

between Roman Catholic and Protestant. But, as we become more and more interested in the all-important subject of education, we shall have more and more conscientious difficulties and differences. All that the State has a right to do is to demand that the children be educated. In the abstract it has no right to take the parents' money by force and take the children from their parents and educate them as it chooses. This is at best a crude and temporary device rendered necessary by an imperfect condition of society, just as the device of a State church once satisfied the religious demands of peoples, but no longer does so. Still, if the State demands that the children shall be educated, it seems necessary that for the most of them it must provide the education. We have, however, always begun at what is logically the wrong end. Instead of first requiring the education and then providing it where that cannot be otherwise done, we provide it and do not require it at all. This last omission is the weak point.

THE TREE CROP.

The international dispute over the terms on which timber may be exported from Canada and imported into the United States has no doubt resulted in some bad blood. It seems likely, however, to have also a wholesome effect. Indignation at American encroachment has produced indignation at the wasteful way in which the American lessees of Canadian timber lands have denuded their limits. This, in turn, has led the attention of the people, hitherto hard to rouse on the subject, to the whole question of the preservation of timber. It would almost seem as though, in a country whose first settlers looked upon trees as their natural enemies, to be warred against with fire and axe, and indeed in every way possible, it was necessary

for the first, and perhaps the second, generation to pass away before reverence for nature's beauty and grandeur as represented in the tree could be restored. So long, too, as the clearing of land demanded all the energies of the people, it was hardly to be expected that much interest would be taken in the prospective values of trees too young to cut. We have always thought that more might have been done by legislation to protect the small trees and saplings, say, by a stumpage tax that would in their case be prohibitive. So long, however, as the expected destiny of the land on which the timber grew was farming, and not a second growth of timber, such considerations were of minor importance, and the one object of stumpage taxes was, like that of the lessee of the limits, to take as large an immediate harvest off the land as possible.

Ontario has begun to realize, however, that, to speak very moderately, four-fifths of her area must ever be a lumber-raising country, and nothing else. Good timber is already scarce enough and remote enough to make the care of growing trees a matter, not only of prospective, but of immediate, financial interest. It is probable that for some time nothing more will be done, in a general way, than the adoption of more effective regulations to check waste. Yet more than this is spoken of by our Ontario correspondent, who suggests the sowing of the cones of the white pine over burnt areas. The Canadian who has travelled through any forest region of Europe can hardly fail to have asked himself whether a vast deal more care than we have ever thought of taking would not now pay in Canada. Trees are not there a wild but a cultivated crop, and there is all the difference between seeking them where they happen to grow and having the crop as heavy as the land will bear. There is another difference. Instead of every tree growing at its own sweet