



A photograph showing one section of the Forest Exhibits Car of the Canadian Forestry Association, now travelling through New Brunswick and Nova Scotia with very large audiences at the daily exhibitions and the evening lectures. The Car is designed to impress in popular manner the value of the forest resources, and their relation to employment and provision of raw materials for all other of Canada's business activities. This enterprise has been called "a forest protection school on wheels." As many as three thousand people have visited it in one day, and the average attendance is from three to five hundred, according to the size of the community.

remote country districts. May-poles were forbidden by the Parliament of 1644, but came once more into favor at the Restoration, then to be set up in London in 1661, on or about the site of the present St. Mary's-in-the-Strand. It is thought by some that our word "maple" is a contraction of the word May-pole. Although

An Oak's Water-Raising Power

The average oak tree in its five active months evaporates about 28,000 gallons of water, an average of 187 gallons a day.

The world's forests are being so depleted that from Brazil comes the statement that reforestation of the eucalyptus tree is proposed. Five years suffice for the growth of the tree to a commercial size, and the expense is calculated at 3s. sterling per cubic metre of wood.

The cultivation of camphor is an important industry in Hiogo, Japan. Some of the larger and older trees have a diameter of 15 feet, and a reputed age of 300 years. About 50,000,000 lb. of camphor is sent out of Japan every year. One-fourth of this goes to the United States.

the tree may have been used as a May-pole on the continent, it probably was not used in England, for the only native maple there is a shrub. It is thought the birch was most commonly used in England for this purpose.

The Tree, A Spirit Home.

The next step in the evolution of the tree spirit is the giving it the human form. The spirit became a god among the ancient Greeks. Dionysius was at first simply the spirit of the vines and later of the mulberry tree. In time he became a god of these trees and by gradual transitions the god of the cereal crops, and finally of vegetation as a whole. His festivals were held on the 20th of March and on the 21st of December. On the spring equinox, with the resumption of vegetative activity, he was thanked for carrying the people through the winter and supplicated for good crops during the coming growing season. At the winter solstice he was thanked for good harvests and supplicated for as moderate a winter as possible.

Our remote ancestors, living at this time in a more northern and a more heavily forested region, and so not being particularly successful

agriculturists, probably did not carry the tree spirit through so many transformations as did the Greeks, yet there is evidence that it did take human form, as is found in many folk-lore tales. In fact, we find in the Old Country a relict of this idea in the May Queen, May King, Leaf Man, Jack in the Green, where human beings are substituted for the May-tree and the May-pole. When the Queen o' the May makes the rounds of the village with her garlands of flowers, she is bestowing upon the households the blessings of the spirit, not of a tree, as in earlier customs, but the spirit of vegetation as a whole, although the Queen herself at the present time probably does not understand the historical significance of her act. At present in our own country, also, the personification of the tree spirit or of the spirit of vegetation is being lost, if not already lost. The ceremony exists with us apparently only in the desire to go a-maying, and that desire although felt by all of us is now seldom realized. One of the pleasantest recollections of my childhood is the going a-maying, and on return from the woods distributing our flowers among the aged and infirm of the village.

Various superstitions in regard to trees are offshoots of tree worship. They have been handed down to us through folk-lore and legend, but often with their origin forgotten and their significance modified or completely changed. Their persistence down through the distractions of

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What a Forest Asset really means

What national forest estates mean to a country can be seen in the case of Germany, which has a net revenue from its State forests of £16,000,000. This, at 4 per cent., represents a capital of £400,000,000. To this national asset, bringing in a gross revenue of some £21,000,000,000, and a net revenue of £16,000,000, is partly due to the fact that Germany had before the war a national debt of only £270,000,000 against France's £1,300,000,000, and England's £600,000,000. France has lost a large part of its best State forests, and now has a forest revenue of only £500,000.

No countries have greater need of some substantial set-off against their national debts than the Australian States. I have quoted Germany here because the statistics are the best known.—A Discussion on Australian Forestry. (Hutchins).