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this end could possibly be taken than forthwith declaring our entire rocky Laurentian area a permanent forest reservation?

Lakes that teem with Fish.

Proceeding south from the Kapitongwa River, we entered Lake Manitou, the first of an entrancing series of six beautiful lakes. These lovely sheets of wild water dotted with islands are each from eight to twenty miles in length, and three to eight miles wide, and yet the first two we explored-Manitou and Upper Meta-are not shown as yet on any official map. In these lakes and connecting streams it is possible to catch sturgeon, maskinonge, pickerel, speckled, black and salmon trout, whitefish, perch, ling, pike, etc., in fact most of the finest food and game fish except black bass, and one cannot but hope that the authorities may shortly take steps to introduce this "bonnie fighter" and so complete the list. Our largest speckled beauty weighed between four and five pounds, but one caught this season in the Kowkash River which runs through two of these lakes, namely, Abamasagi and O'Sullivan, tipped the scale at eight pounds!

On Upper Meta Lake I was surprised to come upon the blackened waste of a recent fire, and decided to trace the boundary of this fire and determine the cause, area burned over and resulting damage. One of the plates reproduced herewith shows the spot where this fire started on Lily Lake Portage, and from this point it swept northeast around Marshall Lake and far beyond, a distance of twenty-five miles, killing from thirty to forty square miles of fine timber. Moreover, the ensuing plague of flat and round-headed borers had within one summer so riddled these dead trees as to almost preclude the idea of profitable

salvage.

Bear fat versus Timber.

It is incredible, but nevertheless a fact, that this great fire was deliberately set by a Cross Lake Indian "for make a blueberry pasture to draw the bears' as he said. Fancy millions of feet of pine, spruce and poplar timber,-ties, logs and pulpwood-being thus destroyed in order to provide a little bear fat for an Indian frying pan! In the same way ruinous fires are set to "draw" the moose and deer, by inducing the lush young growth which they crave. The Ojibway Indians and half breeds are



indeed a peculiar people—they seem in general to have little conception of thrift, that is, of considering their future needs. With utter heedlessness of the future, too many of them leave their unquenched camp fires to spread at will and destroy the friendly forest that shelters and clothes and feeds them, and naturally they give no heed whatever to the future timber needs of the white man. On our ten day trip we came on five camp fires left blazing by Indian packers along the Ombabika-Fort Hope trade route,—four of these had already started into the forest and as the woods were dry as tinder, only after much hard work were we able to trench around and extinguish them.

An impression one gets is that if warning fire and game notices written in Ojibway and Cree syllabic were posted throughout the north woods the red men might be much more careful of the natural resources. Again, why not send a qualified speaker out with the treaty-paying party each summer? At the great Indian gatherings in Mammamattawa and elsewhere, he could come into direct contact with all the natives in the region and it is just possible that earnest appeals couched in their mother tongue, might rouse their self-interest in forest protection.