640 acres more or less.

Dated this 21st day of February, 1907.
S. GRANT.
B. F. Jacobsen, Agent.

3. Commencing at a post planted about one-half a mile East of Creek, running along line of Section 36, Township 1, commencing from the Northeast corner of Section 36, thence West 80 chains, thence South 40 chains, thence East 40 chains, thence South 80 chains, thence East 40 chains, thence North 120 chains more or less to the point of commencement, containing in all 640 acres more or less.

Dated this 28th day of February, 1907.
S. GRANT.
B. F. Jacobsen, Agent.

4. Commencing at a post marked "S. Grant," near Bella Coola Townsite, and adjoining Lot 127, thence East 40 chains, thence North 160 chains, thence West 40 chains more or less to the Necleetsconnay river, thence South along said river to point of commencement, containing 640 acres more or less.

Dated this 5th February, 1907.
S. GRANT.
A. C. Christiansen, Agent.

5. Commencing at the Northwest corner of the Bella Coola Development Co's Pulp Lease, Lot 238, North side of South Bentinck Arm, thence North following the shore line 40 chains more or less, thence East 40 chains, thence North 40 chains, thence East 40 chains more or less, thence South 80 chains more or less to the West side of the said Pulp Lease, thence following the survey line of said Pulp Lease to the point of commencement, containing in all 640 acres more or less.

Dated 16th February, 1907.
S. GRANT.
B. F. Jacobsen, Agent.

6. Commencing at the Northeast corner and about one and three quarter miles more or less Southeast of the Bella Coola Development Co.'s Pulp Lease, Lot 140, on the south side of South Bentinck Arm, thence West 40 chains, more or less, thence South 40 chains, thence West 40 chains, thence South 80 chains, thence East 40 chains, thence North 40 chains, thence East 40 chains more or less to the shore line, thence following the shore line to point of commencement, containing 640 acres more or less.

Dated this 19th day of February, 1907.
S. GRANT.
B. F. Jacobsen, Agent.

7. Commencing at the Southeast corner of the Bella Coola Indian Reserve, thence South 80 chains, thence West 80 chains, thence North 80 chains more or less to John Clayton's pre-emption, thence East following John Clayton's South boundary and the Indian Reserve, to the point of commencement, containing 640 acres more or less.

Dated this 27th day of February, 1907.
S. GRANT.
B. F. Jacobsen, Agent.

8. Commencing at the Northeast corner of the Bella Coola Development Co.'s Pulp Lease, Lot 44, North side of South Bentinck Arm, thence West 40 chains, thence North 40 chains, thence West 120 chains more or less, thence following the Easterly boundary of Bella Coola Development's Pulp Lease, Lots 43 and 44, to point of commencement, containing 640 acres more or less.

Dated the 26th day of February, 1907.
S. GRANT.
B. F. Jacobsen, Agent.

NOTICE IS HEREBY GIVEN that, thirty days after date hereof, I intend to apply to the Honorable the Chief Commissioner of Lands and Works for a license to cut and carry away timber from the following described lands in Coast District: Commencing at a post planted on South side Newik Creek, about 2½ miles from salt water, marked S. C., N. W. Corner, thence South 40 chains, thence East 160 chains, North 40 chains more or less to creek, thence West 160 chains to point of commencement.

Located by
S. COLBOURNE.
26th day of February, 1907.

NOTICE is hereby given that thirty days after date I intend to apply to the Hon. the Chief Commissioner of Lands and Works for a special license to cut and carry away timber from the following described lands in Coast District: Commencing at the S. E. corner of lot 451, thence west 100 chains to the shore of Drury Inlet, thence north about 50 chains to the shore of Acteon Sound; thence east and northerly along the shore of Acteon Sounnd to point of commencement.

No. 2. Commencing at a post planted on the south shore of Acteon sound and about one-half mile south of Indian Reserve; thence south 40 chains; thence east 160 chains; thence north 60 chains; thence west 160 chains; thence south 20 chains to the Indian reserve line; thence westerly along the Indian reserve line to the shore of Acteon sound; thence southerly along the shore of Acteon sound to point of commencement.

No. 3. Commencing at a post planted at the S. W. corner of D. W. Trotter's No. 2 claim; thence south 80 chains thence east 80 chains; thence north 80 chains thence west 80 chains to point of commencement.

No. 4. Commencing at a post planted alongside of D. W. Trotter's No. 2 claim; thence south 100 chains; thence west 80 chains; thence north about 60 chains to the shore of Acteon sound; thence easterly along the shore of Acteon sound to point of commencement.

No. 5. Commencing at a post planted on the north side of Drury inlet about 2½ miles South of Lakoucheere Channel, on the East side of King's Island, Burke's Channel, thence West 40 chains, thence North 40 chains, thence West 80 chains more or less, thence South 80 chains, thence following the shore line to the point of commencement.

Dated this 21st day of February, 1907.
S. GRANT.
B. F. Jacobsen, Agent.

NOTICE IS HEREBY GIVEN that, thirty days after date, application will be made to the Honorable the Chief Commissioner of Lands and Works by the Pacific Whaling Company, Limited, for a lease for the term of twenty-one (21) years of that certain tract of Crown Land to-gether with the foreshore and submerged land adjoining thereon, situate on Narrow Cut Creek, Kyuquot Sound, Vancouver Island; the said tract of Crown Land being by metes and bounds described as follows:

Commencing at a post marked "P. W. Co's Northwest Corner," planted at the Northeast corner of Timber Lot No. 10736, on Narrow Cut Creek aforesaid; thence running at right angles Southerly a distance of twenty (20) chains; thence running at right angles Easterly a distance of twenty (20) chains; thence running at right angles Northerly a distance of twenty (20) chains to the shore line of Narrow Cut Creek aforesaid; and thence following the sinuosities of the shore line aforesaid to the point of commencement, and also and together with the foreshore and submerged land abutting on the said tract of Crown Land.

Dated this 1st day of March, A.D. 1907.
THE PACIFIC WHALING COMPANY, LIMITED.
Sprott Balcolm,
Managing Director.
A. R. Langley,
Secretary.

NOTICE IS HEREBY GIVEN that, thirty days after date, I intend to apply to the Hon. the Chief Commissioner of Lands and Works for a special license to cut and carry away timber from the following described lands, situate in Skeena District:

1. Commencing at the Southeast corner post, about 2½ miles South of Lakoucheere Channel, and on the East side of King's Island, Burke's Channel; thence West 40 chains, thence North 40 chains, thence West 40 chains, thence North 80 chains, thence East 40 chains, thence South 40 chains, thence East 40 chains, thence South 80 chains, thence West 40 chains, thence North 40 chains, thence East 40 chains more or less to the shore line, thence following the shore line to point of commencement, containing 640 acres more or less.

Dated this 21st day of February, 1907.
S. GRANT.
B. F. Jacobsen, Agent.

2. Commencing at the Southeast corner post of S. Grant's Timber Claim No. 1, about 2½ miles South of Lakoucheere Channel, on the East side of King's Island, Burke's Channel, thence West 40 chains, thence North 40 chains, thence West 80 chains more or less, thence South 80 chains, thence following the shore line to the point of commencement, containing 640 acres more or less.

Dated this 21st day of February, 1907.
S. GRANT.
B. F. Jacobsen, Agent.

3. Commencing at a post planted about one-half a mile East of Creek, running along line of Section 36, Township 1, commencing from the Northeast corner of Section 36, thence West 80 chains, thence South 40 chains, thence East 40 chains, thence South 80 chains, thence East 40 chains, thence North 120 chains more or less to the point of commencement, containing in all 640 acres more or less.

Dated this 28th day of February, 1907.
S. GRANT.
B. F. Jacobsen, Agent.

4. Commencing at a post marked "S. Grant," near Bella Coola Townsite, and adjoining Lot 127, thence East 40 chains, thence North 160 chains, thence West 40 chains more or less to the Necleetsconnay river, thence South along said river to point of commencement, containing 640 acres more or less.

Dated this 5th February, 1907.
S. GRANT.
A. C. Christiansen, Agent.

5. Commencing at the Northwest corner of the Bella Coola Development Co's Pulp Lease, Lot 238, North side of South Bentinck Arm, thence North following the shore line 40 chains more or less, thence East 40 chains, thence North 40 chains, thence East 40 chains more or less, thence South 80 chains more or less to the West side of the said Pulp Lease, thence following the survey line of said Pulp Lease to the point of commencement, containing in all 640 acres more or less.

Dated 16th February, 1907.
S. GRANT.
B. F. Jacobsen, Agent.

6. Commencing at the Northeast corner and about one and three quarter miles more or less Southeast of the Bella Coola Development Co.'s Pulp Lease, Lot 140, on the south side of South Bentinck Arm, thence West 40 chains, more or less, thence South 40 chains, thence West 40 chains, thence South 80 chains, thence East 40 chains, thence North 40 chains, thence East 40 chains more or less to the shore line, thence following the shore line to point of commencement, containing 640 acres more or less.

Dated this 19th day of February, 1907.
S. GRANT.
B. F. Jacobsen, Agent.

7. Commencing at the Southeast corner of the Bella Coola Indian Reserve, thence South 80 chains, thence West 80 chains, thence North 80 chains more or less to John Clayton's pre-emption, thence East following John Clayton's South boundary and the Indian Reserve, to the point of commencement, containing 640 acres more or less.

Dated this 27th day of February, 1907.
S. GRANT.
B. F. Jacobsen, Agent.

8. Commencing at the Northeast corner of the Bella Coola Development Co.'s Pulp Lease, Lot 44, North side of South Bentinck Arm, thence West 40 chains, thence North 40 chains, thence West 120 chains more or less, thence following the Easterly boundary of Bella Coola Development's Pulp Lease, Lots 43 and 44, to point of commencement, containing 640 acres more or less.

Dated the 26th day of February, 1907.
S. GRANT.
B. F. Jacobsen, Agent.

NOTICE IS HEREBY GIVEN that, thirty days after date hereof, I intend to apply to the Honorable the Chief Commissioner of Lands and Works for a license to cut and carry away timber from the following described lands in Coast District: Commencing at a post planted on South side Newik Creek, about 2½ miles from salt water, marked S. C., N. W. Corner, thence South 40 chains, thence East 160 chains, North 40 chains more or less to creek, thence West 160 chains to point of commencement.

Located by
S. COLBOURNE.
26th day of February, 1907.

NOTICE is hereby given that thirty days after date I intend to apply to the Hon. the Chief Commissioner of Lands and Works for a special license to cut and carry away timber from the following described lands in Coast District: Commencing at the S. E. corner of lot 451, thence west 100 chains to the shore of Drury Inlet, thence north about 50 chains to the shore of Acteon Sound; thence east and northerly along the shore of Acteon Sounnd to point of commencement.

No. 2. Commencing at a post planted on the south shore of Acteon sound and about one-half mile south of Indian Reserve; thence south 40 chains; thence east 160 chains; th