CANADA AND OUR COUNTRY.

THE ATTITUDE OF THE ROMAN CATHOLIC CHURCH ON ANNEXATION.

The Privileges of the Church in French Canada—How Modern Conditions Have Changed the Feelings of the People Toward It—The Church in a New Position.

QUEBEC, March 16.—The attitude of the Roman Catholic Church in Quebec toward annexation is as potent a factor as any.

The prime object of the founders of New France was to convert the heathen, and the infant Church was clothed with a large authority. The famous Gallican propositions were never promulgated, or at any rate never registered, in the colony, so that in the official eyes they were not in force. Nevertheless, the Church was Gallican in ritual, customs, and spirit, and, in spite of protests by Bishop Laval and the Jesuits, the Gallican principle that the civil power was superior to the ecclesiastical was very generally recognized. Fénélon's brother was haled before the authorities for attacking Gov. Frontenac from the pulpit, and on going to France to vindicate himself was ordered by the King not to return to the colony. Parkman and others have described the good work done in the early days by the secular and regular clergy—the parish curés, Franciscan mendicants, and Jesuits. The influence which the clergy enjoyed then has not been wholly lost: the curé is still the guide, philosopher, and friend of the habitant. As in old times he watches over the morals of the people, denouncing offenders by name at the morning service; so two centuries later we have Bishop Bourget attacking crinoline in a circular to his priests and Archbishop Fabre condemning the Marquis of Lorne's order that ladies who desired to be presented to him and the Princess Louise should wear low-necked dresses; and no one regards this fatherly surveillance as out of place. It must not be supposed, however, that the clergy can still do as they please. Here, as in other Catholic countries, a powerful Rouge or Red party has arisen, which combats the Church at every turn. The Rouge party has lost ground of late, but its members, who must not be confounded with the political Liberals, although they usually work with them, are exceedingly energetic, and, if they are carrying on the war with diminished numbers, have contrived within the past few weeks to make themselves heard from one end of Canada to the other. A pretty fair idea of the condition of things may be gathered from the accusations brought against the Church and from her answers thereto. I shall quote from the indictment just published by M. Filiatreault of the *Canada Revue* in a book entitled "Ruines Cléricales," and from the reply to similar charges issued a few weeks since by Father Lacasse, a famous Oblate.

M. Filiatreault accuses the Church of having become hostile for reasons of her own to the best interests of the French Canadian people. The Jesuits, suppressed in Canada and elsewhere by the Pope toward the close of last century, reëstablished themselves at Montreal in 1854 and at once set to work to uproot Gallicanism and all liberality and breadth of thought. At the outset they professed to be liberal themselves. A Sulpician priest, who cooperated with them against his own order, declared in a sermon that George Washington was a saint in heaven. Their sermons and lectures were broad enough for awhile, but when they had attracted followers they began to inculcate obscurantism. They made a tool of Bishop Bourget and induced him to abolish the old Gallican ritual and ceremonies and to introduce Ultramontane ones and methods. The curés who demurred were removed or their parishes were divided up, and when the parishioners threatened to resist this multiplication of parishes and parish churches they were menaced with interdict—with the total suspension of the sacraments. The Gallican rule was that the priest could not spend money on church buildings or repairs except with the consent of the church wardens elected by the people, and that any outlay in excess of 100 francs had to be submitted direct to the people; but the Jesuits have set up the doctrine that the bishop and priest are supreme in such matters, and that the only function of the people is to foot the bills. The Institut-Canadien, a library and reading room open to Protestants and Catholics, was assailed on the ground that it contained books which had been or which might be placed on the Index Expurgatorius, and the right of Christian burial was refused to Joseph Guibord, a printer, who stuck to the Institut to the last. Curiously enough, Father Chiniquy, who has since made a name as an extreme Protestant, was one of the most determined enemies of the Institut as far back as 1850.

Leaving the Jesuits, M. Filiatreault criticises the other religious orders, male and female, which he says are devouring the people's substance, and then fails foul of the secular or parish clergy. These have deliberately kept their flocks ignorant. The printing press was introduced in the colony until 1764. It was introduced in New England in 1638. Public education is controlled by the Bishops, and is of the poorest sort; the children learn little more than their catechism. Superstitious parties are encouraged, the press is denounced when it ventures to speak of abuses or of black sheep among the clergy, and there is too much clerical interference in elections. The greed of the seculars and regulars for money is described as all-absorbing. The English start banks and factories, but all the available resources of the French are swallowed up by new churches and new convents. The tithe and the *fabrique* tax are also oppressive. Ever since the conquest by England the clergy have sacrificed the people in order to advance the interests of the Church. Immediately after the conquest Mgr. Briand of Quebec turned round and praised the British to the skies. His clergy, of course, followed his example. One day a poor habitant rose during the sermon and said, "Monsieur le Curé, you have preached long enough for the English, why don't you say a little for God?" A Te Deum was chanted for Nelson's victory at Trafalgar, a monument of Nelson was erected in Montreal largely at the expense of the Seminary of St. Sulpice. A new weekly paper recommends that it should be torn down and a monument to Lorimier, one of those hanged by the British authorities for being concerned in the insurrection of 1837, put up in its place. During the war of 1812 between the United States and England the clergy took the side of England, though the people then had a good chance to get rid of her rule. Mgr. Plessis received a pension for his services to the Crown. In 1837 the clergy refused absolution to the rebels, who were fighting in a cause now admitted to have been just, and Mgr. Lartigue of Montreal was the first to demand that they should be tried by the summary process of court-martial. Since then the Church has betrayed French Canadian interests in Manitoba, and the general demoralization in Quebec, including the enormous exodus of population, is due in great part to her exemptions, privileges, and vast estates, which weigh down the people, and to her disregard of everything but her own temporal gain. "*La bourse ou rien!*" is her motto, "money or to hell you go!" is her cry yest-rday, to-day, and forever."

Such are the outlines of a book of 200 pages written in vigorous style, with a profusion of names, dates, and other evidence. The thesis of all the Rouge writers and speakers since 1840 has been that the intellectual and material backwardness of Quebec is attributable to the Church; hence that her theocracy should be abolished and the social life of the people rearranged on modern principles.

Father Lacasse is of Acadian stock. His ancestors were driven into exile by the British government, and it is easy to see from his book, "Le Pestre Vengeur," and from his other writings that he has not forgotten the blow. He speaks of the services which the clergy rendered to the people in the infancy of the colony. "It was they who struck the tomahawk from the hand of the savage and made life in the forest possible. When the colony passed to Britain they made terms with the conqueror and saved the French-Canadian race from obliteration. They did not deem it wise to encourage rebellion, for, not to go further, the few revolts stood a poor chance, and even had the whole province risen it would have been scourged with fire and sword, and probably subjected to the treatment which Ireland received after '98. Then and always the clergy had a complete knowledge of the state of the case than the people at large, and saw that much could be accomplished by constitutional agitation, especially by arraying the Catholic voters in a solid column, than by rushing to arms against the strength of England. That their policy was wise is shown by the liberal character of the laws and institutions which French Canada has enjoyed for fifty years. The church has done all in her power to promote education, and is willing to encourage anything others may take, provided education is not divorced from religion. The education supplied by the religious orders is cheaper to the parent than that supplied by the lay teachers. Many of the professors in the colleges and seminaries work for their board and clothes, others get from $20 to $72 per year in addition. The nuns also work for a bare subsistence. All the orders are engaged in good and useful occupations, such as teaching, nursing the sick, asylums and charities, lecturing on agriculture and furthering the colonization of the country. The parish clergy, who are authorized by law to collect the tithe (every twenty-sixth bushel of cereals) have seldom any other means of support. A hundred years ago everybody farmed, even to the village blacksmith, who used to announce at the church door on Sundays when he purposed lighting his smithy fire, so that the payment in tithes in kind was universal. Nowadays the inhabitants of villages and towns do not farm, and it has been found necessary to levy a cash tithe charge upon them. So, too, the law providing that cereals alone should be tithed has been extended by the clergy to cover potatoes and hay. But, everyone familiar with the parish priest of French Canada must allow that as a laborer he is worthy of his hire. The fabrique tax, also collectible by law, and forming, with the tithe, a first charge upon the land, is imposed to pay for new churches and for dwellings for the priests. When a majority of the Catholic freeholders in a parish agree that a new church should be erected, the tax is levied pro rata on every Catholic farm to meet the cost. But Father Lacasse contends that there are not too many churches, and that there is no desire on the part of the clergy to plunge into unnecessary expense. He declares that to shirk the fabrique tax and the like is a robbery of God, for which hell is the only adequate punishment, but is willing that the people should adopt the voluntary principle of supporting their churches and clergy. The parish priests all die poor. Most of them belong to the *cause ecclésiastique*, a savings club from which when incapacitated by illness they draw $200 a year. In newly settled parishes the tithe brings in $100 a year or so, and they have to be helped by the mission society; in old parishes their income rarely amounts to $1,000, and their vicaires or curates get less. If ecclesiastical property is to be taxed, as the Rouges propose, the taxes will fall on the people. Perhaps in due time taxes will be imposed on the pilgrims who visit the shrine of Ste. Anne at Beaupré, and God prohibited from working miracles in that place. He speaks of the usefulness of the clergy as a moral police, of their efforts to diminish drunkenness, and stem the flood of electoral corruption, and pronounces them equal to any clergy in the in point of devotion, self-sacrifice, and purity of life. This is the other side of the shield.

In going up and down Quebec I find that, while the people are as devoted to their religion as ever, they would like to see the voluntary principle introduced, the tax exemptions mitigated, and an end put to the importation of religious orders from France and Belgium. According to the official handbook, there are 6,000 "religious" of all kinds in the province for a Catholic population of 1,200,000. Some of the orders, notably the Seminary of St. Sulpice, founded at Montreal in 1657, are immensely rich. All told, the wealth of the Church and the orders, not counting the value of buildings, is estimated at $100,000,000. It is not the growth of irreligion, but sheer necessity, that is driving the habitant to complain. He sees the Catholic Church in the United States flourishing like a green bay tree without the aid of mediæval machinery, and wants to know why the Church here should not be placed upon a modern footing. In the good old days, when he got a dollar and a quarter for wheat and was able to ship his hay, horses, cattle, eggs, poultry, potatoes, wool, barley, &c., to the American market at a fair profit, he did not mind the tithe and fabrique tax, or grumble when religious communities driven from Europe alighted on his parish and expected him to feed and clothe them, and contribute to the erection of a convent or monastery; but the universal depression in farming—above all, the grievous injury done by the McKinley tariff to farming in Canada—has, as he would say, affected his point of view. Economic causes had much to do with the French revolution, and, comparing small with great, are responsible for the storm that is brewing in Quebec. The Bishops and clergy are aware of the danger. Many would hail annexation as a means of affording relief to all concerned, for if Quebec formed part of the United States, the people would soon be prosperous enough, even if the exodus were not entirely checked, to warrant the Church in doing away with her fiac and in devoting her estates, now held as sources of revenue, to a better use. There is no doubt about this. The Catholic Church in New England, where there are half a million French Canadians, has no statutory taxes or huge mortmains to buttress it, yet it is in a healthier condition than the Church in Quebec.

The clergy do not care to talk for publication about the political future of Canada. Twenty years ago they were robust politicians, nine out of ten being Tories and three of the nine fierce Ultramontanes, drinking deep of the writings of that vigorous reactionary, Louis Veuillot. In those days the Ultramontanes thundered at the Rouges and Liberals as sons of darkness, and when they were brought before the courts for exercising undue influence at elections insisted that the civil law could not lay its hand on them for anything they might have said or done as ecclesiastics. But all that sort of thing is past. The scandal grew so bad that Rome sent a legate in the person of the late Dr. Conroy, an Irish Bishop, to look into it, and in consequence of his report the clergy were peremptorily ordered to keep out of politics except when religion or morality might be in jeopardy. Most of them at heart are Tories still, but they are careful about what they say. At the time just referred to the Ultramontanes talked of tranforming Quebec into an independent State governed by a President who was to be bound by a concordat to the Vatican, and were as savage as a professional Orangeman with any one who ventured to broach the subject of annexation. That phase of thought has disappeared, too. One of the first ecclesiastics to advocate annexation in public was Father Hannon, a Jesuit who has travelled much in New England. He pointed out that the French Canadians there were doing exceedingly well and that it would be better to reunite the race under the American flag than to see the parent body lagging behind the rest of the continent and supplying Protestants and free-thinkers with proof of their favorite theory that Roman Catholicism produces national decay. The exodus has shattered the last hope of resurrecting New France. Those who now advocate an independent Quebec simply mean that the province should acquire the power of making terms of its own with the United States, without reference to the interests of England or of English-speaking Canada. That is the line recommended by Mr. Vilal's new paper, which suggests as a preliminary step, the secession of Quebec from the Canadian Confederation.

The Bishops and curés are likewise profoundly moved by the loss of prestige which Quebec has suffered through the abolition of French rule in Upper Canada and the Northwest Territories, a region dear to them from the fact that it was opened to civilization by French-Canadian traders and missionaries. Father Lacasse speaks in bitter terms of that affair, and also dwells on the loss of separate or State-aided denominational schools in New Brunswick, where there is a considerable Acadian population. In each of these cases the English-speaking people have swept aside arrangements that were supposed to be part of the organic law in order to prevent the expansion of French Canadian and Catholic influence. There is no future for the race, as a distinct race, in Canada, and it would far rather be absorbed into the English-speaking family by the Americans than by the hereditary enemies of the Orange lodges. This is the story you hear from clergy and laity alike in Quebec province. The bankruptcy of the provincial treasury is another galling thing. A debt of $38,000,000 has been contracted in building local railroads, which have really served no other end than that of furnishing the people with a cheap means of transferring themselves and their belongings to the United States. The curés feel the effects of the exodus and of the McKinley tariff as keenly as the rural storekeeper. Every farmer who departs is a tithe-payer gone, and as tithes are paid in kind in the rural districts they are painfully alive to the depreciation in the price of farm products caused by the shutting of the American market. All these reasons combine to make them take kindly to the annexation movement. I do not say that they are all annexationists, but merely that British connection has ceased to have overwhelming attractions for them, and that they are viewing the progress of the present campaign with a very tolerant eye. When the decisive moment arrives and it becomes their duty to speak, they will, in all likelihood, tell the people to decide the matter for themselves, and there is no doubt as to how the people will go.

E. F.

JEWS WILL RETALIATE.

Jewish Bankers and Brokers Being Urged to Boycott Russian Business.

From the St. James's Gazette.

In consequence of the continued persecution of their co-religionists in Russia, the London Russo-Jewish Committee is distributing to every banker, bank director and manager, and every stockbroker and *agent de change* of the Jewish persuasion in all the important towns throughout Europe a strongly worded appeal, exhorting them to continue to boycott Russian loans and securities and Russian business generally. A pamphlet, in which the weak points in Russian finance and in the economic condition of the country are exposed, is being sent to all the financiers of Europe without regard to creed.

Sir Julian Goldsmid, interviewed last night at the House of Commons, said the object of the Russo-Jewish Committee was not so much retaliation as the hope of bringing pressure to bear upon Russia to mitigate the severity which attended the persecution of the Jews in that country. He states that the members of the committee and other leading Jews continue to urge this upon every suitable opportunity. They believe that they have already done so with good effect, and still more effective results are expected to follow. The appeal has been sent abroad, and has met with prompt attention. Sir Julian adds that Russian trade is now in a very bad way, largely because of the absence of those Jewish intermediaries who were trusted for their shrewdness and honesty. There is reason to believe that from many districts the Czar had been petitioned for the return of the banished Jews.

Mr. Samuel Montagu, M. P., treasurer of the committee, said that Jewish financiers needed little or no pressure to refuse to give any monetary aid to Russia, in view of the way in which the people of their race had been, and were being, persecuted in the Czar's dominions. Mr. Montagu added that the extremity to which Russia had been reduced was pretty well indicated by the fact that she now had to resort to an internal loan, being unable to raise money outside the empire.

A CHAPTER OF WAR HISTORY.

CLEMENT L. VALLANDIGHAM AND THE KNIGHTS OF THE GOLDEN CIRCLE.

Formation and Purposes of the Order and How He Came to be Leader—His Attitude Toward the Contending Governments, Banishment, and Dissuasion of a Proposed Copperhead Rising.

About the time when Minister John E. Risley came from Terre Haute to New York to seek his fortune, the order once known as the Knights of the Golden Circle, and then as the Order of American Knights, took still a new title, underwent important internal changes, and suddenly added many thousands to its membership. The order was founded some years before the outbreak of the civil war, and, partly at least, with the object of furthering filibustering expeditions against some of the Central American republics. It was strong in the South and in some of the Western border States. Soon after the war broke out such of the Northern members as sympathized with the South or opposed upon constitutional grounds the prosecution of the war, reorganized the body and rechristened it the Order of American Knights. The order was secret and oath bound. It included some dangerous men and many eager spirits, who would gladly have started a fire in the rear of the Federal Administration. It was said that a New York newspaper man declared to secessionists at New Orleans early in 1861 that there were 50,000 oath-bound New Yorkers as ready to take up arms for the South as for the North. His assertion was probably untrue; but certainly the whole Order of American Knights came to include a great many more than 50,000 men, and under skillful leadership they might have been induced to take up arms against the Union.

After the Order of American Knights had been reorganized and strengthened throughout the border States of the West the leaders began to look round for some daring man of influence to take the chieftainship of the order. They asked Congressman Clement L. Vallandigham of Ohio to join the order. He declared afterward that this request came to him in the autumn of 1862, but he declined to join the order because he feared that it had some entangling alliance with the Southern Confederacy. Vallandigham was by this time almost the best hated man in the North, because of his opposition in Congress to a vigorous prosecution of the war. All of his name were included in this hatred. A brother in Delaware was placed under arrest, and made to take the oath of allegiance to the United States. Two nephews were driven into the Southern Confederacy, one having been banished with the McKay family from Cumberland, Md.; the other, after a short imprisonment in Fort McHenry, having fled to Europe at the prospect of a second arrest. He afterward ran the blockade and joined the Confederate army.

Mr. Vallandigham himself, in public and private, professed his devotion to the Union, but held to the belief that it could not, in the nature of things, be preserved by force of arms. His character was such that even many of his political enemies believed him sincere in this curious attitude. The Confederates thought him so, and scornfully called him a "Union shrieker." The mass of loyal men believed him a Southern sympathizer at heart, and denounced him as a copperhead. Occasionally, though not often, when smarting under attack, he said things which might have justified his enemies in suspecting his loyalty. In 1862 or 1863, when Southern sympathizers in the North were fond of saying that the Federal troops came back enriched with booty from plundered Southern homes, he parodied in private conversation a popular song of the day in this fashion:

"Tramp, tramp, tramp, The boys are stealing.
Tom McGeehan, in saving whose neck Mr. Vallandigham accidentally killed himself, was then his bitter enemy, and McGeehan expressed the popular Northern opinion of Mr. Vallandigham in a wild song appropriately set to the tune of "Lannigan's Ball." In one stanza, representing Jefferson Davis and Mr. Vallandigham together at Richmond, ran thus:

"Says Jeff. to Val., 'What's this about?'
Says Val. to Jeff., 'They've found me out.'"

The American Knights evidently believed that Mr. Vallandigham was less sincere in his devotion to the Union than he seemed, and after his refusal in 1862 to join the order, they still hoped to draw him into their ranks. They approached him again while he lived in banishment just across the Canadian border, at Windsor, with a Federal gunboat lying on the American side, opposite his hotel. He had been seized at his home on May 2, 1863, and, after trial by court martial for treasonable utterances, sentenced by Mr. Lincoln to be sent beyond the Southern lines. He went thence to Canada, and waited his chance to get back to Ohio. Agents of the Order of American Knights visited him at Windsor early in 1864 and asked him to become their chief body. He subsequently declared upon oath that the agents represented to him that the objects of the organization were political and self-defensive, and that it had no relations with the Southern Confederacy. Upon this representation he promised to become the head of the order, on the condition that he be permitted to modify its constitution.

The delegates left Mr. Vallandigham to attend the Supreme Council of the order in New York. At that meeting the order was reorganized, its name was changed to the Sons of Liberty, the title of a patriotic order of the colonies in stamp act days, and Mr. Vallandigham was elected Grand Commander. A delegation of the Supreme Council visited Mr. Vallandigham at Windsor in March, 1864, and told him that the constitution had been modified in accordance with his wishes, but brought him no copy of the document. Nevertheless he permitted the delegates to invest him as Grand Commander. The oath he then took was to support the Constitution of the United States and to discharge the duties of Grand Commander.

The new Grand Commander, banished man as he was, at once took vigorous hold of the order. In the subsequent Indiana treason trials there was put in evidence a note of instruction, dated Windsor, and signed C. L. V. It bore the marks of the Grand Commander's pen, and showed that he was fulfilling at least one part of his oath. There is small room for doubt that he believed himself to be living up to it as a whole. Under his touch the order began to grow with great rapidity, and it is asserted that by June, 1864, 200,000 new members had been added. Lodges were formed in nearly every county of Ohio, Indiana, and Illinois.

The situation of the Grand Commander was an interesting one for a man who believed himself a martyr to constitutional liberty and an unswerving patriot. He was the head of a conspiracy if not official order made up in part at least of men anxious to give armed assistance to the Southern Confederacy. He had recently been defeated, fraudulently his friends said, by more than 100,000 majority, as Democratic candidate for Governor of Ohio, though he had received a larger vote than any Democrat had hitherto received for that office. He was now a banished man on neutral territory, and he was not only actively guiding as best he could the policy of his order, but he had actually been in conference with an agent of the Confederate Government. Believing that the Union could not be preserved by force of arms, he seems to have entertained the idea of using his order to coerce the Federal Government into granting an armistice, in order that terms of a fresh union might be arranged. Just what went on at Windsor has not been fully made public. Mr. Vallandigham on his sudden death left papers that ought to throw some light on this matter. They came into the hands of his brother in 1870, when he wrote a life of Mr. Vallandigham, but it was deemed unwise to make public their whole contents. They were afterward lost in the keeping of Mr. Vallandigham's only son.

The Grand Commander proceeded cautiously, partly because he knew the ground was dangerous, partly because he distrusted the order. He valued its aid so little that when he made his secret return to Ohio in August he left the United States on June 1, 1864, but notify any of the order that he had such an intention. Late in May he came to suspect that there was a plan on foot to use the Sons of Liberty as an offensive organization in aid of disunion. He had already learned from his conference with the Confederate agent that the Confederacy would make no alliance with the Democrats of the Northwest save upon the understanding that separation from the United States was to be absolute and perpetual. Shortly after this a member of the order visited the Grand Commander in exile and expressed himself as ready to assist the Confederacy without any guarantee from that Government that the old Union should be restored, or even that the Western States that might revolt should be admitted into the new Union. The Grand Commander angrily declared that he would fight for no cause where victory must be dishonor, and denounced the stupidity of men who were ready to go to war in aid of a Government that esteemed them aliens. Mr. Vallandigham did not think well of Jefferson Davis, and he had always regarded secession as madness; so on this occasion he declared his belief that the Confederate Administration of the day did not really represent the Southern people. He believed that with the Federal Government in the hands of the Democrats, or under pressure from a strong Democratic organization, the South would return to the Union. He declared that not a hand should be raised or a shot fired if he could control the Sons of Liberty unless with the understanding that the idea of permanent disunion were absolutely given up by the Confederacy. He went further, and said that if the Sons of Liberty should persist in an attempt to rise in aid of the Confederacy, unpledged to future reunion with the North, he would himself report the intended rising to Mr. Lincoln's Administration.

After Mr. Vallandigham's return from banishment he found that the Order of the Sons of Liberty was honey-combed with representatives of the Federal Government, and that everything planned by the organization was promptly reported to Washington. An uprising was planned for the 16th of August, 1864. Knowledge of the plan had been kept from the Grand Commander, and it was against his express orders as sent out to subordinate commanders. It was evidently expected that he would be drawn into the movement; but he knew not, only that all important schemes of the order were known to Mr. Lincoln, but also probably that the situation had become so favorable to the Union arms as to make any fire in the rear merely futile. A display of force easily overawed the conspirators, and the Sons of Liberty ceased to be a dangerous organization. The Grand Commander, it is said, never saw the full constitution of the order until after it was practically disbanded. He lived long enough to see his theory that the South could not be coerced into the Union disproved by the logic of events, and to take the lead in a movement looking to the acceptance by his party of the political results accomplished by a war which he had repeatedly declared a vain waste of blood and treasure.

LUCK VERSUS SKILL.

A Veteran's Story of a Deer, a Wildcat, Three Bears, and a Monster Wild Turkey.

HARRISBURG, March 29.—According to Jabez Metcalf of Kettle Creek it is sometimes better to have luck in the woods than skill, and he demonstrates his theory by some notable experiences of his own.

"Once," says he, "I tried all the tricks I had learned in forty years as a hunter and trapper trying to bag a big buck that was spending the season in my neighborhood, but he got the best of me every time. That same fall a wildcat had defied all my skill in the same way, and a she bear and her two cubs had actually laughed at me for weeks. Finally I did succeed in getting the wildcat to step into a trap I fixed for it, but the blamed beast walked away with the trap. I followed the trail of the cat and the trap for miles and lost it. The same day I got after the buck, and he circumvented me, and then I struck the tracks of the bear and her two cubs. While I was following them I heard some one shoot in the woods off to my left, and went down to see who it was and what he had shot. I found a fellow named Jim Coles, who drove the tannery mules. He sat in the snow, apparently scared half to death. Six feet away, by the side of a log, lay the wildcat I had tried so long to capture. My trap was on one of its feet and the cat was dead. Jim had shot it.

"'Did ye hear me shoot?' said Jim.

"'Yes,' I said, and I was mad.

"'Jist now?' said Jim.

"'Yes,' said I.

"'Then it wasn't this wildcat ye heerd me shoot,' said Jim. 'I shot the wildcat a good while ago. It was the deer ye heerd me shoot at just now. He's over there in the brush.'

"I stepped over in the brush, and there lay the big buck that had fooled me for two months, dead as a stone.

"'An' if ye'd ben up yender 'bout a mile, an hour or so ago,' said Jim, 'ye mowt a heerd me shoot the two b'ars, a big un an' a little un. There was two little uns, but one on 'em got away.'

"Jim Cole had never been in the woods with a gun before in his life, and here, just by blind, bull-head luck, he had killed, inside of an hour, the buck, the wildcat, and two of the bears that had defied all of my skill for weeks. I was so mad that I made Jim a present of the steel trap the wildcat had on.

"I didn't feel half as bad over this as I did over the mammoth wild turkey that was so smart that for three years it had foiled all my efforts, and all the efforts of every other good hunter who tried to bag it, and then let a twelve-year-old boy, who had never fired a gun or seen a gun fired in his life, get the best of it. This was up in Juniata county. There are a good many wild turkeys yet in the mountains up there, but there never was one in the whole State as smart or as big as this one. I had seen this turkey often, and had heard him a great deal oftener. He was a robber, and had the longest and the reddest wattles of any turkey I ever saw. They actually gleamed like a streak of fire as he flew or ran through the woods. His plumage was almost black, and had a lustre that almost blinded you when the sun shone on him. He had been shot at and hunted by the crack turkey hunters in that part of the State, and came to be known as the spook gobbler.

"The third year I had hunted this big gobbler I went to Juniata county early in May. The spook gobbler had already been seen by a dozen hunters, and shot at a hundred times without a feather having been knocked out of him. I got three shots at the big and aggravating bird the first day I was there, and any one of them ought have brought him down. A woodchopper named Shaffer had come into these woods on a chopping job, and had his 12-year-old son with him. The boy had a twenty-shilling shotgun, and the second day I was there he got up before daylight, loaded his gun with buckshot, and said he was going out to get the spook turkey. In less than an hour after he went away I saw him coming back, bending almost double under the weight of something he was carrying on his back. When he reached the cabin he sank down on the doorsill, and I don't want to live another minute if the burden that sank him down wasn't the monster gobbler that had dodged the bullets of that whole region for three long years! That boy had killed the spook gobbler, sure enough.

"'I heard him holler,' said the boy, 'an' jist snuck up to the tree where he was roostin'. He looked at me as if he was goin' to fly down an' gobble me up, an' I was afeerd he would, so I jist let him have it.'

"A boy not near so big as the turkey and a pot-metal gun had done what the sharpest shooters, with the best guns to be had, had been unable to do, and a sicker lot of hunters never lived than those woods contained when the news got around. The turkey stood nearly five feet high from its feet to its head, and weighed forty-two pounds. I gave the boy $7 for the gobbler. Francis R. Shunk was Governor then, and I sent it to him. He gave a big dinner, and I was invited to come down and eat some of the big turkey, but I hadn't the heart to do it."

PHYSICS OF THE OCEAN.

Experiments of the Prince of Monaco to Ascertain the Direction and Speed of Currents.

For seven years past Prince Albert of Monaco has sought to determine more definitely the currents of the Atlantic Ocean and their rate of speed. In the years 1885, 1886, and 1887 he made a series of experiments upon the currents of the eastern Atlantic in his sailing yacht Hirondelle. In the first year he launched 169 floats at intervals along a line about 170 miles long near the Azores. These floats were wooden casks, copper globes, and glass bottles, all weighted so as to prevent any part of their bulk emerging from the water and catching the wind.

This experiment being fairly successful, his work next year was on a larger scale. He launched 510 floats along a line in the Atlantic 510 miles long. His most extended operations were in 1887, when he launched 931 floats of thick glass covered with copper along the line extending from the Azores to the Grand Banks of Newfoundland. Each float contained a document printed in nine languages, requesting any one who found one of the floats to deliver it to the nearest maritime authorities with information as to the place and date of finding it.

Of these floats, launched far across the North Atlantic, 227 were returned to the Prince. Thirty-seven of them were washed up on the shores of the Azores, six on Madeira, twenty-one on the Canaries, three on Ireland, twenty-two on Norway, twenty-nine on the British Isles, thirty-six on France, fourteen on Spain, seven on Africa, twenty-three on the West Indies, and four on the Bermudas.

The general result of this work seems to show that a little to the southwest of the Azores is a great vortex in the ocean. When floats enter this region they remain there for months. The Prince found that the circulation of the currents is more active on the west half circle of the vortex than on the eastern half circle, and this is explained by the combined action of the trade winds, equatorial current, and Gulf Stream.

The velocities which were most accurately determined were those furnished by floats recovered on thickly populated coasts, because they were quite certain there to be soon picked up. The mean velocity for the region comprised between the Azores, Ireland, and Norway was found to be about 3.07 nautical miles in twenty-four hours. Between the Azores, France, Portugal, and the Canaries it was 5.18 nautical miles in twenty-four hours. The current from the Canaries to the West Indies, the Bahamas, and Bermuda attained 10.11 nautical miles in twenty-four hours.

FORESTS NOT GIVING OUT.

SO DECLARES AN EXPERT OF THE GEOLOGICAL SURVEY.

He Says the Area of Forest in the United States is as Large as When the Country Was Discovered—Palliates Regarding the Influences of Forests Upon the Rainfall, the Temperature, and the Flow of Rivers.

WASHINGTON, April 1.—There is abroad in the land a very general sentiment in favor not alone of preserving our woodland and forest, but of adding to its extent by tree planting. This feeling has found expression in many States in the formation of forestry associations, the establishment of forestry commissions, and the appointment of arbor days. Of all forms of vegetation trees seem at present to be the most popular, and toward this class a protective policy is extended.

The argument for the preservation of forests is twofold. The first part has reference to their supposed influence on the climate and soil; the second, a commercial one, has reference to the continuance of our supply of timber.

As to the first, it is urged—(A) That forests increase rainfall; this, however, is scarcely worthy of mention, as it now has few believers, and may fairly be placed with other discarded traditions. It originated, apparently, in the fact that forested regions are commonly regions of ample rainfall, and in accounting for this association the cart has been placed before the horse.

(B) That forests regulate the temperature, making it cooler in summer and warmer in winter. Theoretically, this idea is doubtless correct, although the effect is practically scarcely appreciable.

(C) That they prevent the washing away of the soil. It is doubtless true that forests do perform this preservative action, but so do other and more useful forms of vegetation in greater or less degree. It should be remembered, moreover, that it is only the soil thus occupied by forests that is preserved by them, and that when thus occupied it can be of no further service to man beyond the production of wood. Its influence does not extend beyond its immediate limits.

(D) That forests assist streams in maintaining a uniform regimen, and thereby prevent floods and accompanying disasters. This also is in a measure true. The same influence is, however, exerted by other forms of vegetation, and, indeed, nothing is of so great assistance in maintaining the regimen of streams as the ploughing and cultivation of the soil of their drainage basins. Still, in a mountainous region, where the slopes or the climate are not such as to invite cultivation, forest growth is of service, as it is the only form of vegetation that can be profitably utilized. Its office of service not only in regulating the regimen of streams, but in preventing the washing of the soil and the deposition of detritus in the valleys. In mountainous regions generally, therefore, it would be desirable to take measures for the preservation of the forests, were it not for the fact that in such regions where the conditions are, as a rule, exceptionally favorable to the growth of timber, forests restore themselves when cut away.

The second aspect of the question may be expressed in the query: Is our timber supply sufficient to withstand the present and increasing demands made upon it? In considering this question it must be remembered that our timber supply differs in character from our supply of iron ore, of coal, oil, &c., in drawing on which we are reducing our capital. Timber is constantly growing, a new supply is continually being established. The question to be examined is, naturally, whether the present rate of destruction of timber is greater than that of growth. If it is equal to that of growth, we are but spending our income. If it is less, we are adding to our capital; but if it is greater, we are trenching on our capital, and the time when we must limit forest destruction and the use of wood in the arts has arrived.

Pursuing this investigation, the first question naturally is, how extended is our woodland area? For this purpose it is not necessary to learn how many square miles are covered with virgin, second, or even merchantable forests, but on how many square miles are woods growing; in other words, what is our area of woodland? This question, the most important of all in this matter, seems to have attracted very little attention. From those interested in forestry there has been a demand, and reports on forestry have been the merest estimates, and they are, as a rule, so absurdly small as to bear their own condemnation on their face. But fairly reliable data for answering this question are at hand or are easily accessible concerning nearly every State and Territory of the country. Maps made from accurate surveys show the extent and distribution of the woodland of Massachusetts, Rhode Island, New Jersey, Colorado, Utah, Yellowstone Park, and large portions of other Western States and Territories. Of the Eastern States, from the Atlantic west to the border of the great plains, the tenth census furnishes reliable data. In its farm statistics, it gives directly the acreage of woodland included in farms. Now of the area not included in farms, practically all, with the exception of that occupied by town sites, roads, and roadsides, is woodland. Exceptions in Louisiana are small areas of "trembling prairie," or treeless marsh, that in southern Florida there are tracts of timberless land, and in other States there are doubtless similar areas, but they are too small in extent to materially affect the total. In certain States, however, notably those upon the eastern portion of the great plains, the census figures cannot be used, owing to the fact that great areas of country, known to be but partially wooded, are unsettled, and are, therefore, not owned as farms. Of these States Texas is an illustrative one. In the other States, in the cases, it has been found necessary to accept, as the best data available, the estimates of the Department of Agriculture published in its reports of 1887.

An objection may be made to the proposition that in these forested States, practically all land not owned as farms is woodland, on the ground that over large areas of non-farm land in these States the timber has been cut away. This is unquestionably true, but it is equally true that over these same areas the forests have rapidly sown or sprouted out throughout the humid portions of the country trees constitute the most vigorous and persistent form of vegetation, and they invariably monopolize the soil, if permitted to do so by man. To plant trees in this region, except for some limited specific purpose, is most emphatically to waste labor and money.

The following table has been made up on the plan above outlined. It shows, first, the land area of each State; second, the wooded area; third, the proportion which the wooded area bears to the land area of each State, and, finally, the source of the data used:

	Total land area.	Wooded area.	Wooded to land area. Per cent.	Authority.
Maine	29,895	23,900	80	Census.
N. Hampshire	9,035	5,100	57	Census.
Vermont	5,135	3,400	66	Census.
Massachusetts	8,040	4,200	52	Survey.
Rhode Island	1,085	400	40	Survey.
Connecticut	4,845	1,900	37	Census.
New York	47,620	17,000	35	Census.
New Jersey	7,455	3,200	43	Census.
Pennsylvania	44,985	22,500	50	Census.
Delaware	1,960	700	35	Census.
Maryland	9,860	4,400	45	Census.
Virginia	40,125	23,400	58	Census.
West Virginia	24,045	18,300	75	Census.
N. Carolina	52,250	34,400	65	Census.
S. Carolina	30,110	20,200	67	Census.
Georgia	58,980	41,900	71	Census.
Florida	54,240	44,000	80	Estimate.
Alabama	52,540	38,400	74	Census.
Mississippi	46,810	33,100	70	Census.
Louisiana	45,420	30,000	50	Estimate.
Texas	262,290	52,000	20	Dep't of Agr'ult'e
Arkansas	53,045	40,100	76	Census.
Tennessee	41,040	26,700	64	Census.
Kentucky	37,680	22,000	58	Census.
Ohio	40,760	13,800	34	Census.
Indiana	35,910	10,900	28	Census.
Illinois	55,980	11,800	21	Census.
Michigan	57,480	18,000	31	Census.
Wisconsin	54,450	18,100	30	Census.
Minnesota	79,205	21,900	28	Census.
Iowa	55,475	9,200	17	Dep't of Agricult'e
Missouri	68,735	34,000	50	Estimate.
Nebraska	76,185	2,300	3	Dep't of Agricult'e
Kansas	81,700	5,700	7	Survey.
N. Dakota	147,700	7,400	5	Estimate.
S. Dakota	145,310	30,200	27	Dep't of Agricult'e
Montana	92,980	23,600	25	Survey and Est'm'e
Wyoming	97,890	23,000	23	Dep't of Agricult'e