CARNATIONS IN FAVOR

HOME FLORISTS PREPARING FOR THEIR BUSIEST WINTER.

Carnation Season to Open with Indiana Floral Festival—Surprises to Be Shown.

The florists of Indianapolis are preparing for what they think will be the greatest carnation season the city has ever had. At the greenhouses in and about the city thousands of plants are about ready to burst into bloom, and the florists say they have some surprises to spring in the way of gorgeous carnations before the season is far advanced. The carnation is a blossom that Indianapolis people have at their command the entire year. Through the summer the florists grow them outdoors, and at the first sign of frost the plants are taken from the ground and replanted in the greenhouses, where glass roofs admit the sun and the furnaces supply the necessary warmth. The florists say carnation culture has made some surprising advances in Indiana in the last ten years. There have been, in the last twelve months, from three to five thousand of the flowers cut from their stems a day to supply the Indianapolis lovers of the bloom, and they have, during the past summer, been purchased at 50 or 60 cents a dozen. The florists look for a greater demand this winter, and will increase the output of their greenhouses accordingly. One florist has, during the summer, completed five new greenhouses, which he will give up to growing carnations. He has a new variety to offer and expects to cut five thousand flowers a day. This will increase the Indianapolis supply to at least eight thousand blooms a day, and if the market here is oversupplied the surplus will be shipped to larger cities. Indiana probably grows more carnations every year than any other State in the Union. A good deal of the Chicago supply of these flowers comes from greenhouses on Indiana soil. It is said that in northern Indiana a million carnations are grown every year that are sold on the streets of Chicago.

While the carnation is a continuous bloomer, its real season lasts from December to June. The season usually reaches its height in Indianapolis about Christmas and the demand, according to early indications, will this winter be as great for carnations as it will for roses. The florists are preparing to open the season a little early this year on account of the Indiana floral festival, which occurs at Tomlinson Hall for five days, beginning Nov. 5. The carnations to be shown at the festival will anticipate the best offerings of the winter, and the exhibits of these flowers will be on an elaborate scale. Florists say the price of carnations rules higher through the winter than in the summer, owing to a higher quality of flowers being on the market. It is also more difficult to produce a carnation in the winter months than it is in the summer. Cloudy days at all times in the year is against the production of flowers of all kinds and one of the blooms most affected by the sunshine and rain is the carnation. In the greenhouse, or in the open air, too much heat causes a carnation to "go to sleep," or to curl up. To cut the blooms from the plant at the wrong time has this same influence, and the florist is required to practice his greatest skill in getting the best carnations on the market.

CARNATIONS LIKE HORSES.

Carnation culture, the florists say, as [illegible] the demand for the flowers, is making progress. The admiration for the blooms has developed largely on account of the development of carnation beauties. About 1,000 varieties are known to the expert growers of these flowers, but in recent years they have given a good deal of time to weeding out the undesirable varieties and developing the possibilities of the good ones. "In one way," William G. Bertermann says, "the carnation is like the blooded horse. Florists can readily trace the ancestry of a particular variety of carnations and knows whether it comes from good or common stock, just as horsemen can tell by the pedigree whether a two-minute trotter has been well bred. The carnation is one of the youngest flowers in America. It first appeared in this country in 1884, when importations of it were made from France. The carnation was known to ancient Greece, but it was crude in comparison to the carnation as it is known in Indiana. In Greece the flower grew close to the earth and its possibilities were not known to the Grecians. But the French transplanted it and opened up some of its beauties. Americans, however, are far in advance of the French in this branch of flower culture. There was never a variety of the carnation sold for $30,000 in France, but that price was paid for the control of the Lawson variety in this country, and the sale was genuine."

The Lawson carnation is now being grown for winter in the greenhouses all over America. Hundreds of them will compete for ribbons at the Floral Festival in November. The finest Lawson blooms will sell for $3 a dozen. But several other varieties, as new as the Lawson, will be shown here in November for the first time. The prices on the market will range from $1 to $1.50 a dozen, and these prices will buy some of the fanciest varieties. It will be carnations of extreme elegance that will command as much as $3 a dozen.

For many years the florists have been trying to get the carnation on equal footing in price and quality with roses, and they think they are going to succeed this winter. The higher grade of carnations to be seen at the coming festival will measure four inches in diameter, a size never before attained, and which for years the florists said was impossible to grow. The stems of these high-grade carnations will equal in length those of the American Beauty rose. The carnation is the most lasting flower that is grown in Indiana, and its lasting qualities has had a good deal to do with making it popular. A dozen cut carnations that leave the greenhouse in good condition can, after being taken from the retail market, be kept for a week, or ten days, if reasonable attention is given them from day to day. Where the carnation comes from unusually good stock it may be kept for three weeks after it is cut from the plant.

GROWERS' INCENTIVE.

"The commercial value of carnations is not the only incentive that keeps the grower interested," Mr. Bertermann says. "From a thousand seeds a grower will hardly get two blooms alike. Some will be single blooms, others will be double; some will be erect and others sprawling; there will be model flowers and monstrosities; some will be strong and the others weak; there will be late and early bloomers, and from the thousand seeds there will be colors and shades that would put the chromatic scale to shame. Some of the strangest workings of nature are to be seen in carnation culture, and it is the constant surprises that keeps the florist on the alert. He does not know what day he is going to produce a new variety of carnations that will be a world-beater and make a fortune for him. The man who controls the Lawson variety has already made a fortune. The most defaint flower in the whole royal line of carnations came from a pod that was accidentally taken from a plant that had stood out all winter in the cold of Detroit. Not more than one carnation seeding in a thousand is given a name by the growers of new varieties."

About twenty-five or thirty new varieties are introduced annually, and it is seldom that more than one of them takes rank as a general favorite. Every carnation that reaches a first-class commercial value is the final selection from about 40,000 seedlings. Twenty-six new carnations appeared on the market last year, and a few more than this number have appeared this year, including scarlet, white and pink flowers. Some of the names are: Midnight Sun, crimson; Delight, pink; Egypt, scarlet; Prosperity, white; Twentieth Century, pink; Eastern Star, white. Three new ones have been listed for introduction next year: The Cressbrook, pink; Heilig, white, and the Mrs. Nelson, pink. The originators of six of the 1901 varieties say the maximum diameter of at least six on the list will be four inches, with stems three feet long. Ten of the originators say the flowers of their varieties never burst their calyxes.

TIFFANY'S JEWELS.

Remarkable Display of Precious Stones Made at the Pan-American.

Occasional Correspondence Indianapolis Journal.

BUFFALO, Oct. 4.—Many new effects are shown in gold and silversmithing. The elaborate and intricate designs of gem jewelry are considered specimens of the goldsmith's art, and are examples, not only of studies in the antique style, but of decorative, modern, renaissance and "new art" jewelry. Each article was entirely made in the workshops of the house, whether it exhibits the work of the goldsmith, the engraver, the carver, the chaser, the gem-setter, the lapidary or the enameler. Most of the pieces bear a special stamp indicating that they were made for exhibition at the Pan-American Exposition; pieces so marked are not duplicated.

In the selection of jewelry is a very large diamond corsage, somewhat reminding one of the French crown jewels, the distribution and proportion of stones being arranged to give pleasing effect in the ornament. Diamond tassels are suspended from each end of a bowknot. A diamond bird of paradise, with its rich blue breast represented by numerous American sapphires; a large butterfly with quivering wings, composed of variegated American sapphires; a swallow, natural size, set with American sapphires to represent the blue sheen of the wings, are several corsage pieces of unusual beauty.

Sprays of lozenge-shaped emeralds and diamonds in the shape of a palm branch; others of large yellow lozenge-shaped brilliants and black pearls; and also wild flowers represented by white and yellow marquise brilliants; and still another of white marquise brilliants and black pearls, as well as a Napoleonic wreath in brilliants, tied with a diamond ribbon, the ends of which are represented by two large pearls, and in the center of this wreath a collection of variegated colored pearls—all of these are unusual and interesting in the assembly of precious stones.

A large carnation, familiarly known as the "Lawson Pink," is another novel piece of jewelry. This is composed of demantoids in the stem, pink tourmalines forming the many leaves of the flower. A violet set in iron, with American sapphires, shows the art of using gems to the greatest advantage. American pearl brooches in many different forms, and American sapphire brooches associating the many colors in which these stones appear, with diamonds and different hues of enamel make a blending of material to satisfy the most fastidious taste.

Leontine chains of great variety are in profusion among the other jewels. Very noticeable are the cigarette cases and match boxes set in sapphires and other colored stones; bonbonnieres and vinaigrettes set in jewels, lorgnettes in diamonds and colored stones, and gold and turquoise puff boxes, mirrors, gold and crystal toilet bottles, with precious stones and enamel, and gold candlesticks representing the art of the middle ages, and renaissance and Henry II, are all pieces of interest and novelty.

The distribution of the colored precious and semi-precious stones in some of the silver and enameled vases is interesting to note. The setting of these stones is continued in caneheads, umbrella handles—in fact, every variety of useful ornament which has prompted good judgment to devise.

At no silversmithery in the world are so many processes of manufacturing so carefully carried out, whether it be in the making of art objects, trophies, presentation pieces, or family silver; the high artistic quality resulting only from the closest attention to the minutest detail in what is probably the best equipped industrial art establishment in the world.

Tiffany & Co. have graduated many hundred apprentices. Only artisans of the highest class are employed in their shops, and all work under the direct supervision of members of the firm.

"God Keep Thy Life."

Thy little feet know not the way to go,
And thorns may wound them in a world of strife;
I can but pray—because I love you so:
"God keep thy life!"

For, looking backward on the vanished years,
I see my stumbling feet where earth was rife
With dangers; and I pray, while fall my tears,
"God keep thy life!"

For I have known the bitterness of loss,
And oft have fallen in the o'erwhelming strife,
Thou, too, must suffer—thou mush bear thy cross;
"God keep thy life!"

—Atlanta Constitution.

Not a Good Shot.

New York Times.

So much has been written about President Roosevelt's experiences as a huntsman that one generally thinks of him as an expert shot. But he is not, by his own admission.

"My eyes are bad," he said recently, "and my hand is not steady. I can never hope to be a very fine shot."

Yet he takes pride in having killed about every sort of wild beast known on the plains, for he shoots just as well at a fierce animal as at a target.

SAVED MONEY.

"Why did you give your dog away?"
"He swallowed his license tag and wasn't worth the price of another one."

ABOUT JUDAS ISCARIOT

LEGENDS AND APOCRYPHA REFERRING TO THE BETRAYER.

Early Writers Fond of Portraying His Agonizing Sufferings Both Before and After Death.

Legends regarding Judas Iscariot sprang up in the Christian church at a very early date and continued to be elaborated down to the middle ages, when they assumed the most bizarre forms. It seemed as if it were impossible for the early Christian imagination to invent stories branding sufficiently the life of the traitor.

The following paragraph, taken from the Arabic "Gospel of the Infancy," furnishes the oldest story that I find of the infancy of Judas. It refers to a time when Christ was apparently about six years old:

"Now there dwelt in Nazareth a woman whose son was vexed by Satan. He, Judas by name, whenever Satan seized him, bit all who approached him; and if he found no one near him he bit his own hands and other members. Therefore, the mother of this unfortunate one, hearing the fame of the lady Mary and her son Jesus, arose and took her son with her to the lady Mary. Meanwhile, James and Joses (the brothers of Jesus) had taken away the Lord Jesus to play with the other children; and after leaving home they sat down, and the Lord Jesus with them. Then Judas the demoniac came nigh and sat down at the right of Jesus; and then, being assaulted by Satan, as he was wont to be, he sought to bite the Lord Jesus, but he could not, yet he struck the right side of Jesus, who, for this cause, began to weep. Forthwith Satan went forth out of the boy in form like a mad dog. Now, this boy, who struck Jesus, and from whom Satan went out in the form of a dog, was Judas Iscariot, who betrayed Him to the Jews, and that side of Him on which Judas had smitten Him, the Jews pierced with a spear."

Mediaeval writers, however, went far beyond this in branding the early life of Judas with infamy. Following is the story as told by Voragine, in the Golden Legend, as well as in other middle age sources:

Judas was the son of Reuben or Simeon, a Jew of the tribe of Judah, who lived at Jerusalem with his wife Cyborea, of the tribe of Issachar. Now Cyborea—It is an evident adaptation of the classical story of Oedipus—dreamed that she should bring forth a child who would murder his father, marry his mother and be the destruction of the race of the Jews. The parents, therefore, placed their new-born child, whom they called Judas, in a boat and set him adrift upon the sea. This, again, is an evident imitation of the story of Moses, for the little vessel came ashore at Iscarioth, which some call an island, others a city upon the coast of Palestine, and was there found by the childless Queen of that country. She took the babe and palmed him off upon the people as her own son. But afterwards she became the mother of a son; Judas quarreled with his little foster-brother and finally killed him, fleing to Jerusalem. There he entered the service of Pontius Pilate, the Governor.

Now it happened, one day, that Pilate, passing by the garden of Reuben, who was the father of Judas, although the fact was unknown to him, saw therein a tree loaded with very beautiful apples, of which he greatly desired to eat. Going back to the place he told Judas about them, and said that he would die if he did not get some. Judas at once went and made an assault upon the garden, killing his father in an encounter, but bringing the apples in triumph to Pilate. It seems to the mediaeval blackener of the character of Judas a happy idea to have the greatest sins of that wretched character follow, as the result of an offense that is similar to that of Adam and Eve.

A PROPHESY FULFILLED.

The next thing, Pilate makes Cyborea, who was now a very rich widow, marry his friend Judas. But the latter, soon after, finding out his relationship to her and realizing the enormity of his crimes, repented earnestly, and going to Jesus, who was just at that time in the last year of His public minority, secured from Him the pardon of his sins. Judas became the twelfth disciple, and in the quaint language of the old French text, accepted the position of maitre-d'hotel, or steward of the apostolic band. As such he always took out for his own personal use the tenth part of all that was given them. Some say that the reason he sold the Lord for thirty pieces of silver was that he might recoup himself for the loss of his commission of one-tenth on the precious box of ointment which the woman came and used to anoint the feet of Jesus. Judas complains, in the Gospel, that this might have been sold for more than two hundred pence and given to the poor. Others say again that by the sale of his Master Judas got back all the price of this box of ointment, for each of the thirty pieces of silver was equal to ten of these pieces or denarii.

These thirty pieces of silver have themselves been extensively treated by the legend bearers. It is said that they are the same pieces of money for which his brethren sold Joseph into Egypt. After this they came into the hands of Pharaoh for tribute, and through him reached the Queen of Sheba. She gave them as a present to Solomon, and they remained amongst the royal treasures in Jerusalem until the Babylonian captivity. Being then carried off, in the far East, they fell into the hands of the Magi, who brought them among their gifts to the infant Jesus. They were lost during the flight into Egypt, but a shepherd found them and offered them in the temple, by which means they came into the hands of the high priests and were given to Judas as the price of his infamy.

A curious apocryphal document, the "Narrative of Joseph," which dates from the beginning of the middle ages, gives a strange account of the betrayal of Jesus by Judas. It says that in the days immediately preceding the passover, at which Jesus suffered, the law had been stolen from the temple, and the sacred deposit placed there by Solomon taken away by Gestas, who was the penitent thief afterwards crucified with Jesus. This man had also exposed and disgraced the daughter of Caiaphas, who was the priestess of the sanctuary. Now Judas was a son of the brother of Caiaphas, and had, for two years past, been hired by the Jews to pretend to be a disciple of Jesus, in order that he might betray Him to them. And the Jews were just at this time ready to burn the daughter of Caiaphas, because she had allowed the law to be stolen. Then Judas, seeing his opportunity, both cleared his kinswoman and fulfilled his commission to betray Jesus by declaring that the latter had stolen the law. On this charge he had him arrested.

HOW HE HANGED HIMSELF.

A late Venetian manuscript of the Gospel of Nicodemus contains the following curious account of how Judas went out and hanged himself after the betrayal of Jesus:

"And Judas went home to make a halter to hang himself, and he found his wife roasting a cock on the coals. And he said to her, 'Rise, wife, and get a rope ready for me; for I mean to hang myself, as I deserve.' And his wife said to him, 'Why do you speak like that?' and Judas said, 'Know in truth that I unjustly betrayed my Master, and that He is going to rise again on the third day, and woe to us.' And his wife said, 'Do not speak or think in that way. It is just as likely as that this cock roasting on the coals will crow, that Jesus will rise as you say.' No sooner had she said this than the cock flapped his wings and crew thrice. This decided Judas and he immediately made the halter and hanged himself."

Another story, of Coptic origin, brings in the roasted cock in another way. It says that at the last supper, the Lord had a roasted cock sewed to Him. When Judas went out to make the bargain for his betrayal, Jesus commanded the cock to rise up and follow the traitor. The cock did so and reported to our Lord all that Judas had done, and for this he shall enter Paradise. It is very evident that these incidents are suggested by the cock's announcement of Peter's denial of his Master.

Several early authorities assure us that it was a fig tree upon which Judas hanged himself, although others favor the view that it was a sycamore. It is strange, however, to find that the earliest traditional account of the death of Judas, indeed, one of the earliest Christian fragments in existence, gives quite a different account of the traitor's death from that found in the New Testament. The following is from the few preserved writings of Papias, who lived from about the year 70 A. D. to 155. He had been a hearer of the Apostle John, and gathered up the floating traditions of his time. He says: "Judas walked about in this world a sad example of implety; for his bowels having swollen to such an extent that he could not pass where a chariot could pass easily, he was crushed by the chariot so that his bowels gushed out." Theophylactus, writing later, adds other particulars to this account, which he seems to have derived from Papias. He says that the eyes of Judas were so swollen that they could not see the light; that they were so sunken that they could not be seen, even by the optical instruments of physicians; and that the rest of his body was covered by runnings and worms. He died in a solitary spot, which was left desolate during the following ages, and no man could pass the place without stopping his nose with his hands.

FOLLOWED TO HADES.

But the vengeful feelings of mediaeval legend-mongers were not satisfied with heaping the last degree of infamy at the earthly life of Judas; they must needs follow his poor soul into the abodes of lost spirits, and describe the torments he suffered there. The following is from the acts of St. Andrew and St. Paul, a Coptic work that is but slightly known and has never been translated into English. It is St. Paul who speaks:

"When I had penetrated into the bosom of the abyss I saw the place where dwell the souls of the lost, and amongst them I saw Judas, the apostle, the companion of our Lord, plunged into the most terrible torments." He goes on to tell how Judas bemoaned his fate, and how he related that after his betrayal of the Master, he came to Him, beseeching Him to have compassion upon him. He reminded the Lord that he had once heard Him tell Peter that one should forgive his brother who sinned against him, not only seven times, but seventy times seven times. He further reminded the Master that he himself had sinned but once.

Then Jesus said to him: "Flee into the desert, and fear none but God. If the devil cometh to thee, fear him not." Then Judas went out upon a mountain to fast, and seek to obtain forgiveness of God. But the prince of evil showed himself to him, and so terrified him with his open mouth ready to devour him, that Judas, in desperation, prostrated himself before him and acknowledged him for his Lord. Immediately the devil went away, leaving Judas in despair because he had thus failed in doing penance. He decided that he would go to the Savior and again ask pardon, but he found that Jesus had by this time gone into the praetorium to be condemned. Then Judas decided to hang himself, and so came before Jesus into the place of departed spirits. Then Jesus came into this place, after His death, and delivered all the souls that were there except that of Judas. Upon this the keepers of hell reproached Satan with the fact that a stronger than he had delivered his captives from his power. But Satan boasted in reply that there was at least one soul whom the Savior could not deliver. Then Jesus called the Archangel Michael and commanded him to deliver the soul of Judas, and to keep it in Tartarus, that Satan might have nothing more to boast of. Judas then excused himself for having committed suicide, saying that his only design was to reach the place of departed spirits in this manner, in the full faith that Jesus would deliver him along with the other souls. But Jesus reminded Judas that he had added now to his other crime that of bowing down to Satan, and awarded to him the punishment of remaining in Tartarus until the day of judgment. It would seem to be implied that he might hope for salvation after this penance had been suffered.

Many other apocryphal writers describe the sufferings of Judas in hell, but their efforts are only ghastly. Perhaps the best known of these is the story found in the famous voyages of St. Brendan. According to this, St. Brendan, sailing with his crew of Irish saints in the midst of the ocean, found Judas sitting alone upon a rock and thus obtaining a respite from the sufferings awarded him in hell. It seemed that he was freed from these upon every Sunday, from vespers to vespers, and upon certain of the great feast days of the church. Upon other days he was tormented along with Herod, Pilate, Annas and Caiaphas, in a mass of boiling lead. A veil hung before his face, and this was a piece of cloth that he had once given to a poor leper, whilst the rock upon which he sat was one that he had once used to fill up a rut in the public road.

The legend that Judas had red hair is widespread and was known to Shakspeare, who says, in "As You Like It:"

"His very hair is of the dissembling color,
Something browner than Judas'."

There was once in existence a Gnostic book having the title "The Gospel of Judas Iscariot." This was the production of the Cainites, one of the strongest sects that ever pretended to connect itself with Christianity. These sectaries held that Judas was the only apostle who truly understood the mysteries of the Christian religion. Other Docetic heretics held that Judas was really crucified in place of Jesus, who only seemed to the multitude to be nailed to the cross, whereas, in reality, the traitor was the victim. Stories of relics of Judas are frequently found in the middle ages. The question as to whether or not he could be saved was a favorite one with the casuists of that period, and was extensively discussed.

J. DE Q. DONEHOO.

WENT OUT WITH THE TIDE.

Old Superstition Fulfilled in Mr. McKinley's Case.

"Listener," in Boston Transcript.

Is there any necessary connection between death and the ebb tide? Do the souls of men more generally pass away with the outgoing waters? The idea extensively prevails along the coast, in England and America, and amounts to a positive conviction among seafaring people. Death and the ebb tide are expected to go hand in hand. If a man is lingering in a sickness unto death, the almanac is consulted and the opinion is expressed that he will "go out with the tide." This belief is so characteristic of seacoast communities that the novelists have used it with good effect in some of their most dramatic situations. How far from the commonplace Dickens removed the death of Barkis by the employment of this popular idea: "'He's agoing out with the tide,' said Mr. Peggotty to me behind his hand. My eyes were dim, and so were Mr. Peggotty's, but I repeated with a whisper, 'With the tide?' 'People can't die along the coast,' said Mr. Peggotty, 'except when the tide is pretty nigh out.' And as Mr. Peggotty said so it was."

Oddly enough some color is given to the popular idea by the deaths of our martyred Presidents. The belief never went so far as to include death by accident or violence, and never claimed universality in all cases of natural dissolution. It was only that men in general, in sickness and old age, go in that manner. For it would be evident to the dullest comprehension that in the course of nature even there are many exceptions to the rule; and that accident and murder no more wait for the tide than the tide waits for man. The death of Lincoln, for instance, was separated only a few hours from the discharge of Booth's murderous pistol. There was no gradual wasting away of strenghth, no prolonged interval of receding vitality. Hence little influence could be expected from the tide, and yet it was nearly low tide in the latitude of Washington when he died. In the case of President McKinley the circumstances were a little more favorable for tidal interference. A week interposed between the shooting and the culmination in death. And he went out with the tide. At the time of death, 2:15 a. m., the tide was about half ebb on the Atlantic coast in the latitude of Buffalo. He became unconscious just before the turn of the tide, and three and a half hours afterward expired on the strength of the ebb. The case of Garfield approaches more nearly to that of a natural event. He lingered on for months after the fatal shot. Hope and despair rose and fell. The spark of life brightened and dimmed again and again. But at last he also went out with the tide. When he died at Long Branch at 10:35 p. m., it was dead low water along the Jersey shore. So two at least of the three Presidents who have fallen by the hand of violence have, in conformity with the old belief, gone out with the tide. Is there any significance to these facts? Or are they only coincidences?

TOLD BY THE PRESIDENT.

Roosevelt's Midwinter Hunting in the Rockies.

Scribner's Magazine.

In midwinter hunting on horseback in the Rockies is apt to be cold work, but we were too warmly clad to mind the weather. We wore heavy flannels, jackets lined with sheepskin, caps which drew down entirely over our ears, and on our feet heavy ordinary socks, German socks, and overshoes. Galloping through the brush and among the spikes of the dead cedars meant that now and then one got snagged; I found tough overalls better than trousers, and most of the time I did not need the jacket, wearing my old buckskin shirt, which is to my mind a particularly useful and comfortable garment.

It is a high, dry country, where the winters are usually very cold, but the snow not under ordinary circumstances very deep. It is wild and broken in character, the hills and low mountains rising in sheer slopes, broken by cliffs and riven by deeply-cut and gloomy gorges and ravines. The sage brush grows everywhere upon the flats and hillsides. Large open groves of pinyon and cedar are scattered over the peaks, ridges and tablelands. Tall spruces cluster in the cold ravines. Cottonwoods grow along the stream courses, and there are occasional patches of scrub oak and quaking asp. The entire country is taken up with cattle ranges wherever it is possible to get a sufficient water supply, natural or artificial. Some thirty miles to the east and north the mountains rise higher, the evergreen forest becomes continuous, the snow lies deep all through the winter and such northern animals as the wolverene, lucivee and snowshoe rabbit are found. This high country is the summer home of the Colorado elk, which are now rapidly becoming extinct, and of the Colorado blacktail deer, which are still very plentiful, but which, unless better protected, will follow the elk in the next decade or so. In winter both elk and deer come down to the lower country, through a part of which I made my hunting trip.

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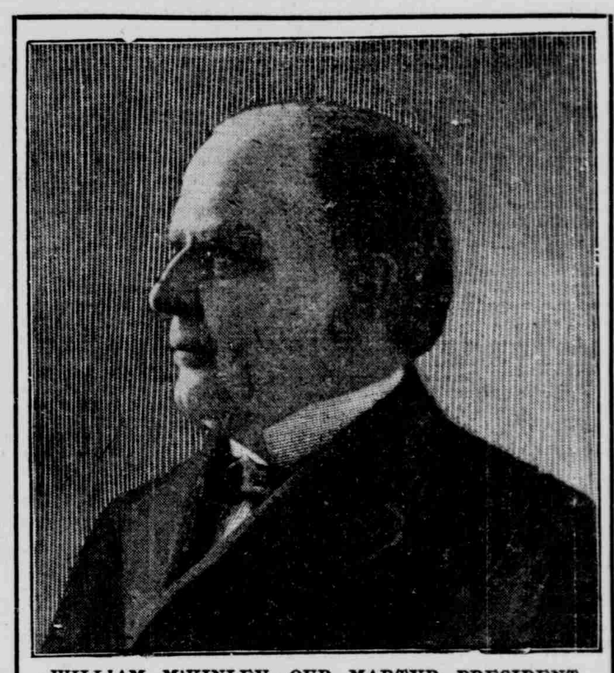

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