

a restricted sense has been practised for more than a thousand years. Its importance, however, to the welfare of the community is considered so great by the most enlightend nations that men of first-rate ability have found reward in bringing this art in a comparatively short time to its present standing of almost an exact science. In this country we have wasted in less than a century enough forest to have supplied for all time a considerable part of the world with lumber, just as we have robbed through ignorance much of our best arable land of its fertility. When we come to realize that forestry is just as important a part of the economy of the nation as wheat-growing is, and understand what forestry really means, we shall certainly attempt to take advantage of the experience of other countries and adopt those general principles of forest management which they have found successful. To give some idea of the importance of this science to the people at large we now quote some passages from an address delivered by Dr. Franz Baur, in November last, on the occasion of his inauguration as rector of the Ludwig-Maximilian University in Munich. This address was a discussion of the peculiar place held by the forest in natural life, or, as Dr. Baur expressed it, "in the housekeeping of a nation." In the course of it he showed that forest preservation has not only a strictly economical, but also a social-political and ethical side. Said he:

"At the time of the despotic rule of Napoleon I, near the beginning of this century, Germany lay economically exhausted, and through the pressure of necessity the axe was used more vigorously against German forests than in normal times. It was then that E. M. Arndt, who loved his fatherland above all else, exclaimed, 'Now, in many lands, the axe which is laid against the tree is laid against

the people itself.' Evidently, in using these words, he thought less of a decrease in the revenues from the forests than of a lasting injury to the character of the German people through persistent forest destruction. And, in a similar spirit, W. von Riehl wrote these significant words: 'Hew down the forests and you will ruin our historic burgher society. By destroying the contrast between field and forest you will take from the German people its principle of life. Man does not live by bread alone. Even if we should need wood no more, we should need the woods. Even if we should no longer require the dried products of the forest to warm our bodies, we should still require the living forest to warm our souls.' The truth of these words grows ever clearer with the rapid development of our industrial life. Already in our great factory towns there live millions of people who exhaust themselves during the week in crowded, and often unwholesome workrooms, and on Sundays and holidays seek indispensable recuperation for mind and body in the fresh green forest."

This, according to Dr. Baur, is one peculiarity of the forest among the economical treasures of a nation—the fact that it has a spiritual, and ethical, as well as a purely economical, importance. And from this he deduces the truth that the management of public forests should not be regarded in a narrowly business-like way, as a mere matter of present capital and present interest. The forests of a nation should be looked upon as a great national trust. They should be so controlled that, while the present generation is enabled to draw from them as large a revenue as possible, at least as large and varied a revenue should be secured to future generations. Of the United States he said:

"Even in the primeval forests of North America, once believed to be