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NOTICE TO FISHERMEN

BIG SUPPLY OF FRESH BAIT

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At BUTEDALE CANNERY

WESTERN PACKERS, LIMITED

Butedale, B.C.

Harry Hanson's Patent

Patent Office, Ottawa, January 27, 1920.

Sir,—I am directed to acknowledge receipt of your letter of the 17th inst. on the subject of Canadian patent No. 162632, granted to you on the 18th May, 1915, for a "Water Heater" and in reply to inform you that this patent was not made subject to the conditions of Section 44 of the Patent Act, (compulsory licence system) and is governed by Section 38 of the said Act, an extract from which I beg to enclose herewith.

I am also to inform you that the fee for the second six-years term has not yet been paid, but it does not come due until the 18th May, 1921. The required amount is \$20.00 and a covering letter referring to the patent by date and number, and stating the purpose for which the remittance is made is all that will be necessary.

I have the honour to be,

Your obedient servant,

(Signed) W. J. LYNCH,
Chief of the Patent Office.

Harry Hanson, Esq.,
139 Second Avenue,
Prince Rupert, B. C.

With regard to the above letter, I wish to say that as I have complied with section and paragraph 38 of the Patent Act, and therefore do not come under Section 44 of the said Act, and as I am equipped and willing to install, make and sell said "Water Heater" to any and everybody, I therefore according to law can, and hereby do withdraw the privileges of others making these water heaters.

I am willing to negotiate for an agency to make my water heater, with anyone willing to pay the royalty of \$2.00 on each one installed on the distinct understanding that a year's guarantee goes with it.

Harry Hanson

"The Reliable Plumber"

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PRINCE RUPERT, B. C.

In the Letter Box

ANSWERS LETTERS OF WRITERS ON SPIRITUALISM.

To the Editor,—

I make no doubt that when you invited opinions on spiritualism your wish was to use such copy as might prove of interest and benefit to your readers, and the article furnished by "Doubter" published on the 19th is nothing but pure, simple babble. "Doubter" has never made a study of it, has never attended a spiritual meeting, has never called on a medium, and yet he says the air with his arms like a Dutch windmill and informs us that of the ouija board for instance "he don't think much." Seems to have cribbed the line from the old college song of "The Amsterdam Dutch." Then he intimates that A. Conan Doyle and his brainy collaborators are fools because they form opinions based on years and years of earnest research.

"Discipulus" Answered.

In your issue of the 19th inst. you publish a letter signed by "Discipulus." He gives us the impression of one who seeks and is open to conviction. In this he represents the major portion of the thinking world today, a world grown weary of many of the old dogmas and full of vague misgivings and doubts of the traditions of the cradle. I am speaking now of the thinking world for most of the world does not think. And when these men and women come, blind and helpless to some new shrine, seeking, they hardly know what, anything to allay the discouragement and discontent with which they find themselves surrounded whenever they attempt to fathom the mysteries which lie beyond that thinly intervening veil, I say it is little short of criminal for such boneheads as "Doubter" to fling jeering theories into their faces.

One saving clause of "Doubter" however was that "he don't think much."

Evil Spirits.

Then comes your issue of March 22 and the article of S. T. E. Almost the entire letter is hypothetical and deserves to be treated as such. It assumes that because there are evil spirits, one must make no effort to come in contact with virtuous ones. It goes further and says that while the good spirits can communicate with us and help us they are entirely ignorant of the fact, else would these good spirits immediately take advantage of a man. "dominate his will and thought and destroy his rational freedom." Can you beat it?

In saying that "Providence has its own terms and means for dispensing spiritual truths," the writer reminds me of my grandmother who went to her grave toothless because she deemed it wicked to replace what God had taken from her.

Did S. T. E. ever stop to think that God only gave man a rose with five petals and that out of that rose man has evolved the glorious American Beauty?

Clairevoyant.

Modern spiritualism had not evolved in the days of Swedenborg and while he may not have been a spiritualist he certainly was a clairvoyant. He was a strong clairvoyant, as evidenced when, in the middle of a sermon he saw his family within his burning home 200-miles distant, and he certainly believed in the communion of saints.

From Plato down the centuries through all the thinkers of the world even to our own serene Emerson there have been none who did not keep entirely from their mind all that was unknowable, but the advance made in spiritualism in the last few years shows clearly it cannot be placed in that category.

It is not my desire or intention to go very deeply into this discussion. You, Mr. Editor, could not spare the space the subject

LAND ACT
(Form No. 9.)
FORM OF NOTICE.

PRINCE RUPERT LAND DISTRICT.
DISTRICT OF CASSIAR.

TAKE NOTICE that Lenora Mabel Smith, of Duncan, British Columbia, occupation Spinster, intends to apply for permission to purchase the following described lands: Commencing at a post planted at a point on high water line on the Western shore of the Portland Canal, on the North Boundary of Lot 434, Cassiar District, 84 degrees 55 minutes East, one thousand three hundred and thirty-six and five-tenths feet from the northwest corner of Lot 434; thence south 85 degrees, 06 minutes East, two hundred feet; thence minutes East, two hundred feet; thence south 85 degrees 12 minutes West, eight hundred and ten feet; thence North 84 degrees, 55 minutes West, two hundred and ninety-seven feet thence; following the high water line northerly to point of commencement.

Area approximately four and a half acres more or less.

LENORA MABEL SMITH,
by her agent, A. A. Forsyth.

Date 8th January, 1920.

RICHEST INDIAN GIVES LAVISHLY TO CHARITIES

Among the future red letter days of Henryetta, Okla., there will be probably one known as "Jackson Barnett Day," and right well should this generous full blooded Creek Indian be memorialized for his gifts to churches and for the benefit of Henryetta generally, for Jackson Barnett, uneducated and untutored ward of the government, has again loosed his purse strings to the extent of giving \$25,000 to each of the seven local churches, irrespective of creed or tenant, and \$1,000,000 for an endowed Indian hospital to be located at Henryetta, besides incidentally contributing \$400,000 additional to outside missionary funds, aggregating nearly \$1,500,000, given at one time to the cause of religion of the white brother and the care of the sick of his own race.

Barnett, though a judged incompetent in the eyes of the law, is probably the wealthiest Indian in the world, having near \$4,000,000 to his credit in Washington, to which he is adding a royalty income from his vast oil well leases at the rate of \$150,000 annually, an infinitesimal part of which is used to care for his necessities and simple wants. He does not know, nor could many of his white brothers realize, the immensity of these millions. But he does comprehend that he owns a great amount of money which is growing every day, and, realizing that he can never use such vast wealth for personal needs, he has asked and received permission from the Indian Department to give millions to the cause of Christianity and charity.

In looking about for worthy institutions that he might assist in his home town of Henryetta, Barnett saw the need of better church buildings, and he forthwith proposed, with the consent of Washington, to aid in financing new edifices. At that time, the summer of 1919, the First Baptist needed funds for its new structure, and a gift of \$25,000 from Barnett materially assisted in completing the house of worship, which cost in all \$65,000. Other churches, among them the First Methodist, Presbyterian, Episcopal, Christian, Catholic and Nazarene, received similar donations from Barnett. The matter of permitting these gifts was brought then to the attention of the Indian Department.



warrants. After all there is but one point at issue, the rest is too deep for the public ear and might resolve itself into a question of "throwing pearls before swine."

The main point is: Can or can we not have communion with our dead? It is not sufficient to believe, one must through personal demonstration, know.

Knowledge.

When belief passes to knowledge it is calculated to dispel much of the terror with which death is regarded by even sincere Christians and it will surely take the sting from the grave. Surely it is a beautiful belief and one for which most of men would give much gold.

In his address to the envoys of Rome Spartacus once said: "See you yon rivulet high on the mountain side? Slenderly it winds, but soon it is swelled by others meeting it, until at last a torrent, terrible and strong, it sweeps to the sea."

So in my humble opinion spiritualism comes on, so swells its force, small and despised at first but fast becoming resistless. Without ostentation its ranks are quietly being swelled with the brain of the world, scientists, officials, judges, lawyers, physicians.

Let me earnestly advise all who give to life and death the past of life, the tomorrow of death, a passing thought. Let them draw from the immense library on the subject. They will very soon find an explanation and an interpretation which will give form and color to the chaos within. Life will have a purpose and with hardly a figure in the speech, they will find themselves humming, whistling as the hours pass and the shadows lengthen until the summons comes to "join that innumerable caravan."

Their passing out will be as one who, flipping the ashes from a fragrant cigar and idly watching the blue volume of smoke curl softly to the ceiling, falls quietly into slumber.

CLAXTON.

DAYLIGHT SAVING

The daylight saving plan of putting the clocks ahead one hour during the summer months has been endorsed by the Trades and Labor Council and also by the Civil Servants' Association both of Victoria. The latter body say it will give them an opportunity to word their gardens and beat the high cost of living.

Advertise in the Daily News.

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Photographed by JOE AUGUST
Supervisor of THOMAS H. INCE.

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LAND REGISTRY ACT
(Sections 36 and 134.)

Re Application No. 41484-1. File 6304.

TAKE NOTICE that application has been made to register Stephen B. Adams, of Prince Rupert, B. C., as owner in fee under a Tax Sale Deed from the Collector of the City of Prince Rupert, bearing date the 23rd day of October, 1919, of ALL AND SINGULAR that certain parcel or tract of land and premises situated, being and in the city of Prince Rupert, more particularly known and described as Lot Three (3), Block Eight (8), Section One (1), (Map registered under the name of the tax purchaser within 35 days from the date of the service of this notice (which may be effected by publication in the Daily News, Prince Rupert, B. C.) and your attention is called to section 36 of the "Land Registry Act" with amendments, and to the following extract therefrom:—"and in default of a caveat or certificate of its pendency being filed before the registration as owner of the person entitled under such tax sale, all persons so served with notice, and those claiming through or under them, and all persons claiming any interest in the land by virtue of any unregistered instrument, and all persons claiming any interest in the land by descent whose title is not registered under the provisions of this Act, shall be for ever estopped and debarred from setting up any claim to or in respect of the land so sold for taxes, and the Registrar shall register the person entitled under such tax sale as owner of the land so sold for taxes."

AND WHEREAS application has been made for a Certificate of Indefeasible Title to the above-mentioned lands, in the name of Stephen B. Adams.

AND WHEREAS on investigating the title it appears that prior to the 20th day of October, 1918, (the date on which the said lands were sold for overdue taxes), you were the registered owner thereof.

FURTHER TAKE NOTICE that at the same time a caveat effecting registration in pursuance of such application and issue a Certificate of Indefeasible Title to the said lands in the name of Stephen B. Adams unless you take and prosecute the proper proceedings to establish your claim, if any, to the said lands, or to prevent such proposed action on my part.

DATED at the Land Registry Office, Prince Rupert, B. C., this 26th day of November, A. D. 1919.

H. E. MACLEOD,
District Registrar of Titles.

To Alfred O. Brandt, Esq.,
Spokane, Wash.

MINERAL ACT
Certificate of Improvement.

NOTICE

KING SOLOMON and IRON KING Mineral Claims, situate in the Bella Coola Mining Division of Coast District.

Where located:—West side of Dean Channel, North of Cascade Inlet in Range Coast District.

TAKE NOTICE that I, HUGH ARCHIBALD MACLEAN, as Agent for SMELTERS STEEL COMPANY, Free Miner's Certificate No. 339, intend, sixty days from the date hereof, to apply to the Mining Recorder or a Certificate of Improvements for each of said claims for the purpose of obtaining Crown Grant of the above claims.

And further take notice that action under section 85, must be commenced before the issuance of such Certificate of Improvements.

Dated this 15th day of January, A. D. 1920.

H. A. MACLEAN.

LAND ACT.
Notice of Intention to Apply to Purchase Land.

In Vancouver Land District, Recording District of Coast, Range III., and situate on the west coast of Calvert Island, near its north end.

Take notice that Mark Smaby of Ocean Falls, B. C., occupation logger, intends to apply for permission to purchase the following described lands:—

Commencing at a post planted one half mile north of N.W. cor. Lot 897; thence north 40 chains; thence west 40 chains; thence south 40 chains; thence east 40 chains, containing 160 acres, more or less.

MARK SMABY

Dated December 29th, 1919.