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Take notice that I, P. M. Monckton, of Terrace, B. C., occupation land surveyor, intend to apply for a license to prospect for coal, natural gas and petroleum on the following described lands: Commencing at a post planted one mile west of the north-west corner of Lot 1428, thence north 80 chains, thence east 80 chains, thence south 80 chains, thence west 80 chains, to point of commencement, containing 640 acres. Located January 23, 1922.

P. M. MONCKTON, Agent

**PRINCE RUPERT LAND DISTRICT—DISTRICT OF COAST, RANGE 5.**

Take notice that I, Lavender Monckton, of Terrace, B. C., married woman, intend to apply for a license to prospect for coal, petroleum and natural gas on the following described lands: Commencing at a post planted 15 chains south of the southwest corner of Lot 1037, thence north 80 chains, thence east 80 chains, thence north 80 chains, thence west 80 chains, to point of commencement, containing 640 acres more or less.

LAVENDER MONCKTON, Agent

**PRINCE RUPERT LAND DISTRICT—DISTRICT OF COAST, RANGE 5.**

Take notice that I, P. M. Monckton, of Terrace, B. C., surveyor, intend to apply for a license to prospect for coal, petroleum and natural gas on the following described lands: Commencing at a post planted 15 chains south of the southwest corner of Lot 1037, thence north 80 chains, thence east 80 chains, thence south 80 chains, thence west 80 chains, to point of commencement, containing 640 acres more or less.

P. M. MONCKTON, Agent

**PRINCE RUPERT LAND DISTRICT—DISTRICT OF COAST, RANGE 5.**

Take notice that I, G. F. Monckton, of Victoria, B. C., miner, intend to apply for a license to prospect for coal, petroleum and natural gas on the following described lands: Commencing at a post planted 15 chains south of the southwest corner of Lot 1037, thence north 80 chains, thence east 80 chains, thence north 80 chains, thence west 80 chains, to point of commencement, containing 640 acres more or less.

G. F. MONCKTON, Agent

**PRINCE RUPERT LAND DISTRICT—DISTRICT OF COAST, RANGE 5.**

Take notice that I, P. M. Monckton, of Terrace, B. C., occupation land surveyor, intend to apply for a license to prospect for coal, natural gas and petroleum on the following described lands: Commencing at a post planted one mile west of the north-west corner of Lot 1428, thence north 80 chains, thence east 80 chains, thence south 80 chains, thence west 80 chains, to point of commencement, containing 640 acres. Located January 23, 1922.

P. M. MONCKTON, Agent

**PRINCE RUPERT LAND DISTRICT—DISTRICT OF COAST, RANGE 5.**

Take notice that I, Kathleen Monckton, of Victoria, B. C., married woman, intend to apply for a license to prospect for coal, petroleum and natural gas on the following described lands: Commencing at a post planted 15 chains south of the southwest corner of Lot 1037, thence north 80 chains, thence east 80 chains, thence south 80 chains, thence west 80 chains, to point of commencement, containing 640 acres more or less.

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## WHAT ARE WE TO SAY ABOUT CONAN DOYLE?

**Peculiar Traits Are Coming Out in "Most English of Englishmen."**

(By E. T. Raymond, in John O'London's Weekly.)

Ten years ago anybody writing about Sir Arthur Conan Doyle would surely have laid stress on the fact that, though old old Irish blood and born and educated in Edinburgh, he was the most English Englishman in letters.

Sir Arthur's Englishness was of the kind which pervades every sentence a man writes, just as the perfume of musk hangs about every individual brick in the cathedral of St. Sophia. But blobs of it are also constantly occurring. It comes out thus when Brigadier Gerard begins to talk in the manner of, say, Sir Clement Kinloch; Cooke about the happy English knack of colonization; when Sherlock Holmes depreciates M. Lecog; when he makes the King of Bihenna look small in the presence of British chivalry; enlarges on the moral sweetness of amateur sport, and patronizes an American on the ground that he might have been an Englishman but for George III. Very English, also, is the zest with which Sir Arthur makes Holmes occasionally lecture very blue-blooded people who seek his advice. The love of aristocracy in general is not less English than the love of telling an individual aristocrat that no British gallery would approve of his conduct.

**The Earlier Materialism.**

Of course there were moments, as in the spirited little story of "The Green Flag," when we were abruptly reminded that Sir Arthur had an understanding of some things that are hidden to an Englishman. Perhaps there was a trace, also, on the intellectual side, of the Scot. The thoroughness of the earlier Doyle materialism—worship of the "sixty-ounce brain" and so forth—suggested the countryman of Hume; and a certain sharp dogmatic quality emerging from the superficial latitudinarianism of a book-like "Micah Clarke" might derive from the covenanting Lowlander.

But such things could only accentuate the great truth that the lesser breeds without the law might sooner hope to produce another Shakespeare than duplicate the inventor of Sherlock Holmes.

**A Parable.**

What are we to say today? How are we to account for the mysticism of the later Doyle period? Was the Englishness of Sir Arthur only skin-deep after all? Is the really important thing in his mentality that old Irish strain? Is it in his Milesian descent that we must seek the explanation of a phenomenon as puzzling as any in literary history?

A few years ago an Irish paper published a paragraph, as if it were the most ordinary thing in the world, to the effect that a "leprechaun" had been found near Bally-something and had been taken to the workhouse at Bally-something else. Newspapers of all kinds are annoyingly inconsecutive, and I could never find another mention of the matter. Very likely it was just a joke. But it was a joke of a kind that would have no point in England. We can not imagine the Manchester Guardian informing its readers, even in irony that Puck had been allowed unemployment pay. Any English sub-editor might chaff a sea-serpent. A "leprechaun" would go straight into the waste paper basket.

Whatever the origin of this mysterious business, it remains for me as a sort of parable of the singular union of the extremes of materialism and mysticism in the Irish mind. In politics this union has puzzled generations of Englishmen; in religion it gives a special character to the Irish people; in literature it offers, I think, an obstacle to any full English understanding of Irish genius. But possibly it may explain something of the miracle of Sir Arthur Conan Doyle's duality.

**Sherlock Holmes.**

The peculiar charm of "Sherlock Holmes" is related to its excessive materialism, its perpetual stress on the commonplace. It brings out the glamour of the ordinary; it succeeds in getting the effect of romance by emphasizing the prosaic. The detective is a character not because of his

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few out-of-the-way habits, but because he is, on the whole, just the sort of person who might very well put up with Dr. Watson. His rooms are just like any other rooms; his talk is anybody's talk; he is just a common London bachelor doing uncommon things. Stevenson would have made him as incredible as Prince Florizel, by force of being picturesque; Doyle makes him entirely credible by force of being humdrum.

It is the same with the puzzles Holmes is called on to unravel. There is a real thrill in many, and only a very few fail to maintain a certain eagerness in the reader. But this is achieved in a quite peculiar fashion. There is no psychological interest, as in Stevenson; everybody does everything in 'the most obvious way and for the most obvious motive. There is no macabre interest, as in Poe; the more outre stories of Doyle are, as a rule, much less successful than, for example, the little masterpiece of the commonplace, the affair of the man with the tooth stuffed with gold.

**The Secret.**

The secret, I think, is simply the skill with which, by an insistence on the everyday, we are made to feel that these extraordinary things do happen all the time, and might happen to us. The stolidity of Watson is either an accident or a great stroke of genius; it is worth all the "inferences and theories" of his idol. We believe in Holmes' inductions simply because the doctor's faith is infectious; and Watson is ever

present in the spirit even when he happens to be physically missing. That is to say, we are never allowed to forget that these transactions take place in the least remarkable surroundings and among the most invincibly ordinary people. Here is a man horribly and mysteriously dead in an empty house; it is a large part of the thing that you can get the key at the auctioneer's twenty doors away, and that you know that the wallpaper is faded red flock peeled off in one corner, as in nineteen empty Brixton houses out of twenty. Here is a retired desperado harpooned in his cabin; it is essential that you should recognize the shanty as one you have seen a hundred times, and wondered if anything ever happened in it.

**Might Happen to Anybody.**

The whole point of the Holmes stories, in short, is that they might happen to anybody; Watson is ourselves as we are; Holmes as we might be if we used our eyes and brains. The art resides not in inventing some gorgeous Eastern treasure or some strange exotic devilry, but in fitting it to a dull street we pass every day. It lies in making us realize that things do happen in Peckham, and that the primest suburban "Chatsworth" of "Ivanhoe" may have a back staircase leading down to hell.

The matter-of-factness is the special quality of Sir Arthur Conan Doyle in his capacity of romancer. In his character of spiritualist we see it working in reverse. The detective stories live on the witness of the tame; the spiritualistic visions do something much more extraordinary—they domesticate the supernatural.

We start away with Sherlock Holmes and Dr. Watson in a hansom cab for West Ham, and the end of the journey lands us the thick of a royal intrigue or an Arabian Nights mystery. We start away with Sherlock Holmes' creator for the Seventh Heaven, and find ourselves somewhere very much like an improved Letchworth, where apparently people work—perhaps even write detective stories—for the mere joy of the thing, listen to good music, stroll with their domestic pets (or the ghosts of them) in beautiful gardens attached to "pleasant homesteads," and even enjoy the "equivalents" of tobacco and alcohol.

This summary of Sir Arthur's description of the hereafter is not given in a spirit of flippancy. Flippancy is out of place in the presence of sincere faith of any kind.

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